THE

THEOLOGICAL WORKS

Of the moſt Pious and Learned

HENRY MORE, D. D.

Sometime FELLOW of

CHRIST's COLLEGE

IN

CAMBRIDGE.

CONTAINING

An Explanation of the Grand Myſtery of Godlineſs.

An Enquiry into the Myſtery of Iniquity. In Two Parts.

A Prophetical Expoſition of the Epiſtles to the Seven Churches in *Aſia*.

A Diſcourſe of the Grounds of Faith in Points of Religion.

An Antidote againſt Idolatry.

An Appendix to the Antidtoe againſt Idolatry. To which are adjoin'd, Some Divine Hymns.

According to the AUTHOR'S *Improvements in his* Latin *Edition.*

LONDON,

Printed and Sold by *Joſeph Downing* in *Bartholomew-Cloſe* near *Weſt-Smithfield.* MDCCVIII.

GAINSBRIDGE.

DEDICATIO.

JESU NAZARENO

CRUCIFIXO DEI FILIO,

Qui nos in Eccleſiam Sanctam & inculpatam,
Et quæ nullam haberet maculam aut rugam
Pretioſo SUO Sanguine
Redemit;
COMMUNI HUIC Humani Generis SERVATORI
Ac præſtitutæ LUCI GENTIUM,
ÆTERNÆ utiq; PATRIS SAPIENTIÆ
in B. Virginis Utero INCARNATÆ,
Servorum *ILLIUS* omnium indigniſſimus
HENRICUS MORUS
Hæc ſua Scripta THEOLOGICA,
Seq; ipſum pariter ſuaq; adeo omnia,
CORPUS, ANIMAM, VITAM,
L. M. Q. D. D.
Fidoq; EJUS commendat PATROCINIO,
Suppliciter EUM Orans,
Ut faxit hæc OPERA ſua
In ILLIUS cedant Gloriam
Et ECCLESIÆ SUÆ Emolumentum;
Utq; PROMISSORUM SUORUM memor
Præpotenti SPIRITUS adventu
TENEBRARUM REGNUM debellet
Viréſq; frangat PECCATI ac DIABOLI,
ECCLESIAMQUE SUAM repurget
Ab omni IMMUNDITIE
SUPERSTITIONIS, IDOLOLATRIÆ & PROFANITATIS
SATANICÆQUE SÆVITIÆ,
ÆTERNAMQUE in Terris ſtabiliat
JUSTITIAM ac PACEM,
Et FELICISSIMA illa SECULA acceleret
Jam olim per os prædicta
Sanctorum SUORUM PROPHETARUM.
Ut VERA ſic JEHOVÆ NOTITIA
Totum ORBEM TERRARUM repleat
Sicut AQUÆ operientes MARE.
Amen.

Servus indigniſſimus,
or omnino indignus,
or any other positive
Self-abasement before
God, I can understand;
but how an express
avowal of unworthiness
comparatively
superlative
can consist with the
Job-like integrity and
sincerity of Profession,
especially required in
a solemn address
to Him, to whom all
hearts are open —
this I do not
understand —
in the case
of such men as
Henry More, Jer.
Taylor, R. Baxter,
&c were, and
by comparison at
least, with the
multitude of evil doers,
must have believed
themselves to be.

S 7 C.

READER,

YOU are here preſented with the *Divinity Volume* of that incomparable Perſon Dr. *Henry More*, late Fellow of *Chriſt's College* in *Cambridge*: One tho' unknown unto many, yet, *well known* unto others, as great Perſons as the Age and Nation have produc'd; Famous, firſt for *Philoſophy*, and that of the beſt and nobleſt Kind: And not leſs afterwards for his *Divinity*: One of the moſt Perfect and Accompliſh'd Perſons, on this ſide extraordinary Inſpiration, that the Church of God hath in any Age been enrich'd with. You are entreated then, before I go farther, not to judge of him from any bare Notion either of Popularity on the one ſide, or Prejudice on the other; but from his ſubſtantial Works, as from a ſincere and attentive Peruſal they ſhall be found before you; his deep Senſe, and moſt excellent Judgment and Comprehenſion of things; his ſolid Stile, Weight and Elegance of Expreſſion, uſeful Learning and profound Piety; his ſincere Zeal, admirable Skill in Prophecies, and moſt happy Interpretation or Repreſentation of them; his moſt ſingular Attainments in the Divine Life; and rare Abilities for the Underſtanding and Unfolding (eſpecially where his Works are more at large read) the chiefeſt Myſteries of the Kingdom of God. And this may ſuffice for a ſhort Character of him, till the World receive ere long, and be gratified, as is hop'd, with a larger deſcription of his Virtues and Writings.

As for that part of them which is now in your Hand, it is deſigned for the Uſe of all ſorts of Readers whatſoever, that may have the Ability or Opportunity of peruſing it; but in a more eſpecial manner, of all ſuch Reverend Clergy-men as ſhall be fix'd in the Places where *Charitable Libraries* are Erected. For it ought to be obſerv'd, that in purſuance of the many Excellent and Noble Charities, which, to the great Honour of our Church and Nation, are at this preſent carrying on in it; a certain private Perſon, (and who in ſuch a Capacity, and according to the Opportunities he hath had, hath been the Inſtrument, it may be, of as many worthy Works of Charity and Beneficence, as moſt other Perſons of the beſt ſort throughout the whole Kingdom) I ſay, a private Reverend, and very worthy Perſon, out of a juſt Senſe of Honour to the Doctor, and, what is much more, the ſingular Uſefulneſs of his Writings in this improv'd and improving Age, hath with great Pains and Zeal, and from the Generous Help and Bounty of ſome much honoured and excellently diſpoſed Friends of his, finiſhed at length this *new Impreſſion* of ſo large a Volume, merely for a publick Benefaction; and hath humbly Dedicated it to the Uſe of the Church of God; and ſuch Charitable Libraries as were before mentioned. And it is hop'd, that as all this is done with ſo highly Chriſtian and Unintereſted a Deſign, and not without, it may be thought, the Good Hand of *Providence*, it will tend to the greater Eſteem, and more ſincere Uſe of theſe ſo valuable Writings.

One thing there is that I ought particularly to Advertiſe the Reader of; and that is, that whereas the Author in his Latin Works hath prefix'd to his *Theological Volume*, what he calls *Viſionum Apocalypticarum Ratio Synchroniſtica, &c. A Synchroniſtical Account of the Apocalyptick Viſions*, containing about Eight Sheets, illuſtrated with Tables that contain the whole, and accompanied at the End, with what he doth not very unjuſtly call, *A Demonſtration of the neceſſary and unavoidable Intelligibleneſs of theſe Divine Viſions*; a Tract, as of vaſt Uſe and Moment in it Self, ſo particularly Advantageous for the Underſtanding of what he terms his *Synopſis Prophetica*, or Second Part of the *Myſtery of Iniquity*; and, the Truth is, all his other Prophetical Writings whatever: This Piece notwithſtanding is left out in this *Engliſh* Impreſſion of the Volume, though earneſtly and often endeavoured to be added to it. So that with much reluctancy I am forced to remit the Learned Reader to the Enjoyment of this, in his own Latin Edition of it.

I am ſo confin'd that I have nothing to do now, but to leave the Pious and Judicious Reader, to the Candid and Serious Peruſal of this Work; aſſuring him that he ſhall find, upon a good Obſervation, no common Author or Treatiſe in his Hands; but one in whom is to be ſeen the Ripeſt Notions and Judgment of Things; and that the more he is underſtood, or well conſidered, the more will he immediately be reliſh'd and eſteem'd; and appear upon the whole, as he was, an *Original*. It is not indeed neceſſary, or to be expected, that all Perſons ſhould preſently fall in with all his Notions; but even ſuch, I believe, as do not, will be ſoon ſenſible of his extraordinary Genius and Performance: And certain it is, that many Perſons of great Parts and Virtue, have often profeſs'd themſelves in a very peculiar manner mov'd and excited by his Writings; nay, what ſhall I ſay more? moſt highly Inſtructed and Tranſported by them.

May God give a Bleſſing to this and all other Means, for the unfeigned Benefit and Enlargement of his Church; and either graciouſly continue, or reſtore unto it, Peace and Truth for ever. *Amen.*

THE

THE PREFACE TO THE READER.

What the Author thought fit to advertise concerning this Theological Volume in general.

THE *Treatiſes contained in this our* Theological Volume, *having many, and thoſe very large* Prefaces, *I thought I ſhould beſt alleviate the Pains of my Reader if I took them all away, and prefix'd to this whole Book one* general Preface *in the Room of all of them. Which yet I judg'd was to be done in ſuch a manner, that I might no where omit to ſay what was neceſſary concerning each of them: and this to be taken from the Prefaces aforeſaid; intermixing alſo ſome new Things with them, as Occaſion might require; and after the beſt Manner that I could, compiling the whole into a* General Preface.

As to the Occaſion of Tranſlating my Works into Latin, *with the Nature of the Style, and ſuch like, ſince they relate equally to both Volumes, as well the* Philoſophical *as* Theological, *I thought fit to defer them to the moſt* General Preface *of all to be prefix'd to the* Philoſophical *Volume.*

But for my ſetting forth to the Publick this Theological *Work in* Latin *before the* Philoſophical, *this wants not, I hope, its juſt Apology. I confeſs, indeed, that my Philoſophical Treatiſes precede thoſe contain'd in this Volume, in order, as well of Time as, Nature; being firſt writ, and treating of more general Arguments than the preſent. For in thoſe Writings my chief Pains were ſpent in demonſtrating the* Exiſtence of God, *and the* Soul's Immortality, *with the clearing up the* Myſtery of the Moſaick Creation. *But I thought here, that the Meaſures of Prudence were to be preferr'd to thoſe of Art; and the apparent Profit of the Church to any Neatneſs and Concinnity of Order. And I think it much more for the Benefit of the Church, that ſuch Writings ſhould ſee the Light, as demonſtrate, and confirm the Chriſtian Religion, than thoſe which only treat of ſuch Matters as all Religions do agree in: ſuch as the Exiſtence of God, and of things Incorporeal, with the Immortality of the humane Soul, and the like. To ſay nothing alſo how that a greater Certainty, even of theſe things, is to be drawn from the Scriptures rightly and compleatly underſtood, than from the cleareſt Fountains of Philoſophy. Which, for my own part, I have ſo much found to be true, that I do plainly diſcern that this Experience of mine, if I had had it ſooner, would in greateſt part have extinguiſh'd that ſo ardent Deſire of Philoſophizing, which ſeiz'd me when I was very young. For how can it poſſibly be, that he which hath a full Faith in the Truth of the Goſpel propounded and demonſtrated to him in a clear and evident Method, and ſo marvellouſly confirmed and eſtabliſhed to him by ſolid and undeniable Interpretations of Prophecies, ſhould ever afterward doubt either of God and his Providence, or of the Miniſtry and Exiſtence of Angels, and of the Soul's Immortality? I could not therefore any otherwiſe order it, but that thoſe Writings by which I found my ſelf moſt confirm'd in the Chriſtian Faith, ſhould be firſt tranſlated into* Latin, *and alſo firſt publiſh'd.*

And this I did with the greater Diligence, that I might take Occaſion from thence to correct ſome few Places in theſe Writings, or to perfect and illuſtrate the ſame. For there were ſome things, but thoſe a very few, flowing rather from the Hypotheſis *of the Famous Mr.* Mede, *than my own, that eſcap'd me; and which, as I was writing, through Inadvertency, inſinuated themſelves. And there are others which no way concern the Prophecy, which, as the manner of ſome Men is, were interpreted to an ill Senſe, and which therefore I have either changed or obliterated. For I am of that Temper, that while I ſtudy to my Power to profit all Men, I would not willingly give Offence to any.*

But if in thoſe things which are ſo evidently true and clearly demonſtrated, a more than ordinary Heat has ſometimes accompanied ſo great a Light, and may ſeem to have armed my Style in ſome Places with over-much Sharpneſs and Vehemence; I would deſire ſo ſoft and prudent a Soul to conſider with himſelf, whether there be not Men in the World as bad as I deſcribe, and whether he ought in Charity to conceit I mean any other than thoſe; and being ſuch as they are, whether they can deſerve leſs; and if he be none of them himſelf, why he ſhould partake of their Sins by diſallowing of their deſerved Chaſtiſement and Rebuke. Againſt which there can be no colourable Reaſon, unleſs that theſe which deſerve this Puniſhment may have grown paſt feeling. Which Inſenſibleneſs is more to be deplored and pitied than their being expoſed to the Search of a faithful Chirurgeon, the Method of whoſe Art forces him, tho' with Reluctancy, to launce them what he can to the quick. But thoſe that have digeſted Wickedneſs into Principles, and framed Religion it ſelf into a Compliance and Furtherance to the fouleſt Converſation and Deſigns merely ſecular; it is no Wonder, while they can upon ſuch fantaſtick Grounds conceit themſelves the Temple of the Lord, the Children of the moſt High, *and* the very Darlings of Heaven, *that they look for proportionable Honour and Reſpect from Men; and would march on, though in theſe ill Ways, as ſolemnly and ſecurely as the Children of* Iſrael *out of* Ægypt; *of whom it is ſaid, that not a Dog ſhould move his Tongue againſt any of them. And ſo much for my* Theological Volume *in general.*

Of the Myſtery of Godlineſs.

I ſhall now briefly premiſe ſomewhat concerning each of the Parts; and firſt of the Myſtery of Godlineſs, *the very Title of which, and full Inſcription, if thou ſhalt rightly underſtand, it will let thee eaſily in to the Scope and Nature of the whole Diſcourſe. Thou mayſt therefore juſtly expect, from my terming of it,* An Explanation of the Myſtery of Godlineſs, *not a mere verbal Expoſition or Declaration of what is ſignified thereby, or taught therein, but ſuch an orderly Exhibition of the Truths thereof, that the* Scope of the Whole *being underſtood, the* Reaſonableneſs of the Particulars *thereunto tending may clearly appear. And the* End, *which all* Parts *of the Chriſtian Myſtery point at, is* the Advancement and Triumph of the Divine Life. *In the Exaltation whereof God is the moſt highly and moſt truly magnified and glorified, and not in the dark and unintelligible Exerciſe of an* irreſiſtible Power. *By which no other Acts of Devotion can be ſtirred up in us than a certain Fear and Stupour, ſuch as ſeizes upon poor aſtoniſhed Cattle in Storms and Lightnings, or mighty Land-floods, that carry them they know not whither.*

I have ſtyled it alſo, A true and faithful Repreſentation of the Everlaſting Goſpel, *&c.* True, *as intermingling no humane Inventions nor Deductions therewith, but contenting my ſelf with theſe things only that are expreſsly declared in the Scripture. The Truth of which things, I think, I have demonſtrated beyond all Exception in the Third Part of this Treatiſe. I add alſo,* Faithful, *I having wrote impartially, ſetting down nothing out of any Paſſion, Intereſt, or Side-taking, nor out of the Spirit of Oppoſition or Vain-glory, but ſpeaking the Truth freely without any Reſpect to Perſons or Factions; not minding either to ſooth the one, or diſpleaſe the other, but delivering my Meſſage ſo as one that is ſenſible he muſt give an Account thereof within a ſmall Space of time before them in the other World. And as I profeſs my ſelf that I have done all things herein with a faithful Heart, ſo I doubt not but the Effect will witneſs for me, that what I profeſs is true.*

For whereas ſome in an Hypocritical *Flattery of the* External Perſon *of Chriſt, ſhuffle out all Obligation to the* Divine Life, (*which is that* Myſtical Chriſt *within us*) *and pervert the Grace of God in the Goſpel to Looſeneſs and Libertiniſm; and others on the contrary* (*whether out of the Power of Melancholy that calls the Thoughts inward, or the Scandal they take from Abuſe of the* perſonal *Offices of our Bleſſed Saviour,* (*they ſeeing the generality of Chriſtians make the external Frame of Religion but a Palliation for Sin*) *or whether from the Obſcurity of ſome Articles of the Chriſtian Faith*) *have become plainly* Infidels *and Misbelievers of the whole* Hiſtory *of Chriſt, and will have nothing to do with his* Perſon, *but look upon the Myſtery of Chriſtianity as a thing wholly* within us, *and that has no other Object than what is either acting or acted in our ſelves: I have with all Earneſtneſs of Endeavour, and with undeniable Clearneſs of Teſtimony from Reaſon and Scripture demonſtrated the Truth and Neceſſity of both* Chriſt within *and* Chriſt without, *and have plainly ſet out the wonderful Wiſdom and Goodneſs of God in contriving ſo powerful a Means as the very* exteriour Oeconomy *of Chriſtianity is for the renewing of our Natures into the glorious Image of his Son, who is the* Life of God, *and the Soul's ſure Pledge of an happy Immortality. Beſides that there*

there is no Article of the Chriſtian Faith, nor any particular Miracle hapning to, or done by our Saviour, or to be done by him, mentioned in the Goſpels, or any where elſe in the New Teſtament, but I have given ſo ſolid and rational an Account thereof, that I am confident that no Man that has the Uſe of his Underſtanding ſhall be able ever to pretend any Reaſon againſt the Chriſtian Religion, ſuch as it is exhibited in the holy Writings themſelves. And what is, if this be not, to ſet out a faithful Repreſentation of the Goſpel?

Which I have not raſhly termed, The Everlaſting Goſpel of our Lord and Saviour, *&c. being warranted thereto by that of* Daniel, *who ſtyles Chriſtian Religion* צדק עלמים The Everlaſting Righteouſneſs, *or* the Everlaſting Religion, *as* Grotius *has well interpreted it. Which Religion has its Note and Character from the* Suffering of the Meſſias, *and began from thence, and is to remain till he return again viſibly in the Clouds of Heaven, and put a Period to this* Stage *of things. I was alſo thereunto provoked in way of expreſs Oppoſition to that bold* Enthuſiaſt, *of whom I have ſpoken ſo much in earneſt in the enſuing Treatiſe, who ſeems to have endeavoured to ſuperannuate Chriſtianity as it is founded upon the Perſon of our ever-bleſſed Saviour the* crucified Jeſus, *and to introduce another* Evangelie, *as he calls it, which he pretends to be* the Everlaſting Goſpel, *and fancies himſelf that* flying Angel in the midſt of Heaven, *that is, the Preacher of it to every Nation, and Kindred, and Tongue, and People.*

But beſides this general Title and Account, I think it not amiſs to advertiſe alſo the Reader concerning ſome particular places; as of my large Deſcription of the Animal Life, *my ſo copious Diſplay of* Paganiſm, *my Paralleliſm between our* Saviour *and* Apollonius, *concerning* Mahometiſm *alſo and* Familiſm, *with its more deformed Offspring* Quakeriſm.

And truly for what concerns the Animal Life, I thought I could not be too punctual in the deſcribing of it, it being ſo ſerviceable for our better underſtanding of the Divine, *whoſe Nature and Properties by how much more clearly and diſtinctly any one conceives, and withal has a ſavoury and experimental Reliſh thereof, with the greater Satisfaction ſhall he peruſe what I have Writ, and underſtand the* Reaſonableneſs, *and be aſſured of the* Truth *and Solidity of the Chriſtian Religion. For the* Divine Life *is in a manner the deepeſt Bottom of this whole* Myſtery of Godlineſs *we treat of.*

Moreover, the more perfect underſtanding of the Nature of the Animal Life *makes us the abler to judge of the ſundry Superſtitions of* Paganiſm, *wherein though by their ſubtil Apologies they could clear themſelves from* Atheiſm *and the* worſer *ſort of* Idolatry, *and could make it good, that it was* One Eternal Deity, *be he never ſo Philoſophically defined, that was the chief and ultimate Object of their Worſhip; yet it is hereby apparent that the beſt of them paſſed not beyond the Bounds of the* Animal Life, *foraſmuch as they worſhipped God in theſe rude Religions only out of the Senſe of the Gratifications of the* Animal Life: *And if I have more copiouſly ſet down how foully and ſordidly they have done it, my Pains therein, I hope, may be interpreted to very good purpoſe, it being manifeſt thereby how juſt a Victory* Chriſtianity *had over* Paganiſm.

And for the continued Parallel *I have made betwixt the Life of* Chriſt *and* Apollonius, *beſides the Pleaſure the Peruſer may take in receiving an Account of the Character and Actions of ſo noble a Perſon as that* Pagan *was, (whom his* Fellow-heathens *did either equalize to, or elſe prefer before our ever-bleſſed Saviour, and who was not a mere* Enthuſiaſtick Whiffler, *ſtrutting with a raiſed Style and a canting Eloquence, but was exemplarily juſt, chaſte and generous, and did ſuch Miracles, as nothing but Magick, and the Aſſiſtance of ſome of the* inviſible Powers *he was in League with, could bring to paſs) I ſay, beſide the Pleaſure, there will accrue to him alſo the Advantage of a more clear and diſtinct Knowledge of* the right Idea of a Perſon truly Divine, *by diſcovering of a Counterfeit that in outward Appearance came ſo nigh the true. For thoſe things, though they dazled the Eyes of the better ſort of the Heathen, as* Hierocles *and others, in ſuch ſort that they took him to be at leaſt as ſacred a Perſon as our* Saviour *himſelf; yet I doubt not but that by this* Paralleliſm *of mine I have proved the Compariſon to be very vain and preſumptuous, and have made it appear to as many as are competent Judges of what is truly* Divine, *that our* Saviour Chriſt *does exceed the Character of* Apollonius (*though it is very probable* Philoſtratus *has taken the liberty to add more* Miracles *and* Perfections *than he ever was guilty of*) *as far as* Apollonius *did the brute Beaſts. And therefore I hold the making of*

this

this Paralleliſm *of very great Uſe and Conſequence for the enabling us to diſtinguiſh the* Divine *Life from the* Animal, *even then when it is dreſſed up in its moſt commendable Ornaments. Of which this in* Apollonius *is a very illuſtrious Example.*

And though there be no great Exerciſe intended of Curioſity of Judgment in my bringing up Mahomet *and that grand* Enthuſiaſt of Amſterdam *upon the Stage, as being bold Corrivals with Chriſt himſelf; yet it is no ſupervacaneous Action to draw them into ſight, though it be but that their own Looks might condemn them. For that alſo tends to the Confirmation of our Religion, that ſhe has no actual Competitors or Corrivals, but ſuch as bear upon them their Self-condemnation at the very firſt View. Which is eaſilier obtained of* Mahometiſm, *their Succeſs and Victories having made them bold, and leſs cautious of expoſing their Filthineſs to the World. But* Familiſm *is a more various, a more obſcure and ſculking Monſter, though ſhe mutter in her dark Hole, that ſhe has Right to the Dominion of the whole Earth, and that* Chriſtianity *and* Mahometiſm *are at length to give place to her. And therefore truly it might have been judged a Defect, if I had not thus haled this Monſter out of her Den into open Day, that the World once having ſeen her, may ſay they have enough of her, unleſs God out of his Wrath has given them up to* a reprobate Senſe, *for their Abuſe of the ſolid Truths of the Goſpel.*

I confeſs my ſo large Excurſions, and frequent Expoſtulations with the Familiſts *and* Quakers, *are not very ornamental to my Diſcourſe, and may go off but heavily with ſuch Perſons as peruſe Mens Writings more for Pleaſure than Service, and rather for private Satisfaction than for publick Uſefulneſs, which they neither intend themſelves, nor do eaſily ſpy out or reliſh in the Intentions of others. But the publick Intereſt of the Church of Chriſt being the Scope and Meaſure of my writing this Treatiſe, it was ſufficient that I kept faithful to my own Deſign, not heeding the Gratification of more trim and elegant Fancies, who are ſo nice and finical that they would not come near a Sore, though they could heal it by touching it, nor approach a ſick Perſon, though the Caſt of their Shadow were a Cure. But for my ſelf I don't in the leaſt repent me of theſe my Pains, ſince ſo fundamental a Diſcovery of the Unſoundneſs and Madneſs of theſe Sects cannot, I think, but be very effectual for the preventing their ſpreading hereafter; that it will not be any longer in the Power of their falſe Teachers to befool well-meaning Men with fine Words, and make them unawares countenance a Faction, the deepeſt* Arcanum *whereof is abſolute Rebellion againſt the Perſon of Chriſt, and an utter Abrogation of Chriſtian Religion.*

And theſe things may ſuffice to excuſe my ſo largely treating upon theſe Matters: Which Apology of mine, I truſt, will eaſily be admitted, the Method I have us'd being ſo very natural, that others who have had the ſame Task in Hand, have thought fit altogether to purſue the ſame, witneſs Adam Borelius *in his Treatiſe, entituled,* Univerſi humani Generis Legiſlator, *i.e. The Lawgiver of all Mankind. Which Deſign of his, which he ſeems to have ſet about with a vaſt and laudable Zeal, and no leſs Pains and Endeavour, I hope, I have accompliſh'd in* this Treatiſe, *with ſhorter, tho' no leſs powerful Arguments. But there is this Difference chiefly, though the Scope of both of us be the ſame, between his Meaſures and mine in proving Chriſt to be the* Legiſlator, or Prince of all the Race of Mankind, *that he will have the Belief of this to be firſt extorted from Men by the ſole Strength or Force of thoſe Miracles and Prophecies that are recorded in the Five firſt Books of the New Teſtament: For he thinks, that* Perſons but of a mean or indifferent Judgment *and* Underſtanding *can be moved by no other Arguments; for the ſole Benefit or Inſtruction of whom he ſeems therefore to have deſign'd his* Legiſlator. *But I intended theſe preſent Labours of mine, as well for the Learned as Unlearned, and therefore thought fit to bring into publick View not ſo much ſuch things as might ſeem more adapted to the Capacity of the Vulgar, as thoſe that might appear to be altogether true, and firm, and ſolid, to any Perſon of a more awakened or exercis'd Underſtanding. From whence it is, that I explain firſt the Reaſonableneſs of the Chriſtian Religion in all its Parts, as by way of* Idea; *and thereto I immediately ſubjoin the conſtant Belief for ſo many Ages given to it by all Chriſtians, as well Learned as Unlearned. But the real Exiſtence, as alſo Excellency of the Perſon of* Jeſus of Nazareth, *I ſo demonſtrate afterwards from profane Authors, and from the Prophecies of the Old Teſtament, containing the Characters of the* Meſſiah *compared with their undoubted Events, that I make it at the ſame time certain, that the Life of Chriſt was both timely written, and in that very Age in which the Eye-witneſſes of the things that are recorded, were living. Which is the chief, and almoſt only Foundation upon which the whole Work of* Borelius *reſteth, and for the demonſtrating of which he doth chiefly labour.*

Which

Which I ſeem indeed to my ſelf to have ſufficiently demonſtrated from theſe extrinſick Arguments, and ſuch as are not fetch'd from thoſe Five Books of the New *Teſtament. Nor, to ſpeak ingenuouſly the Truth, was I aware then of theſe intrinſick Arguments, to be fetch'd from the Books themſelves: which yet are no way contemptible; and which for that cauſe I have taken care to have transferr'd and inſerted from* Borelius *his* Legiſlator (*an Opportunity of ſeeing which, that Noble and Excellent Perſon, the Lord* Francis Mercury Helmont *when I was at* Ragleiſh *afforded me*) *into the Seventh Book of this preſent Treatiſe.*

It made alſo much for the purpoſe of Borelius, *after the largeſt manner to diſcourſe of the Doctrine and Precepts of Chriſt; but for my ſelf, I treat of them but ſparingly, unleſs ſo far as they refer to thoſe three Branches of the* Divine Life, Humility, Purity *and* Charity: *Nor, although I am ſufficiently copious in the* giving an Account *of the* Actions and Miracles *of Chriſt, do I yet beſtow any Pains* (*though I grant that it had not been at all improper*) *in the making out the* Reaſonableneſs of his Precepts. *For I could not imagine, that the Precepts of Chriſt could ſeem* unreaſonable *to any that did not pervert the Meaning of them. They may ſeem indeed* ſevere *and* difficult *at firſt ſight; but the* Severity *is no greater than what is required in curing Diſeaſes of the Body.*

Ut valeant homines, ferrum patiuntur & ignes.

And to deny thy ſelf, *and to mortifie thy ſelf, is neither denying, nor Mortification or killing of any thing in thee but thy Vices; upon which there accrews unto thee unſpeakable Joy and Eaſe. Nor are thy Difficulties in theſe Undergoings ſo great, but that thy Helps are far greater, provided thou be an unfeigned Believer. For what Luſt canſt thou ſtick to part withal for his ſake, who did not think much to part with his Life for thee? And what preſent Enjoyment canſt thou not eaſily quit, if thou believe that future Happineſs that attends thee in the other World? Or how canſt thou fail to fly Fornication, whilſt thou conſidereſt, that by practiſing this unclean Vice thou makeſt a vile Strumpet Corrival with the Holy Ghoſt, whoſe Temple thy Body is if thou beeſt a Chriſtian, and whoſe Temple it cannot be, if thou indulge to thy ſelf ſo dangerous a Liberty; there being nothing that does more extinguiſh the Operations of the Spirit, than the letting thy ſelf looſe to ſuch lawleſs Luſts? But the Reaſons of Chriſt's Precepts are ſo obvious in Theory, and ſo faithful in Experience, that I think it needleſs further to inſiſt upon this Theme, aſſuring every one, that he ſhall beſt underſtand their Truth and Solidity by the Practice of a Life regulated thereby.*

And theſe mainly are the things that I thought it worth the while to mind the Reader of, as to the Myſtery of Godlineſs. *The* Myſtery of Iniquity *is divided into two Parts: The* Idea of Antichriſtianiſm, *and* Synopſis Prophetica: *Both which at the very firſt Sight, I foreſee, will prove harſh and diſtaſteful unto many, and from the very Titles highly diſpleaſing:* The Idea of Antichriſtianiſm: *Indeed both theſe Words are ſo heavy laden with preconceived Offence and Prejudice, that even the* Book it ſelf *may alſo readily be prejudged and precondemned before peruſed, for the very Title's ſake, unleſs I prepare the Way, by due and timely Information, for better Acceptance.*

The Reader, then, may pleaſe to take notice, that this Idea *which I preſent him with, is not a vain, airy,* Platonical, *or Chimerical Figment, as ſome phanſie every* Idea *to be; nor my treating of* Antichriſtianiſm, *a rude, uncivil, uncharitable, Phraſeological Form of railing againſt ſuch Things or Perſons as are not only Innocent, but Sacred: But contrariwiſe, the Nature of* Antichriſtianiſm *is ſo juſtly circumſcribed by this* Idea, *and ſo fitly limited thereby, that it is in truth, a Bridle to the Tongues and Lips of ſuch, as, not knowing what is truly* Antichriſtian, *and what not, in every pettiſh Mood call any thing ſo in Religion that does not ſuit with their own Humour and Phancy. Beſides, this Treatiſe being written in the way of an* Idea, *that is to ſay, being an Abſtract Deſcription or Delineation of the Nature of* Antichriſtianiſm, *without any Application thereof to any determinate Perſon or Perſons whatſoever; what Rudeneſs, Incivility or Uncharitableneſs can this Deſign carry along with it, unleſs it can be thought rude or uncivil to define Vices* in abſtracto, *and deſcribe them in their Parts and Objects, and in whatever Circumſtances make to the clear and perfect Knowledge of them, provided it be done faithfully and skilfully? And truly, that I have not falſified any thing in this my Deſcription of* Antichriſtianiſm, *I dare with Confidence appeal to the Judgment of any able and unprejudiced Peruſer thereof. But what I have ſet down for* Antichriſtianiſm, *is ſuch of its own Nature, whether it be called ſo or no. Which Accuracy of deſcri-*

bing, if all would imitate, nothing would tend more to the Peace of Chriſtendom, and the ſteady and firm Promotion of true Chriſtianity in every Nation.

Well, be it ſo, will ſome reply, that there is nothing falſly nor unfaithfully managed in this Province you have undertook, yet is not the Undertaking it ſelf, though juſt and uſeful, yet ſomething ignoble, inglorious *and* ungentile, *thus ſo often to tincture your Style, and ſoil your Pen with the Names of* Antichriſt *and* Antichriſtianiſm, *of which the Breath of the rude and ignorant Vulgar uſually ſmells as ſtrong as of Onions and Garlick, and which they have ſo fouled by their unmannerly mouthing them without all aim, that they have made them now unfit to paſs the Lips of any civil Perſon? In anſwer to which, I muſt ingenuouſly confeſs, that the Title of my Diſcourſe for this very Reaſon may juſtly ſeem leſs plauſible. But it is the* true *and* proper Name *of the* Matter *which I handle, to which only if theſe ruder People had been taught to appropriate the Term, it could never have contracted any ſuch nauſeous Prejudice, as it ſeems to have done. And I hope I am at leaſt excuſable, if not thank-worthy, in that I have taken pains to teach them the due and proper Uſe thereof.*

But if there be any further Meaning in the Objection, as if it were ignoble *or* ungentile, *and below a Man of a generous Spirit, to concern himſelf in the detecting or oppoſing* Antichriſtianiſm *it ſelf; I muſt take leave to profeſs, that I think the Objector underſtands not what* Antichriſtianiſm *is, or at leaſt not what I underſtand by it, or have deſcribed it by in this* Idea. *For that* Antichriſtianiſm *which I oppoſe, and expoſe here to the View of the World, is nothing elſe but real Impiety, groſs Fraud and Couzenage, and moſt barbarous and unparallel'd Cruelty againſt the harmleſs Members of Chriſt; and all this (which infinitely aggravates the Crimes) under the Shadow and Pretence of* Piety *and* Religion, *nay, of the moſt Sacred of all Religions,* Chriſtianity *it ſelf. If theſe things therefore be not only* uncivil *and* ungentile, *but* ferine, brutiſh, *or rather* Diabolical, *can it be ungentile, or uncivil heartily and profeſſedly to oppoſe them?*

Or to plead more diſtinctly and more particularly to two Capacities of Men; to them firſt that have a Conſcience and Belief of Chriſtian Religion as it is delivered in the Holy Scripture; I demand of them how ignoble *or* inglorious *a thing they deem it to oppoſe that which is plainly and palpably oppoſite to the Word of God, and to the Commandments of Chriſt* Jeſus; *or ſeriouſly to endeavour to demoliſh that which does ſupplant and fruſtrate the very End of the Goſpel of Chriſt, and is ſo diametrically repugnant to the Intereſt of* his Kingdom. *Certainly whoſoever can judge ſuch a Deſign as this* diſhonourable, *muſt be of the ſame Spirit with that Company whom our Saviour of old moſt righteouſly reproved in theſe Words,* How can ye believe, that receive Honour one of another, and ſeek not that Honour that cometh of God only? *As it is ſaid alſo in another place,* For they loved the Praiſe of Men more than the Praiſe of God?

John 5. 45.

John 12. 43.

And now for them that think it ſo noble and glorious a thing to be indifferent to all Religions, or indeed to believe none, who are not ſo much as touched with the Senſe of the common Chriſtianity, *ſuch, namely, as all who call themſelves Chriſtians, agree in; yet if they have not alſo put off the Sentiments of* common Humanity, (*than which nothing can be more barbarous and ungentile*) *I demand of them, what Offence can it be againſt the Laws of the* higheſt Generoſity, *to profeſs a Man's Diſguſt and Enmity againſt ſuch a Conſtitution of things as runs point-blank, not only againſt the* Law of Chriſt, *and the plain Dictates of the Scripture, but againſt the moſt* indiſpenſable *and indeleble Rules of* Nature, *and of* Reaſon, *and againſt the* common *and univerſally-acknowledged* Rights *of Mankind? Be it that thou thy ſelf ſcarce believeſt that there is a God, much leſs any thing to come after this Life; and therefore haſt a Conſcience free to any Religion, be it never ſo wicked or fooliſh, and canſt laugh at the imperious Impoſtures of the Prieſt, when thou haſt done. But canſt thou be aſſured that thy* Children *will be ſuch, or that the* Wife *of thy Boſome will continue ſuch, if ſhe be ſo for the preſent? Canſt thou promiſe for thy moſt* intimate Friend, *which is as dear to thee as thy ſelf? Nay, canſt thou promiſe for thy* ſelf, *that God may not ſo powerfully ſtrike thy Conſcience ſome time or other, as to convert thee to the true Knowledge of himſelf, and of his Son* Jeſus? *Now I tell thee compendiouſly, and at once, That the Contexture of this* Antichriſtianiſm *which I oppoſe, is a mere* Train *or* Net *laid or ſpread for the* Life of thy ſelf, thy Friend, thy Wife and Children. *None can be in Knowledge and Judgment the profeſſedly-faithful Servants of God, and of his Chriſt, but they are* ipſo facto *made obnoxious to the bloody Savageneſs of this* Antichriſtian *Monſter,*

But

But ſuppoſe thine own Conſcience not yet awakened, canſt thou be ſo devoid of natural Affection, *or (whilſt thou talkeſt ſo loud of* Generoſity) *degenerate ſo much below the very brute Creatures, as not to be affected, nay, deeply and unſupportably afflicted, at the haling of thy* Wife *out of thy Boſome, and the pulling of thy* Friends, *and of thy* Children *out of thy Arms, and committing them to noiſome Priſons, and after a ſad and tedious durance in theſe foul Cells, to have them brought out in the ſight of the People to the moſt opprobrious and torturous Death that ever is inflicted on any Malefactors; that is to ſay, not only to have* thy moſt intimate Friend, *thy* dear Parents, *or thy* Children, *but thy* Wife *her ſelf, as if ſhe were a Witch, or a Poiſoner of her Husband, to be burnt at the Stake; yea, though with child, the Birth breaking forth by the mercileſs Midwifery of the parching Flames? And all this Cruelty exerciſed upon them becauſe they will not ſin againſt God and their own Conſcience. Which* holy Senſibility of Spirit, *and awful Reverence of the* Deity, *though thou, according to the Groſneſs of thy Philoſophy, mayeſt conceive a* Weakneſs *in them, yet (it being ſuch a Blemiſh as even in thine own Judgment, bears no Badge of* Diſhonour *upon it; nay, is exceeding honourable in the Proſperous, and as tenderly and feelingly pitied in the afflicted and Calamitous) it cannot one jot abate the Endearedneſs of thy Affection to thy ſuffering Friends in this Caſe; the Beauty and Lovelineſs of their Perſonages, the wiſe and diſcreet Obligingneſs of their Carriages, and their conſtant Faithfulneſs and Serviceableneſs in all Duties and Affairs having impreſſed ſo deep a Character of Love and Eſteem in thee as cannot eaſily be obliterated.*

Can therefore the Oppoſing of ſo barbarous a Conſtitution of things as this, and ſo grievous and inſufferable to thine own Senſe, and in thine own Judgment, be upon any Pretence accounted ignoble *or* inglorious, *and not rather* highly Generous *and* Heroical? *Nay, on the contrary, we may ſafely pronounce, That he that has not an hearty Loathing and Abhorrency from ſo ugly and odious a Frame of things, as I have deſcribed in this* Idea, *is not only in a State of* Unregenerateneſs, *and utterly* devoid of the Life of God, *and conſequently uncapable of Eternal Salvation, but even ſunk below the* Nature of a Man, *and become not only* uncivil, *but either* ſtupid *and* ſottiſh, *or elſe of a temper plainly* ſavage *and inhumane.*

But now as to what concerns the Synopſis Prophetica, *I am not at all ignorant under what manifold Prejudices this Performance may alſo lie; it being a Treatiſe wholly ſpent in the* Interpretation of Prophecies, *and chiefly of* Daniel, *and the* Apocalypſe: *But amongſt the reſt there are* two *more eſpecially of Remark: The one is of thoſe that look upon all ſuch Attempts as very vain and frivolous, having concluded with themſelves aforehand, That all Prophecies are inextricable Ænigms, and Riddles utterly uncapable of any certain Solution. The other is of thoſe that have a Conceit, that the ſearching into* Prophecies, *eſpecially thoſe of the* Apocalypſe *and* Daniel, *tends to nothing elſe but to Faction and Confuſion, to the Trouble and Diſſettlement of the Affairs of Chriſtendom, and to the Hazard and Subverſion of States and Kingdoms, and the Ruin and Deſtruction of the Church of Chriſt. With theſe two grand Prejudices I perceive I am to encounter, yet doubt not, but through the divine Aſſiſtance I ſhall compleatly free my ſelf of 'em both.* Of the *Synopſis Prophetica.*

As to the firſt, then, I think there is no Man that has the Fear of God before his Eyes, but he would be aſhamed to ſtand to any ſuch Aſſertion, it verging ſo near upon Prophaneneſs *and* Impiety; *nay, upon* open Blaſphemy *againſt the Spirit of God, as if he dictated ſuch Things to the holy Prophets as are not Senſe, nor ever to be underſtood by any Reader of them. Can there be any thing more* Scoptical *againſt* Divine Inſpiration *than this, or more cunningly and deceitfully undermining the very Foundations of Chriſtian Religion? But we need not labour very ſolicitouſly in confuting an Error ſo univerſally condemned by all Parties that are any thing ſerious in their Religion. For the obſcureſt Books of Prophecy, I mean thoſe of the* Apocalypſe *and* Daniel, *are commented upon by* Papiſts, Proteſtants *and* Neuters, *whereby they have all ſet to their Hands, that the Viſions are* intelligible. *But whatſoever* Obſcurity *there may be in them, I think my preſent Pains ought to be the more acceptable, in that I have contributed ſo much to a clear and certain Way of interpreting them, laying down ſuch aſſured Grounds and Rudiments, as if a Man carefully obſerve, and find Hiſtory applicable within the compaſs of thoſe Laws, he can no more fail of the right Meaning of a* Prophecy, *than he will of the rendring the true Senſe of a* Latin *or* Greek *Author, keeping to the Rules of* Grammar, *and the known* Interpretations *of* Dictionaries.

Which

Which Laws I having kept to my ſelf ſo ſtrictly and carefully, I dare appeal to all the World, if I have not demonſtratively *made out the Senſe of ſuch Viſions as I have undertaken to expound. And for my own part, I muſt freely profeſs, that I found it no ſuch hard thnig to underſtand thoſe Prophecies I have interpreted; and am certianly perſwaded, that neither any ſuch Greatneſs of Parts, nor Exuberancy of Learning, as Integrity of Heart, and Unprejudicedneſs of Mind, is requiſite to the underſtanding of theſe things. For if that Spirit of Life be once revived in a Man, he will, by Virtue of his* Regeneration *or* new Birth, *not only ſee with his Eyes, but feel*
Dan. 12. 10. *with his Hands the Truth of theſe Myſteries.* None of the Wicked ſhall underſtand, but the Wiſe ſhall underſtand; *namely, as many as apply themſelves to the Search of ſuch things, who will alſo in the mean time be ſo prudent as not to prejudge what they never had yet Opportunity carefully to examine.*

Now touching the ſecond Surmiſe, That the Search into theſe Prophecies of *Daniel* and the *Apocalypſe,* tends to nothing but Tumult and Sedition in Chriſtendom; *it is very raſhly and unskilfully ſpoken. I do not deny but that, as it is ſaid of* Philoſophy, *that a more* ſuperficial Smattering *therein may hazard a Man's Plunge into Atheiſm before he be aware; ſo a ſlighter Inſpection into theſe Prophecies, may incline ſome to a* Fanatical Unſettledneſs, *and a vain Dream of a* Fifth Monarchy, *ſutable to the carnal Conceitedneſs of their own temerarious Phancy. But as a more full Draught of* Philoſophical Knowledge *will again waſh away that Atheiſtical Foulneſs out of the Soul; ſo I doubt not but a more through* Search into the Meaning of theſe Divine Predictions *will make a Man of a more ſober Mind, and root out of his Spirit all thoſe vain Pretences to* Innovation *and* Schiſm. *And therefore the Pains that I have ſpent in a more full and through Scrutiny into the Meaning of theſe Prophetick Viſions, may, I hope, at leaſt deſerve Mens Pardon, if not challenge their Approbation as their due Reward; ſith what tends ſo much to Peace and Soberneſs, cannot unrightfully ſeem to challenge the Reward of a due Approbation from Men.*

I ſay then, if by a more careleſs Search there has been framed ſuch Meanings of thoſe Prophecies as bear any Danger or Inconvenience with them, there was the greater Neceſſity that ſome or other, upon a more diligent Peruſal, ſhould dive into the true and genuin Senſe of them; that that Divine Truth, *which was revealed for the good of the Church, might not by any Miſtake, tend to her* Detriment *and* Ruin. *As certainly ſuch a Conceit of the manner of introducing a* Fifth Monarchy, *as ſome have imagined and entertain'd, might cauſe much Trouble and Miſchief in the Affais of Chriſtendom.*
Book 2. Ch. 5. Sect. 5. *The Foundation of which Error, with the evil Sequels thereof, the Seventh* Conſectary *of my* Joint-Expoſition *does quite take away; to ſay nothing of other Paſſages. We know likewiſe by woful Experience, what wild Applications* Enthuſiaſts *make of the* Ten-horned Beaſt, *and the* Whore of Babylon, *phanſying in their mad miſtaken Zeal, every legitimate Magiſtrate that* Beaſt, *and every well-ordered Church that* Whore; *as that famous* Romantick *Knight, in his inflamed Courage and diſtempered, Phancy, encountred the next* Wind-mill *he met, for a* Giant, *and* innocent Flocks of Sheep *for ſo many Armies of Men.*

But he that will but take notice of what I have ſo plainly proved, That the middle Synchronals *muſt needs ceaſe together; as alſo that our* Reformation *in* England *was an eminent* Speciminal *Completion of the* Reſurrection *of the Witneſſes, he cannot fail of being rid of this Phrenſie for ever, and of finding himſelf ſufficiently fortified againſt all thoſe extravagant Sects that bear themſelves ſo ſtiff in theſe times, and more particularly againſt the high-flown Conceitedneſs of* Quakers *and* Familiſts, *who can ſo eaſily part with all our Religion that refers to the* Perſonal Offices of Chriſt, *under the Pretence of* knowing no Man after the Fleſh. *For if the* Proteſtant Reformation, *as in other Parts, ſo here in* England *eſpecially, be the* Reſurrection of the Witneſſes, *as moſt certainly it is; it is as certain and aſſured, that* Familiſm *and* Quakeriſm *are mere* Enthuſiaſtick Freaks, *in that they reject or deſpiſe all thoſe things that are ſo fully, declaredly and univerſally atteſted by this* Cloud of Witneſſes, *or rather by* theſe Witneſſes aſcending up *into* Heaven in a Cloud. *The Completion of which Prophecy, I conceive, fell out moſt fully and orderly in our* Engliſh Reformation, *where the* Eccleſiaſtick VVitneſs *mounted the higheſt among the Reformed Churches into this Prophetick Heaven. Which may ſerve for a juſt Reproof alſo to thoſe of the* Presbyterian *Party, that either have, or do envy him that Reſidence.*

And

And again for the Quakers *and* Familiſts, *that are ſuch* Gigantick ſelf-ſufficient Religioniſts, *and ſcorn and contemn that part of the Teſtimony of theſe Witneſſes, which is* Remiſſion of Sins in the Blood of Chriſt, *and* the being juſtified and acquitted by the Merits of his Paſſion; *how ſilly and ignorantly proud they are in this Point, appears in that the Witneſſes Deliverance from the Bondage of that* Roman Pharaoh, *is plainly attributed to their Paſſage through this* Red Sea. *And we know that the firſt Proteſtant Reformers began with the Point of* Juſtification *in this very Senſe; wherein the myſtical* Ægyptians *were overthrown Horſe and Man, and overwhelmed. Which, I doubt not but that* Epinikion, *Revel.* 15. *alludes to, as* † *I have proved more particularly in its proper place.*

† See Book 1. ch. 4. Sect. 5. Book 2. ch. 11. § 2.

Wherefore it is apparent of what great force this ought to be to reconcile the Minds of all Sectaries *to their National Churches reſpectively, the Confeſſion of their Faith, as alſo their Inſtitutes, being the ſame with thoſe of* theſe Witneſſes, *who were by ſpecial Providence called up to Heaven, and, by the fulfilling of that Divine Prediction, approved for the* Witneſſes *of* God, *and of the* Truth: *And likewiſe of what great Uſefulneſs it is for the Peace and Settlement of all Proteſtant States and Kingdoms, they being ſo well aſſured from hence, to what Religion they ſhould adhere, and that there is Danger, leſt it be as to ſtrive againſt the Stream (unleſs the Sins of the Reformed Churches, to be chaſtiſed for a time, ſhould make way for ſo great an Evil) nay, to fight againſt God, if any ſhould endeavour to ſuperinduce upon a People ſuch Antichriſtian Opinions or Practices as have been witneſſed againſt by theſe approved Witneſſes of God. For* there is neither Wiſdom, nor Underſtanding, nor Counſel againſt the Lord. Prov. 21. 30.

For in ſuch Caſes as this, God, who can ſeize the Hearts of Men at his own Pleaſure, and illuminate their Eyes, may ſo enlighten the People as to make them ſee more than their profeſſed Prophets, whoſe Sight may be blinded becauſe the Reward of Unrighteouſneſs is found in their Hand; that is to ſay, becauſe carnal Intereſt has laid waſte their Conſcience and Judgment. For then the Caſe would be much like that of Balaam's *riding the Aſs, whom he cudgels on this ſide, and on that ſide, to keep him in the Path that leads moſt directly to his own ſelf-ended Deſign, namely, the Satisfaction of his covetous Deſire. But the Beaſt being more afraid of the drawn Sword of the Angel, than of the furious Blows of the Prophet, runs him out of the way, and cruſhes his Leg againſt the Wall. For no human Force can drive any mortal Creature againſt the Power and Terrour of God.*

Wherefore it is of great Conſequence for them in Authority not to be ignorant of the meaning of Prophecies, that they may be ſure not to fall into this διομαχία, *nor ever ſo to order their Affairs, as to ſeem to endeavour any thing againſt the Current of Divine Providence, but rather direct their* Government *after that* Cynoſura. *Which Ignorance our Saviour ſeems to exprobrate to the* Jews, Ye Hypocrites, ye can diſcern the Face of the Sky, and of the Earth, but how is it that ye do not diſcern this time? Luke 12.

So far is the finding of the true Senſe of the Prophecies from cauſing Tumults and Diſquietneſſes in States or Kingdoms; whenas, on the contrary, the right underſtanding of them tends ſo much every way to their firm Settlement and Peace; which can never be eſtabliſhed firmly in ſuch a Religion as is moſt plainly repugnant to the Truth, *and that* guarded alſo by a Divine Fate *or Counſel, and in Matters of the greateſt Moment imaginable.*

Nor is the Benefit of underſtanding theſe Prophecies confin'd within the Bounds of the Reformed Churches, but it redounds to the whole Chriſtian World; as may be ſeen in my ſo accurate Interpretation of the Perdition of the Beaſt, *and of the* Burning of the Whore. *For, according to our Interpretation, the Prophecy of the Deſtruction of this fourth Beaſt ought to ſeem rather a* merciful Promiſe, *than a Commination: Which is this, That as it ceaſed to be for a time, ſo after a certain Period of time it ſhould ceaſe to be for ever. Now the temporary ceaſing of the Beaſt to be, was only the Empire's entertaining and maintaining the pure and Apoſtolick Chriſtianity as yet uncontaminate with any Pagan-like Idolatries. Wherefore the ceaſing of it to be for ever, is nothing elſe but the being cleanſed for ever from all* Idolatry *and* Antichriſtianiſm. *Which can be no ill News to the Emperor, and Secular Kings and Princes of the Empire; they being quit of Idolatry (which makes the Empire a Beaſt) and of the impoſturous Tyranny and Uſurpations of the* Pope of Rome *over them at once.*

But for that Hierarchical Power of the Pope *and his Clergy, (and truly it will analogically touch ſuch a* Presbytery *as hath not learn'd the Leſſon of due Subjection to the Secular Sovereignty in things indifferent) that Papal Hierarchy, I ſay, which (as*

†Præfat. Monitor. ad Cæſar. &c.

† *King* James, *of ever-bleſſed Memory, has ſmartly and juſtly taxed them*) ſub larvatâ ſimulatione curæ ſpiritualis animarum, regna exhaurit, orbemque Chriſtianum cæde & ſanguine miſcet: *To this Power, I muſt confeſs, the Viſions of the* Apocalyps *are ſomewhat more ſevere, as it is moſt fit they ſhould be. For this Power* (*except ſo much therein as agrees with the* Primitive *Ages of the Church*) *compriſing in it nothing but a* Maſs of Frauds and Impoſtures, *of* Superſtitions *and* Idolatries, *and bloody and* Antichriſtian Cruelties; *the Viſions of the* Apocalyps *were not the Viſions of God, if they predicted not Ill to ſo ungodly and* Satanical (*as 'tis called in the Epiſtle to the Church of* Thyatira) *a Polity. And yet, if I might profeſs freely my Opinion, were but that Heap of wicked Stuff caſt out and aboliſhed, and all her falſe Merchandizes every where interdicted, as they are here in* England, *ſuch a Purification as this would undoubtedly fulfil the Prediction of the* burning of the Whore of Babylon with Fire, *according to the primary Senſe or Scope of theſe Viſions, and the Church, and whatſoever is comely and uſeful, be ſaved from any farther or ſeverer Caſtigations; provided they did not* Antichriſtianize *in what is left, and place all their Religion merely in an* outward, *though unexceptionable* Form, *neglecting the indiſpenſable Laws of the* Life of God, *and of honeſt and laudable* Morality. *So little Reaſon have any to be afraid of the right Senſe of the* Apocalyps *in thoſe Viſions, unleſs they have a Favour for the* Kingdom of Sin *and* Dominion *of the* Devil *in the World.*

But whereas ſome are like vehemently to accuſe me, as if I had taken to my ſelf a very uncharitable kind of Liberty, to apply thoſe Prophecies to ſo great a Share of Chriſtendom as the Roman Church, *that have been by ancient Interpreters, and are by the Romaniſts themſelves, underſtood of* Antichriſt. *To which I freely and ingenuouſly anſwer, and as in the preſence of him before whom all Mens Hearts lie open, That* I take no more pleaſure in the finding of thoſe *Antichriſtian* Tokens upon the Church of *Rome*, than I ſhould in diſcovering ſo many Plague-ſpots upon my deareſt Friends or Relations; *ſo that I am not conſcious to my ſelf of the leaſt Touch of Uncharitableneſs in this matter.*

But if the Laws of Charity be ſo ſtrictly to be obſerved, (*as certainly they are*) *let us take that Method which is approved by the Voice of all Men, and has paſſed into a Proverb, of* Charity's beginning at home, *and be as tender of the Proteſtant Churches in ſuch things as they maintain with Truth, as the Papiſts are of their own Party, even in their obtruded Falſities and Deceits. It may therefore more rightfully be imputed to my Fidelity to the true Church of Chriſt, than Uncharitableneſs to the Church of* Rome, *that I again bring into play, with all due Advantages, this common Aſſertion of the Proteſtants touching the* Great Antichriſt. *Which appearing to me ſo ſolid and unexceptionable a Truth, I ſhould be conſcious to my ſelf of the higheſt degree of Uncharitableneſs to the precious Memory of the firſt Reformers, thoſe* Witneſſes, *whom Divine Providence ſo miraculouſly* raiſed from the Dead, *if I did not what in me lies for the maintaining of their Credit in ſo grand a Point; wherein they cannot ſeem to fail, but with infinite Diſhonour to themſelves, and an irreparable Prejudice to the Proteſtant Cauſe.*

For as there is no Doctrine wherein the Romaniſts *and* we *differ more true, ſo there is none any thing near ſo potent for the bearing off all their Aſſaults againſt us, as this of their Church being that City of* Babylon *which the People of God are expreſly commanded to* come out of, leſt they partake of her Sins, and of her Plagues. *Which that wiſe Prince, King* James *of ever-glorious Memory, knew full well, and accordingly kept entire thoſe primitive Sentiments of the Proteſtant Reformation, or rather adorned them, and improved them by his Royal Pen; as alſo did thoſe ſingularly Devout and Learned Prelates, Biſhop* Andrews *and Biſhop* Jewell, *and ſeveral other Pious and Learned Biſhops of our Church. Nor will I omit how explicit our Church her ſelf is touching this Point in her Homily of* the Peril of Idolatry, *as alſo in that* againſt Rebellion. *Which illuſtrious Witneſſes to ſo concerning a Truth, it were both uncivil and unjuſt to either ſuſpect or accuſe of* Uncharitableneſs.

Apoc. 18. 4.

And for my own part I cannot but further add, (*having ſuch an Apprehenſion of things as I have, and ſo great Encouragement from thoſe Heroical Examples, in whoſe Footſteps I inſiſt for the main in my Prophetick Interpretations*) *that I ſhould think my ſelf not only* Unfaithful *to the* true Church of Chriſt, *and to the* Intereſt of his Kingdom, *which Charity will never betray, but* Uncharitable *alſo even to the Church of* Rome *her ſelf, if I ſhould not uſe this Liberty of prophecying againſt her, which I have, or rather of interpreting Prophecies for her juſt Reproof and Amendment.*

Stultorum

Stultorum incurata pudor malus ulcera celat.

That Saying is true, as well of him that conceals the Sore of his Friend, when the diſcloſing thereof tends to the healing of it, as of him that conceals his own Sore.

But if it be Uncharitableneſs *to ſpeak ſome few hard Words againſt her, though never ſo true, what* Barbarity *would it be to expoſe her to the greateſt Hardſhips of Fortune that human Affairs are obnoxious to? As, ſuppoſe, to betray her to the ſucceſsful Rage and Ravin of the overflowing* Turk? *Would that be ſuch a piece of indearing Kindneſs and Charity? And yet ſurely thoſe do ſo to her that ſow Pillows under her Elbow, that ſooth her up, and call her* my Siſter, *and* my Mother, *and ſay, there are no conſiderable Miſcarriages in her; whenas ſhe ſtands guilty of all thoſe Sins that are reckoned up,* Revel. 9 20, 21. Μετανόησαν ἀπὸ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται οὔτε ἀκούειν οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν, multifarious Idolatries, cruel bloody Perſecutions, magical Conjuring *or* Enchanting, defiled Cœlibate, *and* pious Frauds *or* wicked Policies, *with* Impenitency *added to them all. For theſe Sins have the* Locuſts *and* Euphratean *Horſemen, the* Turks *and* Saracens, *laid waſte the* Eaſtern *Church; and yet it is Uncharitable to admoniſh the* Latin *Church thereof, which is much more guilty of theſe high Miſcarriges.*

Not that I think it is determin'd, that the Turks *ſhall ever overflow the* Weſtern *Church, or by Arms ſubdue it; but that I doubt not in the leaſt, but ſuch a Cleanſing of the Church from its groſs Idolatries, and ſavage Perſecutions of innocent Men, is the ſafeſt and moſt aſſured Method for the driving far from us ſo great a Danger. But for the* Prophecies of the Apocalyps, *I confeſs that they have a doubtful Aſpect as to this matter. But that it is eſtabliſh'd in the Divine Decree, that* Rome Papal *and* Idolatrous *ſhall not for ever ſit as* Queen, *is exceeding manifeſt. Nay, that the Univerſal* Weſtern *Church, in a manner, and ſo* Rome it ſelf, *may without Fire, and without Sword, by the ſole Aid of the Holy Spirit of God ſtirring up the Princes and ſincere Prelates of the Chriſtian World thereto, be at length reformed, the Divine Oracles do no way gainſay. Which thing, as it is not to be deſpair'd of, ſo is it of all good Men with much Earneſtneſs to be deſir'd.*

But if this be ſo very deſirable, is it not equally deſireable that the Church of Rome *ſhould be made ſenſible that ſhe wants ſuch a Reformation? And is there any thing that can convince her more of that Want, than that her enormous Miſcarriages are ſo plainly depainted (as moſt certainly they are) in thoſe* Viſions *we have explained in this Treatiſe; nay, are very ſtingingly and ſatyrically ſet out by the Spirit of God on purpoſe to* awake *the Chriſtian World out of this* deep Sopour *or* Lethargy? *For it muſt be ſome ſuch* ſharp and rouſing Rebuke *that can wean or reclaim that Church from ſo inveterate Errors rooted in Cuſtom, and founded in a ſweet bewitching* Intereſt, *not to be parted withal upon any eaſie Terms. Which Power of the Light of the true Meaning of theſe Prophecies that obnoxious Church does plainly acknowledge her ſelf ſenſible of, in her hiding her ſelf as well as ſhe can, from the convictive Perſtringency of them, and in getting Men to* palliate her Deformities with all poſſible Art, and to ſhelter off the ſearching Gleams, and piercing Luſtre of theſe veracious *Viſions*, by their falſe and adulterate Gloſſes: *Which is the greateſt* Uncharitableneſs *and Diſſervice that can poſſibly be done unto her, thus to lull her aſleep, to be ſurpriſed by the irreſiſtible Wrath of God, and to expoſe her to the Fury of his Jealouſie.*

Wherefore had ſhe not better ceaſe to take Sanctuary in ſuch forced *and* incredible *Miſinterpretations of Scripture, and letting go thoſe falſe Shifts, reform her ſelf according to that Platform which has ſo manifeſt Approbation from the Divine Oracles, in a Senſe not only* credible, *but evidently true? For it is demonſtratively true by the ſecond* Conſectary *of my* Joint-Expoſition, *That the Church was not grown Antichriſtian till about* 400 *years after Chriſt: As alſo from the Proportion of the* Outward Court *to the* Inward, *that it was* Symmetral, *till about that time: Which approvable Ages of the Church were the Pattern of our* Engliſh *Reformation. Beſides that, as I have already intimated, the ſaid Reformation is an eminent* Speciminal *Completion of the Prophecy of the* Reſurrection of the Witneſſes: *So that the Rectitude thereof is ratified as well from thoſe Viſions that prefigure the* Recovery *of the Church, as from thoſe that ſignifie her* Primæval Purity.

In the mean time it is manifeſt, that the right underſtanding of the Apocalyptical Viſions, *is ſo far from being in the leaſt prejudicial to the Affairs of the Chriſtian World*

World reformed *or* unreformed, *that nothing can be imagin'd to tend or conduce more to the common Safety and Intereſt of them all.*

Which would come to paſs, although that was the Genius of the Prophecies of the Apocalypſe, *that it plainly threatned cruel and bloody Slaughters and Calamities to Chriſtendom: if ſo be it evidently appear'd for what Sins eſpecially, ſo great Evils were threatned; as certainly the* Apocalyptical Viſions *are as clear, if not clearer, with reſpect to the Nature of the Fault, than of the Puniſhment, I mean as to Idolatries, and moſt cruel* Perſecutions *of innocent Men. Can it be therefore uſeleſs or unſeaſonable to give warning to the Chriſtian World of the principal Source and Original of ſo great Evils, that by a timely Reformation they may be averted and prevented. For the Divine Menaces are hypothetical, whether they be pronounced in a* Simple *and* Common, *or in a* Prophetical *or* Symbolical *Language; that is to ſay, the Senſe is the ſame in both.*

The reſt of the little pieces of this Volume.

And let this ſuffice to be ſpoken of the Myſtery of Godlineſs, and the Myſtery of Iniquity. *For the little Pieces that follow, there is no need of ſtaying long upon them; eſpecially ſince the things already ſpoken will in part alſo fit and belong to theſe. The Uſefulneſs of my* Expoſition of the Seven Epiſtles to the Seven Churches, *the Epilogue added to it, doth ſufficiently declare. And for that of the ſmall* Diſcourſe concerning the true Grounds of Faith, *it is ſufficiently evident from it ſelf; and is alſo farther to be met with in the Diſcourſe following,* viz. The Antidote againſt Idolatry. *The Solidity of which Treatiſe, I can with the more Alacrity commend unto the Reader, ſince, though it was impugn'd lately by a very ſharp Adverſary, both learned and ſubtil, yet it is found plainly to be inexpugnable; which yet is rendred ſtill ſtronger, and more fortified by the* Appendix *that is annexed.*

Nothing remains now, but the Heptachord, *or Seven Poems of the* Divine Hymns, *which I ſet forth as a* Specimen *more of Devotion than Poetry. The Verſes, at the deſire of a certain Friend, were writ by me firſt in* Engliſh; *and with the ſame Simplicity both of Style and Senſe, that he ſo earneſtly requeſted of me; nor hath the* Latin *added much of Elegancy to them. But I took care to have them publiſh'd, as what, I hop'd, might be good Examples of joyning with the Hiſtory the* Myſtick, *or more ſpiritual Senſe of our Holy Religion. To theſe I have added ſome few Poems that occur here and there in* Engliſh *in my Philoſophical Writings, and are now by me rendred into* Latin. *Which I did with that Intent, that if any Accident ſhould happen, and this Province come to be undertaken by any other, he may have theſe Tranſlations in a readineſs, unleſs haply, which may eaſily be, he himſelf ſhall compoſe more elegant ones of his own.*

The Author's Writings compared together.

And thus have I run, ſhall I ſay, or rather flown over theſe reſt of my Theological Treatiſes; *concerning which, to be compared now one with another, I thought fit to mind the Reader of a few things, which perhaps he himſelf will obſerve. The firſt is, That that moſt clear and diſtinct underſtanding of theſe Prophetical Viſions, did not happen to me, as it were, at once, but that I attain'd to the Knowledge of theſe things rather occaſionally, than by Deſign. Nor am I conſcious to my ſelf, that I affected this ſort of Skill, but almoſt, whether I would or no, it inſtill'd it ſelf into me, with ſo great Eaſineſs and Perſpicuity, that I could not, in a manner, but certainly and fully underſtand thoſe things which others will have to appear ſo very obſcure and uncertain to themſelves. And truly I dare here appeal to the Conſcience and Judgment of any one, provided he will without Prejudice, and in the Fear of God, read, and weigh well the Eight laſt Chapters of* Synopſis Prophetica, *whether my Expoſition of the Thirteenth and Seventeenth Chapters of the* Apocalypſe *hath not a Certainty plainly Mathematical; and of which no Man in his Wits, after he ſhall underſtand it, can make any doubt. To which, if he ſhall add the Confutations of* Grotius, Ribera, *and of another* New Interpretation, *which occur in the Second Book, and are contain'd in the Five firſt Chapters, he will very clearly apprehend, that the* Divine Oracles are not ſuch a Noſe of Wax, as ſome do willingly imagine to themſelves; but that they are very rigidly and inflexibly determin'd to one certain Senſe. *And farther, That this Senſe we our ſelves have certainly attain'd to in thoſe two foreſaid Chapters of the* Apocalypſe.

Which is an inexpugnable Fortreſs againſt all the præſtigious Arts and Attempts of the Romaniſts. For after it ſhall ſo plainly appear what is the Senſe of theſe two Chapters, it will be in vain to contend about the reſt. Tho' 'tis not to be paſs'd in ſilence, that the Expoſition of the Seven Epiſtles to the Seven Churches, *is built almoſt upon*

upon equal Certainty, as is evident from the laſt Chapter of it; and that, for any to doubt of the Prophetical Scope of thoſe ſeven Epiſtles, namely, if it is ſuch a Prophecy as we hold it to be, (ſeeing whatever is conſiderable therein, not excepting the very Names, does evidently tend thereto) were no leſs unreaſonable, than to call in queſtion, whether the Structure of an Animal Body was the Product of Chance or of Providence, when all its Parts are ſo manifeſtly deſigned for one End, which is the Perfection of the vital Operations of the Animal. And indeed our Expoſitions of the other Prophecies, tho' not of equal Certainty in themſelves, yet if we add that of the foreſaid Prophecies, ſeem to me ſufficiently proper and ſound: And here with an humble Heart, I give Thanks to the Father of our Lord Jeſus Chriſt, the Maker of Heaven and Earth, that he has ſo clearly diſcovered to me theſe Myſteries of his Kingdom, nor do I envy in any their boaſted and careleſs Ignorance of theſe Things.

Being therefore firmly perſwaded of theſe Things, and of what vaſt Importance it would be to Men, to have the Knowledge of ſo clear Truths, I ſhould have thought my ſelf the moſt unworthy of Mankind, if I had kept ſecret, Myſteries ſo great and ſo advantageous to the Chriſtian World. Therefore alſo it was that, Occaſion offering, I did ſo chearfully undertake the laborious Task of turning into Latin theſe my Theological Writings, having therein, as I hope, obſerved the Direction of the Divine Providence. For I thought it better to expoſe my ſelf to all the Dangers and Inconveniencies of the outward Life, than to the Stings and Laſhes of that inward Fury of a wounded and troubled Conſcience.

But, altho', as I was going to ſay, I have now attain'd to a moſt clear and diſtinct Knowledge of theſe Myſteries, yet this came not to paſs all at once, but I was for ſome time detain'd by the Plauſibleneſs of the old Hypotheſis, and believ'd that the Reſurrection of the Witneſſes had not yet happen'd. Of which Matter I am now ſufficiently aſſured, and, in the proper Place, I have uſed Arguments ſtrong enough, whereby others in like manner may become certain of the ſame. Yet dare I not warrant, that no Traces of the former Hypotheſis do any where remain in my Writings, tho' I well know I have defaced ſome of 'em. Yea, I remember, that in Book v. ch. 7. of the Myſtery of Godlineſs, ſome manifeſt enough are to be found, which there I deſignedly left untouch'd, becauſe of their moral Uſefulneſs. And this is the firſt Thing of which I would advertiſe the Reader.

Another is, That apparent Inconſiſtency betwixt the Apologies for the Pagan Idolatry in the Myſtery of Godlineſs, and the Pleas againſt the Popiſh Idolatry both in the Idea of Antichriſtianiſm, and in the Antidote againſt Idolatry it ſelf. Where the Reader may opportunely obſerve with how free a Courſe of Thoughts I have always reaſoned, and likewiſe that I did not receive the full Knowledge of Idolatry all at once, but it was occaſionally and by degrees, as it were, inſtilled into my Mind. In the Myſtery of Godlineſs, my only Care was to defend the Divine Providence, and the Truth of the Chriſtian Religion in general. And being abundantly contented with this Work, I had never, that I know of, proceeded further in Theological Speculations, (as ever thinking that theſe Things were to be proſecuted, rather for the Uſe of Life than the empty Delight of Contemplation) had I not obſerv'd the wonderful Induſtry and Diligence of the Romaniſts in corrupting Men with their Superſtition, and their ſingular Boaſting and Confidence of Succeſs, as if their Religion were in a ſhort time to be reſtored as it were from Baniſhment. This was the Cauſe that almoſt conſtrained me to bend all my Thoughts upon this one thing, that I might throughly underſtand the Nature and Condition of the Popiſh Religion. Which Study gave Birth to the Treatiſe concerning the Myſtery of Iniquity, and the Antidote againſt Idolatry. And here again I muſt put the Reader in Mind, how unlikely it is that one who hath made ſo fit and pretty Apologies for the Pagan Idolatries, can be moved by any vulgar and ſuperſtitious Fear (and not rather by the powerful Conviction of pure and refined Reaſon) ſo much to abhor the Popiſh Idolatries. For I acknowledge that I at length obtain'd a much more accurate Underſtanding of the fix'd and determin'd Nature of Idolatry, after I had made a more thorow Search thereinto, than when I writ theſe Apologies; and that I am now altogether of Opinion, that things of ſo great Moment, where the Honour of God and the Salvation of Men are concern'd, are not to be left to the deluſory Wantonneſs and Unconſtancy of a youthful Wit, but to be examined by the moſt rigid Rule of Reaſon, and to be directed and determin'd by the Will and Authority of the Divine Oracles. But whatever Inconvenience might proceed from theſe ſeemingly plauſible Apologies in the Myſtery of Godlineſs, will eaſily, I hope, be prevented in the following Treatiſes, by the Solidity and Severity of the ſtrongeſt Reaſons, and of Scriptures clearly explained.

The Writings of others compared with them.

But perhaps it won't be amiss likewise to compare the Writings of others with those of ours. In the third place, therefore, the Reader may observe, how I have acquitted my self, in Expounding the Prophecies, *not with any* Partiality, *but with the greatest* Fidelity *and* Simplicity; *for I have not been induc'd to turn out of the way by any Hatred or Want of Love of the contrary Party, or too much Affection towards our own; but I have ingenuously and freely declared, alike to both, what might be pleasing or displeasing. For as I declare from the Divine Prophecies, that the* Roman Religion *will at length be abolish'd, so I plainly and openly determine out of the same Oracles, that there is no Necessity the* City of *Rome be destroyed with Sword and Fire, (which is the vulgar Interpretation of the Burning of the Whore) or that the* Beast *is otherways to perish than as to its* Brutal Cruelty, *and filthy* Idolatry. *And as I earnestly contend that the* Reformation, *made not very long ago, is the* Resurrection of the Witnesses, *and that the* Sardian *Interval of the Church, denotes the Duration thereof; so again I determine from the Exposition of the Epistle to the Church of* Sardis, *that this is a less perfect State of Things, and I intimate that they have more of Carnal Zeal than of the true Christian Life; and I don't conceal from them, that some great Calamity, foretold in that Epistle, is at hand, unless they repent. Yea, and in the Exposition it self of that Epistle, and in the Epilogue of the Book, I plainly and freely warn them of these Things: And here I again and again intreat them, that they would weigh and consider with themselves, seriously and in the Fear of God, what I have said.*

Finally, in the Fourth Place, seeing so violent an Itch of predicting Things future, hath carried many to such a Pitch of Confidence, as to limit the Events prefigured in the Prophetical Visions, to a certain Year, as if foretold to such a Nicety in the Prophecies; and so being shamefully frustrated they have, with many, destroyed both their own Credit, and that of the Study of interpreting the Prophecies; I therefore not only affix nothing my self to a certain Year, but plainly also declare, that there now remains nothing in the Apocalyptical Visions which are yet unfulfilled, nor indeed ever was there any thing, that could by others be determin'd to a precise Time: So that there is now left no Place for turbulent and headstrong Men, as it were by a Sign from Heaven, to excite others to Innovations; for I affirm that the Vision of the Resurrection of the Witnesses *is already fulfilled, and that the* 1260 *Days, as to any prophetical Use, are altogether compleated. In which Matter I am more and more daily confirm'd, since first I set my Mind to the more earnest and close Consideration thereof. Insomuch, that the Approach of the Fall of Antichrist, as they call it, and of such Events as are to hasten it, can be discern'd by no other Signs than by the* Progress of true and sincere Piety, and of unstained Integrity of Manners in the Reformed Churches, *as I have more largely explain'd in the Conclusion of* The Exposition of the Epistles to the seven Churches.

Nevertheless, tho' I determine nothing of the Day *or* Year *of the glorious Coming of our Lord Jesus Christ, and the Brightness thereof, whereby that* Man of Sin *is to be destroyed, yet I cannot but boldly and constantly affirm, that he will be destroyed in his own Time, and that a most happy Scene of Affairs will immediately succeed.*

There shall be, there shall be *most certainly a Time, and that Day shall* at length *appear, when the* Sun of Righteousness being arisen, *Egyptian Mists and Darkness shall be dispers'd. When all the Filth and Dross of the Church shall be consum'd and purg'd away by the* Ardor of Divine Love. *When all Barbarity of Manners, and filthy Superstitions and Idolatries shall be sent into the* Lake of Fire and Brimstone. *When, finally,* Calvinism, Lutheranism, Popery, *and whatever else savours of Sects and Discords of Minds and Opinions, shall be melted down into one, (which shall be instead of all) both as to Life and Doctrine, truly Catholick and Apostolical* Philadelphianism. *Which Times that God would hasten, and thereto incline the Hearts of Christian Princes and People, ought to be the fervent Desire and Expectation of all good Men.*

AN

AN EXPLANATION OF THE Grand Myſtery OF GODLINESS.

CHAP. I.

1. *The Four main Properties of a* Myſtery. 2. *The firſt Property,* Obſcurity. 3. *The ſecond,* Intelligibleneſs. 4. *The third,* Truth. 5. *The fourth,* Uſefulneſs. 6. *A more full Deſcription of the Nature of a Myſtery.* 7. *The Diſtribution of the whole Treatiſe.*

1. EVery legitimate *Myſtery* comprehends in it at leaſt theſe Four *Properties.* It *is a piece of knowledge,* Firſt *competently Obſcure, Recondite and Abſtruſe:* That is, it is not ſo utterly hid and intricate, but that, in the Second place, *It is in a due meaſure Intelligible.* Thirdly, *It is not only Intelligible, what is meant by it; but it is evidently and certainly True.* Fourthly and laſtly, *It is no impertinent or idle Speculation, but a Truth very Uſeful and Profitable:* We may well add alſo, *for ſome Religious End.*

2. This *Obſcurity* and *Abſtruſeneſs* makes not only the *Myſtery* more *ſolemn* and *venerable* to thoſe to whom it is communicated, but *hides* it alſo from their eyes that are *not worthy* to partake thereof. From whence ſome Criticks have derived *Myſterium* from the Hebrew word מסתר which is from סהר *to hide*: Which is well aimed at as to the ſence. But others with more judgment in Grammar, acknowledge μυϛήριον to be a proper Greek word, and fetch the Derivation of it from μύϛν, ἀπὸ τὸ μύϛν τὸ σόμα, becauſe they to whom it is communicated are *to keep ſilence*, and not to impart it to *unmeet* perſons. And in this ſenſe *Chryſoſtome* expounds *Myſterium*, Τὸ ἀπόῤῥητον καὶ θαυμαϛὸν καὶ ἀγνοούμενον, *A matter wonderful, unknown, and not to be eaſily or raſhly communicated to others.*

3. Nor indeed could it be at all, if it were *utterly Unintelligible.* Wherefore *Intelligibleneſs* adds this further requiſite alſo to a *Myſtery*, that it thereby becomes *Communicable* to ſuch as are fitly prepared to be inſtructed therein. For which reaſon the Etymologiſts give alſo this Notation of Μυϛήριον, that it is from μυέϛν, which is to *teach* and *inſtruct* a man *in Divine matters* ſo far forth as the party is fit to receive. Hence is alſo Μύϛης, *Myſta*, a Scholar or Commencer in Divine Myſteries, one that is more ſlightly imbued in the knowledge of ſuch Holy things.

4. But there is afterward a clearer manifeſtation and a fuller ſatisfaction, and the μύϛης then becomes ἐπόπτης or ἔφορος, being now more firmly aſcertained of the *Truth* which he did but obſcurely apprehend before. From which *Clearneſs* and *Certainty* of the thing repreſented, there neceſſarily ariſes a *full and free aſſent* of his

Underſtanding without any further doubt or heſitancy; the Proverb being made good in this caſe, That *Seeing is Believing*.

5. But that there may not be a mere dry *Belief* without any love or liking of the Object thereof, we added alſo that this *Myſtery* is not only *certainly True*, but very concerningly *Uſeful* and *Profitable*; which though the word Μυστήριον it ſelf does not imply, yet another in the ſame language and of the like ſenſe does, which is Τελεταὶ, i. e. *Initiations into ſacred Myſteries*. The *Uſefulneſs* whereof a *Platoniſt* admirably well deſcribes, not without a verbal alluſion, in this manner, Σκοπὸς μὲν τελετῶν ἐστιν εἰς τέλος ἀναγαγεῖν τὰς ψυχὰς ἐκεῖνο, ἀφ' ἧς τὴν πρώτην ἐπέπαυντο πάροδον, ὡς ἀπ' ἀρχῆς· Which, if we would render it in our more familiar language, ſounds thus; the ſcope or aim of all Religious Myſteries is the bringing back fall'n Man into his priſtine condition of Happineſs, and to lead him again to that high ſtation which he then firſt forſook when he preferr'd his own Will and the pleaſure of the Animal life before the Will of God and that Life and Senſe which is truly Divine.

6. Wherefore not to dwell too long on the threſhold, we conclude briefly and in general, that a *Myſtery* is a piece of Divine knowledge *meaſurably abſtruſe*, whereby it becomes *more Venerable*, but yet *Intelligible*, that it may be *Communicable*, and *True* and *Certain* that it may win *firm Aſſent*, and laſtly *very Uſeful* and *Effectual* for the *perfecting* of the Souls of men, and reſtoring them to that *Happineſs* which they anciently had fall'n from; that ſo near a Concernment may as well gain upon their *Affections* as the Evidence of *Truth* engage their *Underſtandings*; and ſo the whole man may be carried on to a devout embracement of what is exhibited unto him by the knowledge of his Religion.

7. What we have thus generally propoſed we ſhall now apply more particularly, and more fully proſecute thoſe *Four Primary Properties* in that *Grand Myſtery of Godlineſs* which we call *Chriſtianity*: Diſtributing our Diſcourſe into theſe *Four main Parts*; The firſt whereof ſhall inſiſt ſomewhat upon the *Abſtruſeneſs* and *Obſcurity* of our Religion, the Second upon the *Intelligibleneſs* of it, the Third upon the *Certainty* of it, and the Fourth on the *great concerning Uſefulneſs* thereof. To which we ſhall add what Conſiderations we think fitteſt concerning the *Secondary Properties* which emerge out of theſe *Primary* ones.

CHAP. II.

1. *That it is fit that the* Myſtery of Chriſtianity *ſhould be in ſome meaſure* Obſcure, *to exclude the Senſual and Worldly.* 2. *As alſo to defeat* diſobedient *Learning and Induſtry:* 3. *And for the pleaſure and improvement of the godly and obedient.* 4. *The high Gratifications of the Speculative Soul from the* Obſcurity *of the Scriptures.*

1. THAT there is a *conſiderable Obſcurity and Abſtruſeneſs in Chriſtian Religion* is eaſily made evident as well from the *Cauſe* as the *Effects* of this *Obſcurity*. For beſides that from the common nature of a *Myſtery* Chriſtianity ought to be *competently Obſcure and Abſtruſe*, that it may thereby become *more Venerable* and more ſafely removed out of all danger of contempt; we cannot but ſee what a *ſpecial* Congruity there is in the matter it ſelf, to have ſo holy and ſo highly-concerning a *Myſtery* as our Religion is, *Abſtruſe* and *Obſcure*. For that Divine wiſdom that orders all things juſtly ought not to communicate thoſe precious Truths in ſo plain a manner that the *Unworthy* may as eaſily apprehend them as the *Worthy*; but does moſt righteouſly neglect the *ſenſual* and *Careleſs*, permitting every man to carry home wares proportionable to the price he would pay in the open market for them: And when they can beſtow ſo great induſtry upon things of little moment, will not ſpare to puniſh their undervaluing this ineſtimable Pearl by the perpetual loſs of it. For what a palpable piece of *Hypocriſy* is it for a man to excuſe himſelf from the ſtudy of Piety, by complaining againſt the *Intricacies* and *Difficulties* of the Myſtery thereof; whenas he never yet laid out upon it the tenth part of that pains and affection that he does upon the ordinary trivial things of this world?

2. Thus

2. Thus are the careleſs voluptuous *Epicure* and over-careful Worldling juſtly met with. But not they alone. For the *Obſcurity* of this *Myſtery* we ſpeak of is ſuch, that all the knowledge of *Nature* and *Geometry* can never reach the Depth of it, or reliſh the Excellency of it; nor all the *skill of Tongues* rightly interpret it, unleſs that true Interpreter and great *Myſtagogus*, the Spirit of God himſelf, vouchſafe the opening of it unto us, and ſet it on ſo home in our Underſtandings, that it begets *Faith* in our Hearts, ſo that our Hearts miſgive us not in the profeſſion of what we would acknowledge as True. For as for the outward Letter it ſelf of the Holy Scriptures, God has not ſo plainly delivered himſelf therein, that he has given the ſtaff out of his own hands, but does ſtill direct the *humble* and *ſingle-hearted*, while he ſuffers the *proud* ſearcher to loſe himſelf in this Obſcure field of Truth. Wherefore *diſobedient* both *Learning* and *Induſtry* are turned off from obtaining any certain and ſatisfactory Knowledge of this Divine Myſtery, as well as *Worldlineſs* and *Voluptuouſneſs*. According as our Bleſſed Saviour has pronounced in that devout Doxology, *I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: Even ſo, Father, for ſo it ſeemed good in thy ſight.*

3. Nor are the Wicked only diſappointed, but the Godly very much gratified by the *Intricacy* of this ſacred *Myſtery*. For the Spirit of Man being ſo naturally given to ſearch after Knowledge, and his Underſtanding being one of the cheifeſt and choiceſt Faculties in him, it cannot be but a very high delight to him to employ his nobleſt endowments upon the divineſt Objects, and very congruous and decorous they ſhould be ſo employ'd. Beſides, the preſent *Doubtfulneſs* of Truth makes the holy Soul more devout and dependant on God, the only true and ſafe guide thereunto. From whence we ſhould be ſo far from murmuring againſt Divine Providence for the Obſcurity and Ambiguity of the Holy Scriptures, that we ſhould rather magnifie his Wiſdom therein; We having diſcovered ſo many and ſo weighty Reaſons why thoſe Divine Oracles ſhould be Obſcure: The wicked thereby being excluded; the due Reverence of the Myſtery maintained; and the worthy partakers thereof much advantaged and highly gratified.

4. For what can indeed more highly gratifie a man, whoſe very nature is *Reaſon*, and ſpecial Prerogative *Speech*; then by his skill in Arts and Languages, by the Sagacity of his Underſtanding, and induſtrious comparing of one place of thoſe Sacred pages with another, to work out, or at leaſt to clear up, ſome Divine Truth out of the Scripture to the unexpected ſatisfaction of himſelf and general ſervice of the Church; the deareſt Faculty of his Soul and greateſt glory of his Nature acting then with the fulleſt commiſſion, and to ſo good an end, that it need know no bounds, but Joy and Triumph may be unlimited, the Heart exulting in that in which we cannot exceed, viz. the *Honor of God* and the *Good of his People*? All which gratulations of the Soul in her ſucceſsful purſuits of Divine Truth would be utterly loſt or prevented, if the Holy Scriptures ſet down all things ſo fully, plainly and methodically, that our reading and underſtanding would every where keep equal pace together. Wherefore that the mind of man may be worthily employ'd and taken up with a kind of Spiritual husbandry, God has not made the Scriptures like an artificial Garden, wherein the Walks are plain and regular, the Plants ſorted and ſet in order, the Fruits ripe, and the Flowers blown, and all things fully expoſed to our view; but rather like an uncultivated field, where indeed we have the ground and hidden ſeeds of all precious things, but nothing can be brought to any great beauty, order, fulneſs or maturity, without our own induſtry; nor indeed with it, unleſs the dew of His grace deſcend upon it, without whoſe bleſſing this Spiritual Culture will thrive as little as the labour of the husbandman without ſhowers of rain.

CHAP. III.

1. *The* Obſcurity *of the Chriſtian Myſtery argued from the Effect, as from the Jews rejecting their Meſſias.* 2. *From the many Sects amongſt Chriſtians.* 3. *Their difference in opinion concerning the Trinity.* 4. *The Creation.* 5. *The Soul of Man.* 6. *The Perſon of Chriſt.* 7. *And the Nature of Angels.*

1. HItherto we have argued the *Obſcurity* of the Chriſtian Myſtery from the *Reaſons* and *Cauſes* thereof, whereby we have evinced, *That it ought to be Obſcure*, and that therefore in all likelyhood it is ſo. But the *Effects* are ſo manifeſt, that if we do but briefly point at them, it will be put beyond all doubt, That it is ſo indeed.

Let us now inſtance in ſome few. Why are the *Jews* yet unconverted, or rather, why did they at firſt caſt off their Meſſias; but becauſe the *Prophecies* in Scripture were ſo *Obſcure*, that they had taken up a falſe Notion of him and of the Condition he was to appear in? For they expected him as a mighty Prince that ſhould reſtore the kingdom to *Iſrael*, and that Victory, Peace, Proſperity and Dominion ſhould be accumulated upon the *Jewiſh* nation by his means. Which opinion I conceive the *Lowneſs* of the *Moſaical* diſpenſation under which they lived, that perpetually propounded to them worldly advantage as a reward of their obedience, and the *Obſcurity* of the *Predictions* of the *Meſſias* engaged them in. For they being either *Figurative* and *Allegorical*, or mingling ſometimes the ſtate of his *Second* coming with his *Firſt*; their eager eye being ſo fully fixt upon what ſounded like worldly happineſs, they could mind no other ſenſe but that in theſe Enigmatical writings: Which yet proved *clear* enough to as many as God had prepared, and belonged to the election of Grace. But he might, if it had pleaſed his Wiſdom ſo to do, have made all things ſo *plain*, that we ſhould not need at this day to expect the calling of the *Jews*, but they might have been one Body with us long ſince. But their Rejection is a greater aſſurance to us of the Truth of our Religion, we being able to make it good even out of thoſe Records that are kept by our profeſſed Enemies. Beſides, a Man can no more rationally require, that all *Iſrael* ſhould have flowed in at the firſt appearance of Chriſt, then that his Second coming ſhould be joyned with his Firſt, or his Firſt drawn back to the next Age after *Adams* fall; nor that more rationally then that Autumn ſhould be caſt upon Summer, and both upon Spring. The Counſels of God are at once, but the fulfillings of them ripen in due order and time.

2. But though we let go the *Jews*, and contain our ſelves within the compaſs of thoſe that either are or would be accounted *Chriſtians*, their Opinions and Sects both have been and are ſo numerous, that the very mention of ſo confeſſed a Truth may ſufficiently evince the Obſcurity of thoſe Divine Oracles to which they all appeal. I will inſtance only in things of greater moment, which will be a ſure pledge of the certainty of their innumerable diſſentions in ſmaller matters.

3. Wherefore to ſay nothing of that more intricate Myſtery of the *Triunity* in the *Godhead*, where the curious Speculators of that difficult Theory are firſt divided into *Trinitarians* and *Anti-Trinitarians*, and then the *Trinitarians* into *Heteruſians*, *Homouſians* and *Homœuſians*: we ſhall ſee them diſagreeing not only in the *Diſtinction of the Perſons*, but concerning *the Eſſence* it ſelf: Some affirming God to be Infinite, others Finite; ſome a Spirit, others a Body; other ſome not only a Body, but a Body of the very ſame ſhape with mans. Of which opinion the Ægiptian *Anthropomorphites* were ſo zealouſly confident, that they forced the Biſhop of *Alexandria*, out of fear of his life, to ſubſcribe to their groſs conceit.

4. Again concerning *the Creation of the world*, ſome affirm that God made it of *Matter* coeternal with, and independent of, himſelf: Others that he created it of *Nothing*: Others that he made it not at all; but that it was made, as ſome would have it, by good Angels, others, by the Devil.

5. Concerning *the Soul of man*, ſome ſay it ſubſiſts and acts *before* it comes into the *Body*; Others only *in the Body*, and *after* the ſolution of the Body: Others in the *Body alone*: Others not there neither, as holding indeed no ſuch thing as a *Soul* at all, but that the *Body* it ſelf does all: Which ſome hold ſhall riſe again, others not; but that the whole Myſtery of Chriſtianity is finiſhed in this life.

6. Con-

6. Concerning *Chriſt*, ſome were of Opinion that he was only God appearing in humane ſhape; others only Man; others both; others neither.

7. Concerning *Angels*, ſome affirm them to be *fiery* or *airy Bodies*; ſome *pure* Spirits; ſome Spirits in airy or fiery Bodies; others none of theſe, but that they are *momentaneous Emanations* from God; others that they are *only Divine Imaginations* in Men; which can be by no means allowed, unleſs we ſhould admit the Holy Patriarch *Abraham* to have arrived at ſuch a meaſure of dotage, as to provide *Cakes* and a *fatted Calf* to entertain *three Divine Imaginations* which viſited him in his Tent. But certainly ſuch ſlight and exorbitant Gloſſes as theſe can argue nothing elſe but a misbelief of the Text, and indeed of all Religion, and that the Interpreter is *no Chriſtian*, but either *Atheiſt* or *Infidel*. Wherefore to leave ſuch Spirits as theſe to the confident Dictates of their own foul Complexion, we ſhall rather take into conſideration ſome few, but main points wherein certain Men, otherwiſe rational enough in their Sphere, and hearty Aſſerters of the Authority of Scripture, diſagree from the generality of other Chriſtians.

The firſt of them is *concerning the Trinity of Perſons in the Unity of the Godhead.*

The ſecond *concerning the Divinity of Chriſt.*

The third and laſt *concerning the State of the Soul after Death.* Which Points, tho' I muſt confeſs they are of ſubtle Speculation, yet they ſeem ſo neceſſary and eſſential, the two former eſpecially, to Chriſtian Religion, that I think it fit not to paſs them over with a bare mention of them, nor yet to ſpeak much in ſo profound and myſterious a matter.

CHAP. IV.

1. *That the* Trinity *was not brought out of* Plato's *School into the Church by the Fathers.* 2. *A Deſcription of the* Platonick Trinity, *and of the difference of the* Hypoſtaſes. 3. *A Deſcription of their Union.* 4. *And why they hold All a due Object of Adoration.* 5. *The irrefutable Reaſonableneſs of the* Platonick Trinity, *and yet declined by the Fathers, a Demonſtration that the* Trinity *was not brought out of* Plato's *School into the Church.* 6. *Which is further evidenced from the compliableneſs of the Notion of the* Platonick Trinity *with the Phraſe and Expreſſions of Scripture.* 7. *That if the* Chriſtian Trinity *were from* Plato, *it follows not that the Myſtery is Pagan.* 8, 9, 10. *The* Trinity *proved from Teſtimony of Holy Writ.*

1. NOw concerning the Firſt, *The Trinity*, ſay they, objecting againſt it in general, is nothing elſe but a *Pagan* or *Heatheniſh Figment* brought out of the Philoſophy of *Pythagoras* and *Plato*, and inſerted into the doctrine of the Church by the ancient *Fathers*, who moſt of them were *Platoniſts*. But to this I anſwer, That it is very highly improbable that the *Fathers* borrowed the Myſtery of the *Trinity* from the School of *Plato*; which you ſhall eaſily underſtand when we have ſo far as ſerves to our purpoſe explained the doctrine of the *Platonical Triad*, which is briefly thus:

2. There are *Three Hypoſtaſes*, ſay they, *in the Deity*, namely, Τἀγαθὸν, Νοῦς, Ψυχή· that is, *The Good*, or *Firſt-ſelf originated Goodneſs*; *Intellect*, or *the Eternal Mind*; and laſtly, *Soul* or *Spirit*. Their Τἀγαθὸν is alſo their Τὸ ἓν, and they diſtinguiſh all Three after this manner:

Τἀγαθὸν.	}	{ Τὸ πρῶτον ἕν.
Νοῦς.		{ Ἕν πάντα.
Ψυχή.		{ Ἕν καὶ πάντα.

The Good.	}	{ *The Firſt One.*
Intellect.		{ *One All.*
Soul.		{ *One and All.*

If we would eaſe our Apprehenſion here by the help of our *Phanſy*, we might compare the Firſt to Simple and pure Light; the Second to Light variegated into Colours, as in the Rainbow; the Third to thoſe Rayes of Light (for all is Light) that receive and carry down theſe Colours to the Ground, and impreſs them and reflect them from ſome ſtanding Pool or Plaſh of Water. Again the Firſt Hypoſtaſis is κατ' ἐξοχὴν τἀγαθὸν,

τἀγαθὸν, κατ' αἰτίαν νοῦς, *Eſſentially the Good, Cauſally the Intellect.* The Second is, κατ' ἐσίαν νοῦς, κατ' αἰτίαν ψυχὴ, κατὰ μέθεξιν τἀγαθὸν, *Eſſentially Intellect, Cauſally Soul, Participatively the Good.* The Third is κατ' ἐσίαν ψυχὴ, that is ἕξως καὶ δημιυργία, κατ' αἰτίαν ὕλη καὶ κόσμος, καὶ μέθεξιν νοῦς καὶ τἀγαθὸν, *Eſſentially Soul*, that is, *Love and Operation, Cauſally Matter and the World, Participatively the Good and Intellect.*

3. Now for *the Union of the Three Hypoſtaſes*, we ſhall underſtand the accuracy thereof by degrees. As Firſt, That the proper Life and Energie, as I may ſo ſay, of each *Hypoſtaſis* is not contain'd within it ſelf, but, like a vocal and audible Sound in a ſtill ſilent Night, perpetually re-ecchoes through the whole Deity: Or as when a Song of Three Parts is ſung, each Muſician enjoys the Harmony of the whole.

But this I muſt confeſs looks more properly like *Communion* then perfect *Union*: We ſtep therefore a degree further, and affirm, That as *Body and Soul* is conceived to make up one man, and this Individual Body and this Individual Soul to make up this Individual man: So theſe *Three Hypoſtaſes* to make up one Individual Deity, their Union and Actuation one of another being Infinitely and unſpeakably more Perfect than in any other Being imaginable. And as the Motions of the Body are perceptible to the Soul of man, and the Impreſſions of the Soul upon the Body would be perceptible to it, if it had of it ſelf a Faculty of *Perception*: So likewiſe by this ineffable cloſe Union and mutual Actuation of the *Three Hypoſtaſes*, all their proper Energies become fully perceptible to one another. And the Life of the firſt ſo infinitely and unexpreſſibly gratifying the Second, and Both the Third by an immutable neceſſity and congruity of nature, it is evident they can have but *One Will*, which is as it were the *Heart*, the *Centre* or *Root of the Deity*, the *Eternal ſelf originated Good.*

But thirdly and laſtly, Theſe *three Hypoſtaſes* are not *one* only by this *actuating Union* which may ſeem to admit of a real ſeparability; but there is alſo a *real Unity* or *Identity* in them: The diſtinction among them being, as *Tatianus* ſpeaks, κατὰ μερισμὸν, ὃ καλ' ἀποκοπὴν, like the Rayes of the Sun, in reſpect of the Sun; or if you will, as the Centre, Rayes and Surface of a Globe, which implies a Contradiction to be conceived without them; or, as the Faculties of the Soul are to the Soul, which are as inſeparable from her as ſhe is from herſelf.

The *Union* therefore *of them all*, and *the Emanation of the Second and Third from the Firſt* being ſo *Neceſſary*, *Natural*, and *Inevitable*, (For the Firſt can be no more without the Second, or the Second without the Third, then the Sun can be without his Rayes, or the Soul without her Faculties;) there is no ſcruple, ſay they, but we may call all this *the Godhead* or Deity, the Second and Third coming ſo unavoidably out of the *Firſt* Root, and being ſo inſeparable from it. And therefore there is nothing here properly *Creature*; Creation being a free act: and if not *Creature*, what can it be but *God?*

4. And ſince from theſe Three are all things that are made, and in their hands is the guidance of all things; Nothing leſs then *Divine Adoration* can of right belong unto them. For though there may be ſome allay of Excellency in their deſcent from the firſt, yet they being all our *Creators* and *Governors*, none ought to fall ſhort of Divine worſhip.

5. This is a brief Summ of the *Platoniſts* Doctrine concerning the *Triunity of the Godhead*: Which, as it ſeems in it ſelf *Rational* enough, ſo it is not obnoxious to ſeveral bold cavils that over-daring Wits make againſt the ſacred Myſtery of the *Trinity*; alledging againſt Diſtinction of Perſons without difference of Eſſence, That there are only three Logical Notions attributed to one ſingle and Individual nature: And againſt three Eſſences of the ſame Nature, That it looks like an unneceſſary and groundleſs repetition, and That that great *Chaſma* betwixt *God* and *Matter* will be as wide as before; That it is unconceivable, but the laſt being of the ſame nature with the Firſt, that it ſhould be alſo *Prolifical*, and ſo *in infinitum*: That *theſe three* muſt of neceſſity be Three Gods, if any of them be God; becauſe they are all exquiſitely of the ſame Kind; whenas in the *Platonick Triad* the Firſt is only the Αὐτόθεος, as ſome have alſo ventured to affirm in the *Chriſtian Trinity*. Now I ſay all being ſo eaſie and unexceptionable in the *Platonical* ſpeculation of this Myſtery, it ſeems almoſt impoſſible but that if the *Fathers* had borrowed this Notion of the Trinity from the *Platoniſts*, they would have explain'd it in this more facile and Plauſible way.

5. But

6. But you'll object, That though it may ſeem more Rational in it ſelf, yet it might not be ſo happily applied to Places of Scripture ; and that's the reaſon why the Fathers, though they took the *Myſtery* from *Plato* in the groſs, yet did not particularly explain it after the way of the *Platoniſts*. But without doubt there is not only no place of Scripture that plainly claſhes with the above deſcribed Myſtery, but ſundry Places that may be very ſpeciouſly alledged for it. It is plain, that as the *Second Hypoſtaſis* in *Platoniſm* is called Νοῦς, σοφία and λόγος, ſo it is in Chriſtianity called λόγος and σοφία, as if *Wiſdom* and *Intellect* were acknowledged his proper Character in both. They might alſo plauſibly enough draw to their ſenſe what Chriſt ſpeaks, *Joh.* 14. 28. *My Father is greater then I*; and what he utters concerning the Spirit, Chap. 16. 14. *He ſhall glorifie me; for he ſhall receive of mine, and ſhew it unto you.* Wherefore, I ſay, the *Fathers* being every way ſo fairly invited to bring the *Platonick* Notion of the *Trinity* into the Church, aſſuredly if themſelves had been *Platoniſts*, and had fetched the Myſtery from that School, they would not have failed to have done it.

7. Secondly, Admit that the ancient Fathers were *Platoniſts*, and brought the Myſtery of the *Trinity* into the Church of the Chriſtians, it does not ſtraight follow, That it is therefore a *Pagan* or *Heatheniſh Myſtery: Pythagoras* and *Plato* having not received it from *Pagans* or *Heathens*, but from the learned of the *Jews*, as ſundry Authors aſſert: the *Jews* themſelves in long ſucceſſion having received it as a Divine Tradition; and ſuch is *Platoniſm* acknowledged to be by *Jamblicus*, who ſays it is φιλοσοφία ἀποπαράδοτος. And aſſuredly if there had not been ſome very great reaſon for it, men ſo wiſe and profoundly knowing as *Pythagoras*, *Plato*, *Plotinus*, and others, would never have made ſo much ado about it.

8. Thirdly and laſtly, I ſay it is not only *impious*, but *vain* and *fooliſh*, to aſperſe that *Myſtery* with the reproach of *Paganiſm*, that is ſo plainly, to them that be not prejudiced, ſet down and held forth in the Holy Scripture. For the very *Form of Baptiſm* preſcribed by our Saviour evidently enough denotes *Three Divine Hypoſtaſes*. Of the *Father* there is no queſtion. Concerning *the Divinity of the Son* we ſhall ſpeak more fully in the Second point we propoſed. *That the Holy Ghoſt* is not a mere Power, Property or Attribute of God, but an *Hypoſtaſis*, one free enough from being ſway'd by Tradition or Authority of any Church, and (as himſelf conceits) a very cloſe and ſafe adherer to Scripture, does groſly enough acknowledge, while he makes it *ſome created Angel* that bears the ſacred Title of the *Holy Ghoſt*, and undergoes thoſe Divine functions that are attributed to him.

But we need not maintain Truth by any man's Error, being ſufficiently able to ſupport it ſelf; and therefore we will make uſe of no advantage, but what Scripture it ſelf offers us. And this *Form of Baptiſm* affords us ſomething to the evincing that the *Holy Ghoſt* is not an *Attribute*, but an *Hypoſtaſis*. For ſith that βαπτίζεσθαι εἰς τὸ ὄνομα, is to give up a mans ſelf to the Diſcipline, Government and Authority of this or that Perſon; it is the moſt natural ſenſe to conceive that *all three* mentioned in the Form are *Perſons*, we being ſo well aſſured that two of them are.

But there are other paſſages of Scripture that will make the point more clear. *Rom.* 15. 13. *The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.* Now if the *Holy Ghoſt* were but a *Power*, not a *Perſon*, what a ridiculous Tautology would it be? For the ſenſe would be, *through the power of the holy power.* Again, *John* 16. 13. Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, &c. Ἐκεῖνος and τὸ πνεῦμα are very ill Syntax, were it not that there is a *Perſonality* in the Holy Spirit, which by what follows is moſt undeniably evident; *for he ſhall not ſpeak of himſelf: But whatſoever he ſhall hear, that ſhall he ſpeak.* To *receive of one* and *communicate to others* by way of *hearing* and *ſpeaking*, what can that belong to but a *Perſon* or *Hypoſtaſis*? To this you may add alſo *Mark* 13. 11. *Whatſoever ſhall be given you in that hour, that ſpeak ye: For it is not you that ſpeak, but the Holy Ghoſt.*

Now that this *Hypoſtaſis* is not *a created Angel*, amongſt other Reaſons the *Conception of Chriſt* may well argue, it being more congruous That that Spirit that moved upon the waters, and created the world, ſhould form that holy *Fœtus* in the womb of the Virgin, then that any created Angel ſhould apply himſelf to that work; for he had not then been *the Son of God*, *but of an Angel*, as in reference to his birth in time.

9. Beſides

9. Beſides, this *one Individual Spirit* in Scripture is repreſented as every where ready *to ſanctify, to regenerate, to diſtribute various gifts and graces to the Church, to have ſpoke by the mouth of the Prophets, to be a* καρδιογνώστης or *a diſcerner of the thoughts of the heart. Baptiſm* alſo and *Benedictions* are imparted in his name; he is alſo *called to witneſs*, which is a piece of *Divine worſhip:* All which ſeems *more naturally* to be underſtood of him whom we properly call *the Spirit of God*, then of any particular created *Angel* whatſoever.

10. We ſhall only add one place more, which will put all out of doubt to them that do not doubt of the Text it ſelf; 1 John 5. 7. *There are three witneſſes in Heaven, The Father, the Word, and the Spirit: And theſe three are one.* What can be writ more plain for the proof of the *Triunity of the Godhead?* But for thoſe that ſuſpect the Clauſe to be ſuppoſititious, I ſhall not trouble my ſelf to confute them; that task being performed ſo ſolidly and judiciouſly by a late Interpreter, that nothing but Prejudice and Wilfulneſs can make a Man depart unſatisfied with ſo clear a demonſtration. Wherefore ſecure of this Point concerning *the Trinity*, we go on to the next concerning *The Divinity of Chriſt.*

CHAP. V.

1. *That the natural ſenſe of the Firſt of S.* John *does evidently witneſs the* Divinity of Chriſt. 2. *A more particular urging of the circumſtances of that Chapter.* 3. *That S.* John *uſed the word* λόγος *in the Jewiſh or Cabbaliſtical notion.* 4. The Trinity and the Divinity of Chriſt *argued from Divine worſhip due to him, and from his being a Sacrifice for Sin.* 5. *That to deny* the Trinity *and* Divinity of Chriſt, *or to make the Union of our ſelves with the Godhead of the ſame nature with that of Chriſt's, ſubverts Chriſtianity.* 6. *The uſeleſneſs and ſaucineſs of the pretended* Deification *of Enthuſiaſts, and how deſtructive it is of Chriſtian Religion.* 7. *The Providence of God in preparing of the Nations by* Platoniſm *for the eaſier reception of* Chriſtianity.

1. THAT Chriſt is not ψιλὸς ἄνθρωπος or *a mere Creature*, but *a divine Hypoſtaſis*, or truly, really and Phyſically (not Allegorically and Morally) joyn'd with that Divine *Hypoſtaſis* which is called λόγος, if men would not bring their own ſturdy preconceptions, but liſten to the eaſie and natural air of the Text, the Beginning of *S. John's* Goſpel would put out of all controverſy. For I'll appeal to any, ſuppoſing the Union of Chriſt's Humanity with the λόγος to be true, in what fitter, more ſignificant, or better-becoming way could it be expreſſed then already it is in the Beginning of that Goſpel? Wherefore to interpret it in any other ſence, is to delude themſelves, and to abuſe the Scripture through the prepoſſeſſions of their own Prejudice. Of which violence they do thereto they cannot well be ſenſible, they thinking they have full commiſſion to diſtort it into any poſture, rather then to let it alone in that which ſo plainly points to a Myſtery which they hold impoſſible and ſelf-contradictious. For ſo has their bold and blind reaſoning concluded aforehand concerning *the Trinity* and *Divinity of Chriſt.* But to thoſe that are indifferent this Text bears ſuch evidence with it, that it cannot but ſettle their belief.

2. For why ſhould the Evangeliſt omit the manner of Chriſt's *Birth* as he was *Man*, but that he was intent upon his *Eternal Generation* as he was *God?* Or why ſhould he not call him by that name that was given him at his *Circumciſion*, or by the name of *Chriſt* or the *Meſſias*, who was a Perſon expected in time, but that his thoughts were carried back to that of him which was from all Eternity? Nor is it imaginable that he ſhould be here called Λόγος inſtead of *Jeſus* or *Chriſt*, unleſs there were ſome valuable Myſtery in it, which the learned eaſily unriddle from Jewiſh Interpreters, they ſpeaking often of *the Word of the Lord* as an *Hypoſtaſis* diſtinguiſhable from *God*, and yet that by which he created *Adam* and the reſt of the Creatures. And for my own part I make no queſtion but that the Greek Philoſophers, as *Pythagoras* and *Plato*, had not only their Λόγος, but *the whole Myſtery of their Trinity* from the Divine Traditions amongſt the Jews. *Philo* the Jew ſpeaks often of

of this Principle in the Godhead, calling it [a] λόγον Θεοῦ, or [b] τὸν θεῖον λόγον, or sometimes [c] θεὸν, other sometimes [d] πρωτόγονον θεοῦ υἱόν· and attributes unto it *the Creation of the World*, as also the *Healing of the Diseases of our Minds*, and *the Purging of our Souls from Sins*; insomuch that this Author might be a good Commentator upon this first Chapter of St. *John*.

[a] The Word of God. [b] The Divine Word. [c] God. [d] The First-born Son of God.

3. Wherefore there being this Notion of λόγος amongst the Jews, to which the *Creation and Government of the World* is attributed, the same also being done here, what can be more likely then that St. *John* means the very same λόγος that is *Creator and Governor of all*? Which the very *Phrase* and *Posture of things* will yet further confirm. For assuredly this ἐν ἀρχῇ in the Gospel is the same with that ἀπ' ἀρχῆς in the first Epistle of St. *John*; and what ἀπ' ἀρχῆς signifies the same Epistle will explicate, Chap. 2. 14. *I write unto you Fathers*, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς, *because you have known the Eternal*: and *Christ* by the Prophet *Esay* is call'd אבי עד *the Eternal Father*. For that is the most proper meaning of עד, as appears *Esay* 57. 15. *Thus saith the high and lofty one who inhabits Eternity*, שכן עד, *inhabiting Eternity*. Nor is it incongruous for the same Being to be *the Son of God* and *the Father* and Governour of all the Creatures. And the Prophet *Micah*, chap. 5. propheſying of Christ, describes him thus, ἧς αἱ ἔξοδοι ἀπὸ ἀρχῆς, ἐξ ἡμερῶν αἰῶνος, *His emanations are from the Beginning, from the Days of Eternity*. Which agrees well with what Christ professes of himself, *John* 8. πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι· for if he was *before Abraham*, there is little Question but he was before all things; and that of the Psalmist is but his due attribute, πρὸ τοῦ ὄρη γενηθῆναι, σὺ εἶ, *Before the mountains were brought forth, or the Earth was formed, even from everlasting to everlasting Thou art God.* John 8. 58.

And now for *the Posture of things*, after the Evangelist has twice asserted, That *he was from the beginning*; that you may not mistake and think he means *the beginning of his Ministry*, as the Messiah, he tells you, according to the Doctrine of the Jews, That *all things were created by him*: and at the tenth Verse, that you may have no subterfuge, he says, That *even that World that was made by him knew him not*: which excludes all Moral and Mystical Interpretations, and shews plainly that wicked Men, though not their wickedness, are his Creation, and consequently all the World besides. And the Author to the Hebrews is a farther Witness of this Truth, citing that of the Psalmist concerning the Son of God, *Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the Work of thy Hands.*

There is yet another Argument of *the Divinity of Christ*, which I need not prove, it being acknowledged even by our Adversaries, and it is *Religious Worship due to him*, which I conceive is due to none but God.

4. The *Holy Trinity* and *Divinity of Christ* we have hitherto proved out of *the Scriptures*, and might add many Places more; but *the Reason and Nature of the thing it self* shall be the last Confirmation. *That Christ is to be Worshipped* is acknowledged of all Hands. But *to worship* one that is not God, is to relapse into the ancient Rites of the Pagans, who were *Men-worshippers*, and eaters of the Sacrifices of the Dead. For *Jupiter*, *Belus*, *Bacchus*, *Vulcan*, *Mercurius*, *Osiris* and *Isis*, and the rest of the Gods of the Heathen, what were they but *mere Men*, whose *Benefactions* extorted *Divine Honours* from *Superstitious* Posterity after their Death? Wherefore Christ ought not to be *a mere Man*, but *God*; that is, he ought to be *really* and *physically united to the Deity*; it being present not by *Assistance* only but by *Information*; that as *Body* and *Soul* are *one Man*, so *God* and *Man* may be *one Christ*. But if there were no *Trinity*, but *one Hypostasis* in the Deity and the Humanity of Christ thus joyn'd with it: How could he be *a Sacrifice for Sin*, there being none besides himself to whom he should be offer'd? or, How could he be *sent by another*, when there is none other to send him? and the *Son of God* out of the Bosom of his *Father* could not be said to suffer, but he that is offended to be sacrificed to pacifie himself: which things are very absurd and incongruous.

But you'll say, the Absurdity still remains in *the Second Hypostasis*. For was not *Sin* as contrary to *Him* as to the *First* and *Third*, and consequently He as much offended? and therefore he dying in our nature, was sacrificed to pacify himself. In answer to this, I admit that all *Three Hypostases* were *alike offended* at Sin, and withal *alike compassionate* to Sinners. Which *Compassion* was in the Deity towards Mankind before the Incarnation and Death of Christ. But the formal Declaration and visible Consignation of this Reconcilement was by Christ according as he is revealed in the Gospel, whose Transactions in our behalf are nothing else but *a sweet and kind Condescension of the Wisdom of God in this Mystery* accommodating himself to our humane Capacities and Properties,

ties, to win us off in a kindly way to *Love* and *Obedience*. And therefore all the *Three Hypoſtaſes* being alike offended at Sin, and alike prone to pardon the Sinner, and recover him to *Obedience*, contrived *ſuch a way of declaring their Pardon*, as might ſhew their higheſt *diſlike of Sin*, and *win moſt upon the Sinner* by moving his Affections to a ſerious *Sorrow* and *Remorſe*. Wherefore the Divine complotment was this; That the *Eternal Son of God* ſhould be made *Fleſh*, and to teſtifie the Hatred of God to Sin and his Love to mankind, ſhould be Sacrificed for an Atonement for the Sins of the World: Than which a greater Engine cannot be imagined to move us to an *Abhorrence of Sin*, and to the Love of his Law that thus redeemed us, and wrought our reconciliation with the Father. To whom being, as I may ſo ſay, the Head in the Divinity and of all things, and having in his Paternal Right the firſt Power of Puniſhing and Pardoning, this Pacification is naturally directed. For it is as if a Father of a Family, or the Prince of a Nation having a mind to Pardon ſome Malefactor, that he might not ſeem too prone to Mercy, and ſo encourage Men to Rebellion, ſhould plot with his Eldeſt Son to be an earneſt Interceſſor in the behalf of the Party, when yet the Son diſreliſheth the Crime of him he intercedes for as much as his Father did. There is the ſame Reaſon in the Interceſſion of Chriſt with the Eternal Father, ſaving that it was with more earneſtneſs and greater Agony, even unto Death, and of far higher Conſequence. But that ſuch an Interceſſion and Pacification as this ſhould be made up in the ſolitary Scene of one Perſon, is impoſſible.

5. Wherefore the denying of either *the Divinity of Chriſt*, or *the Trinity*, ſeems a Subverſion of the Chriſtian Religion. And not only ſo, but that Fanatical Piece of Magnificency of ſome Enthuſiaſts, who would make *their Union with God the ſame with that of Chriſt's*. For then were they *truly God*, and *Divine Adoration* would belong unto them; or if not, it is a ſign they are not God, and that therefore Chriſt is not: Either of which confounds or deſtroys our Religion. But if you demand what the Difference is betwixt the Union of Chriſt and Ours with the Divinity, I have intimated it before. In one the *Divinity* is *Forma informans*, in the other but *Forma aſſiſtens*: in the one it is as *Lux in Corpore lucido*, in the other as *Lumen in Corpore diaphano*. The Divinity in Chriſt is as the Light in the Sun; the Divinity in his Members as the Sunſhine in the Air.

6. And this diſtinction and due diſtance being kept, which ſome ſaucy and high-flown Enthuſiaſts do not obſerve, there is yet ſcope and encouragement enough for them to ſtrive to be full as good as they pretend; I am ſure far better than they are: there ordinarily being no difference betwixt them and the meaneſt Chriſtians, but that their Tongues are ſwelled with greater Tumor and Turgency of Speech, and their Minds filled with more vain Phantaſies and exorbitant Lunacies; when as the other ſpeak conformably to the Apoſtolick Faith, and with leſs noiſe live more honeſtly. But that no leſs *Union with God* than *Real* and *Phyſical Deification* muſt make them *Good*, is a ſign they are *ſtark naught*, and that Pride has laid waſt their Intellectuals. For is not that Spirit that created and framed all things able to reform us unto the moſt unblameable pitch of *Humility*, *Self-denial*, *Dependency upon God*, *Love of our Neighbour*, *Obedience to Magiſtrates*, *Faith*, *Temperance* and *Holineſs*, without being any more *Hypoſtatically* united with us then with the Earth, Sea, Sun, Moon and Stars, and the natural Parts of the Creation? Wherefore we conclude, *That to aſſert, that the Union of any true Chriſtian with God is the ſame with that of Chriſt's, is a bold, uſeleſs and groundleſs Opinion, and inconſiſtent with and deſtructive of the Chriſtian Religion.*

7. We have ſeen how *Neceſſary and Eſſential to Chriſtianity the Doctrine of the Divinity of Chriſt is, and* conſequently *of the Trinity*, without which the other cannot be rightly conceived: and therefore we do not only diſapprove of thoſe frivolous Slanders and Cavils that would brand that Sacred Myſtery with the infamous Note of *Paganiſm*; but highly magnifie and humbly adore the Providence of God, that that Truth ſhould be kept ſo long warm, and be ſo carefully poliſhed by thoſe Heathens that knew not the main Uſe thereof, or to what end the Tradition was delivered to the ancient Patriarchs, Prophets or holy Sages of old in either *Ægypt* or *Judea*, from whence *Pythagoras* and *Plato* had it, and prepared thoſe parts of the World where their Philoſophy had taken foot-hold, to an eaſy Reception of Chriſtianity: but this we have glanced at elſewhere.

See further of this Subject Book 9. c. 1. Sect. 6. and Chap. 2. throughout.

CHAP.

CHAP. VI

1. *The Danger and Diſconſolateneſs of the Opinion of the* Pſychopannychites. 2. *What they alledge out of* 1 Cor. 15. *ſet down.* 3. *A Preparation to an Anſwer advertiſing, Firſt, of the nature of Prophetick Schemes of Speech.* 4. *Secondly, of the various Vibration of an inſpired Phanſie.* 5. *Thirdly, of the ambiguity of Words in Scripture, and particularly of* ἀνάϛασις *and* ἔγερσις. 6. *And laſtly, of the* Corinthians *being ſunk into an Unbelief of any Reward after this Life.* 7. *The Anſwer out of the laſt and foregoing Premiſſe.* 8. *A further Anſwer out of the firſt.* 9. *As alſo out of the ſecond and third, where their Objection from verſe* 32. *is fully ſatisfied.* 10. *Their Argument anſwered which they urge from our Saviour's Citation to the Sadducees,* I am the God of Abraham, *&c.*

1. WE proceed now to the third and laſt Point propounded, which is, *Concerning the ſtate of Souls departed*, which we aſſert *not to ſleep*, that is, not to be void of all Operation and Senſe of Joy or Puniſhment, but that they have a Knowledge and Apprehenſion of their own Condition, be it Good or Bad. Which Article I hold as undoubtedly true, though not ſo indiſpenſable, as the two former, and though not ſo neceſſary, yet exceeding convenient to be entertain'd: It being a great Abater to our Zeal and Fervency in Religion to think, that in the end of our Life we ſhall be dodged and put off by a long, ſenſeleſs and comfortleſs *Sleep of the Soul* under the Sods of the Grave for many Hundreds, if not for ſome thouſands of Years.

Beſides, an indulgence to ſuch a dulneſs and heartleſneſs of Spirit, as to be content to intermit the Functions of Life for ſo long a time, may at laſt work the Soul into a ſottiſh miſtruſt of ever being awaked, and make her conclude the *Myſtery of Chriſtianity* within the narrow Verges of this mortal Life, as *David George* and other *Enthuſiaſts* did, who were more in Love with many Wives than with any Article of Faith that promiſed ſuch Pleaſures as might not be reaped in this Fleſh.

2. But we are here to deal (not with ſuch vain *Fanaticks*, but) with ſeverely devoted Sons of Reaſon, who pretend not to dictate but demonſtrate out of Scripture *the Sleep of the Soul*; confidently ſuggeſting to the better gaining Proſelytes to their own, that the contrary Opinion is not *Chriſtian* but *Heatheniſh*, derived from the Philoſophy of *Plato* (which the Greek Fathers had imbibed) and thence introduced into the Church of Chriſt. To the Firſt of which I anſwer, That our Adverſaries Demonſtrations for *the Sleep of the Soul* are but their own Imaginations and Dreams upon the miſtaken Text. It is beſide my ſcope to inſiſt long on this matter: I ſhall only give you a taſt of the weakneſs of the reſt of their Arguments by propoſing and refuting of thoſe that ſeem the ſtrongeſt. Their main Proof is from the whole Tenor of the 15 of the 1 *Cor.* and more particularly from the 32 verſe; *If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not?* Hence they think may certainly be concluded, That the Soul before the Reſurrection of the Body has not the Perception or Enjoyment of any thing; otherwiſe the very Remembrance of thoſe ſufferings for Chriſt might be a ſolace for *Paul* when he was out of the Body.

3. But to anſwer this Difficulty with the fuller ſatisfaction, let us premiſe ſome few things to prepare the way to it: As firſt, That the *Schemes of Speech in Prophets and Men inſpired* are uſually ſuch as *moſt powerfully ſtrike the Phanſie* and moſt ſtrongly beat upon the *Imagination*, they deſcribing things in the moſt ſenſible, palpable and particular Repreſentations that can be. According to which Figure the *general Reſurrection* is ſet off by Mens awaking out of the Duſt of the *Earth*, and coming out of the *Graves*, when as yet many thouſands have wanted Burial, their Bones rotting on the ſurface of the Earth, and as many thouſands have had their intombment in the *Waters*.

4. Secondly, That the Holy Writers do not pen down their Conceptions in ſo ſtrict a Scholaſtick Method, that they keep preciſely and punctually to one Tittle; but by a *free vibration of Phanſie* give a touch here and a touch there, according as they were moved and actuated by that Spirit that exhibits more to their Minds at once than their Tongue has leiſure orderly and diſtinctly to utter; and are more earneſtly taken up in making good the main and moſt uſeful ſcope of their Diſcourſe, then to ſatisfie Mens Curioſities in particular Niceties.

5. Thirdly, That many Words in Scripture have a lax and ambiguous Senſe, and that therefore they are to be underſtood according as Circumſtances and Likelihood of Truth determine: and that theſe Terms ἀνάϛασις and ἔγερσις are of that nature; they ſometimes ſignifying *the raiſing up again of a Body out of the Grave*, ſometimes *merely vivificating of the Body*, or *recovering a Perſon to life*, other ſometimes ἀνάϛασις is the very ſame with the Jews תחיה as *Grotius* obſerves, which ſignifies nothing elſe but *Eternal Life*, or *a Bleſſed Immortality*. Others enlarge the Signification further, and make ἀνάϛασις and ἔγερσις the ſame that διατήρησις, *Conſervation in Being*: And *Death* ſeeming to us ſo dangerous a Paſſage, as if we were in hazard of either *falling aſleep*, or *ſliding into a Non-ſubſiſtance*, Divine *Conſervation*, becauſe we begin then *a new ſtate of life*, is not unfitly termed ἀνάϛασις, as giving us as it were *a new Subſiſtance*, ſetting us upon our Feet again; and ἔγερσις, as *keeping us awake* when we ſeemed in danger of letting go all functions of life. Which meaning of the Words a late Interpreter handſomely makes good, comparing ἐξήγειρά σε, *Rom.* 9. 17. with העמדתיך, *Exod.* 9. 16. which the Seventy render διετηρήθης. The manner of which διατήρησις or *Conſervation* is excellently ſet out by this word ἔγερσις, which may imply a kind of jogging or ſtirring up which is uſed to recover or prevent ones falling into a Swoon; and God is the grand Author of Life and Motion, as the Apoſtle ſpeaks.

6. Fourthly and Laſtly, That the *Corinthians* being a People given notoriouſly to the Pleaſures of the Fleſh, there is no Queſtion to be made but the Temptations of the Place had alſo drawn away ſome Members of the Church there at *Corinth*, and made them alſo Κοιμωμένους. Now there being nothing that does ſo much extinguiſh all Hopes and Apprehenſions of *a Life to come* as Carnal and Senſual Pleaſures; it is very likely that thoſe corrupted Members fell away in their own Judgments from the belief of any *Reward after this Life*, and ſo with *Himeneus* and *Philetus*, or with the *David Georgians* and our modern *Nicolaitans*, allegorized away the real meaning of the *Reſurrection*, or the *Bleſſed Immortality* into a mere *moral* Senſe, under pretence whereof they might oſtentate themſelves more *Spiritual* and *knowing* Chriſtians than the reſt; and yet with leſs fear and remorſe of Conſcience indulge to themſelves all looſeneſs and liberty of enjoying every tempting Pleaſure of this mortal Life.

7. Wherefore to the preſent Argument I anſwer in general out of this laſt and the foregoing Premiſs, That the purpoſe of the Apoſtle in this 15 to the *Corinthians* is to ſhew, *That there is a Life after the Death of this Body, and a bleſſed Immortality to be expected.* A palpable *pledge* whereof was *God's raiſing of Chriſt's Body out of the Grave*, and exhibiting him alive to his Diſciples. Which was a Sign very ſignificant and expreſſive of the thing; this *Bleſſed Immortality* mainly conſiſting in being clothed with thoſe *Heavenly*, *Ethereal* and *Paradiſiacal Bodies* which Chriſt will beſtow upon thoſe that belong to him at the laſt Day.

8. Out of the Firſt I anſwer, That though S. *Paul* ſpeak in ſuch a Phraſe as fixes our Imagination on the Earth only, as is plain from that compariſon of Seed ſown and rotting in the ground (for Men ſow not Seed upon the Water) yet in whatſoever Element the Souls or Bodies of the Saints be found, *Earth*, *Water*, or *Air*, nay though we ſhould grant with ſome, that ſundry Souls of holy Men act in Aiery vehicles in this interval betwixt their Death and the Day of Judgment; yet it is no more prejudice to them, then to thoſe that are found alive in the fleſh; For none are excluded from the enjoyment of their *glorified Bodies*.

9. Out of the Second and Third I anſwer, That S. *Paul* might vey well have Three conceptions *vibrating* in his mind, while he wrote concerning this Myſtery: The one more *Simple* and *General*, of the Life and Subſiſtency of the Soul out of this Earthly Body; the other more *Special* of a *Bleſſed Immortality*; and the Third moſt *Determinate* of all, which repreſented the *manner of this Bleſſedneſs*, in being inveſted with *glorified* Bodies. And out of this General I ſhall direct a more Particular anſwer to that of the 32 of this Chapter, where εἰ νεκροὶ οὐκ ἐγείρονται may be either interpreted, *if the Souls of juſt men deceaſed obtain not their glorified or heavenly Bodies*: (For though it were granted that they did in the mean time live and act in *Aiery vehicles*, yet that State of Region, as the Earth, being common to good and bad, they had yet obtained no *peculiar* reward for their hardſhip and toil here) Or elſe, which is the more ſafe ſenſe by far, it may be interpreted at large of *the life and ſubſiſtency of the Soul after its departure*, according to the laſt ſignification of ἔγερσις, in the third Premiſs. And thus is the ſtrength of the main proof of the *Pſychopannychites* utterly enervated.

10. But

10. But there are other places of Scripture which they miſapply to the ſame purpoſe, as the Anſwer of our Saviour to the *Sadducees* queſtion concerning the Reſurrection, *I am the God of Abraham, the God of Iſaac, and the God of Jacob; God is not the God of the dead, but of the living.* Hence our Adverſaries would conclude, That the Souls of the departed do not live; becauſe if they did, our Saviour's Argument would be invalid for the Reſurrection. For if *Abraham*'s Spirit were now alive, God might be his God, though his Body never riſe. But this is eaſily ſatisfied out of the ſecond Premiſs: By *Reſurrection* there being underſtood a *Life hereafter*, and the Opinion of the *Sadducees* being, *That there is neither Angel, nor Spirit, nor Life to come*, he does not exactly tye himſelf to that particular circumſtance of *a Bleſſed Immortality* that conſiſts in the enjoyment of *glorified Bodies*; but anſwers more at large concerning the *ſubſiſtence of Souls of men departed*, that they are and live, and that therefore there are Spirits; and ſo handſomly confutes the *whole Doctrine* of the *Sadducees* by that citation out of their own *Pentateuch*, and a skilful application thereof.

CHAP. VII.

1. *A General Anſwer to the laſt ſort of places they alledge that imply no enjoyment before the Reſurrection.* 2. *A Particular anſwer to that of* 2 Cor. 5. *out of* Hugo Grotius. 3. *A preparation to an anſwer of the Author's own, by explaining what the Greek word* ἐπενδύσασθαι *may ſignifie.* 4. *His Paraphraſe of the ſix firſt Verſes of the forecited Chapter.* 5. *A further confirmation of his Paraphraſe.* 6. *The weakneſs of the Reaſons of the* Pſychopannychites *noted.*

1. THE third and laſt way of proving the *Sleep of the Soul*, is from ſuch paſſages in Scripture as ſeem to join the *Hour of our Death* immediately with the *Day of our Reſurrection*, as in 2 Cor. 5. where the Apoſtle ſeems to intimate that there does nothing intercede betwixt the ſolution of our *Earthly* Tabernacle, and being clothed with the *Heavenly*; which not being till the Day of Judgment, it is a ſign that the Soul is in no condition unleſs that of *Sleep* till then. So likewiſe in 2 Tim. Chap. 1. and Chap. 4. In the former he ſpeaks of his *Depoſitum*, which he entruſts God with till that *Day*, and prays that *Oneſiphorus* may find mercy at *that Day*: And in the latter he ſpeaks of *a Crown of Righteouſneſs* that the Lord the righteous Judge will give him at *that Day*, as if all were deferr'd till then. But in my conceit it is a weak kind of Argument, becauſe the Souls of the Saints receive not their *great reward* till the *Day of Judgment*, that therefore they receive *nothing at all*: Nay, that they are in a worſe ſtate than in this life, as having loſt all Senſe of Exiſtence or Being. *Their* opinion to me ſeems more tolerable then this, who, though they do not preſently mount them up in their *Æthereal Chariots* to Heaven, yet permit them to move and to act in their *Aiereal Vehicles* at a leſs diſtance from the Earth. But that *laſt Day* being a day of that high Solemnity, dreadful Glory and Majeſty, it is no wonder that for the better moving of the Minds of Men, he ſo often mentions that time without taking any notice of the interceeding Space: For thereby it alſo ſeems more nigh, as a diſtant Object does to the ſight, no viſible thing coming between.

Chap. 1. v. 12. Chap. 4. v. 8.

2. Now for the ſecond to the Cor. 5. Chap. there be two ways of clearing that difficulty there: The one of *Hugo Grotius*, in which a late learned Interpreter of our own does alſo inſiſt, expounding (as they may well) the third verſe (Εἴγε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα) thus; *If ſo be we ſhall be found in the number of thoſe that are ſtill clothed with theſe Earthly bodies, not ſtript naked of them by death.* This Interpretation the word ἐπενδύσασθαι going afore makes ſtill the more warrantable; as alſo that following phraſe, ἵνα καταποθῇ τὸ θνητὸν, which is uſed by the Apoſtle in a parallel caſe. This Expoſition utterly deſtroys all the force of the *Pſychopannychites* Argument taken from this place: For whereas the Apoſtle ſeems to ſpeak as if immediately upon the ſolution of this *Earthly*, they were to be inveſted with a *Heavenly* Tabernacle, (which is mainly to be gathered out of the ſecond and fourth verſes) it is only upon the

the ſuppoſition that *the day of the Lord* might come while they were yet clothed with fleſh.

3. But becauſe this Interpretation may ſeem to be ſomething derogatory to the Apoſtle's Knowledge, as if he were pendulous and uncertain whether *the day of Judgment* might not be in his time; which ſome men will not bear: I ſhall propound another, that they may take their choice. The former ſeems to have a ſpecial advantage in the proper ſenſe of thoſe two words, ἐνδύσασθαι and ἐπενδύσασθαι· and if we can but come off well here, we ſhall carry on the reſt hand-ſmooth. We premiſe therefore thus much concerning the meaning of thoſe two Words, That as δύσασθαι ſignifies ſimply *to put on a garment*, ſo ἐνδύσασθαι may well ſignifie *to put on an inward garment*. For ἐν will ſignifie *within*, in compoſition, as the Latin word *In* does in *Inducula*, *Inducium*, and *Interula*; all which ſignifie an *inward Garment*, and the two former they ordinarily derive from ἐνδύειν or ἐνδύσασθαι in this proper ſignification of the word. And as ἐνδύσασθαι may ſignifie *to put on an inward Garment*, ſo ἐπενδύσασθαι may ſignifie an *addition of an inward garment to an outward*, for ſo ἐπὶ will ſignifie in compoſition; as if the ſenſe were, ἐπιθεῖναι πρὸς τὸ ἐνδύσασθαι τὸ ἐπενδύσασθαι, not to be content to wear an upper garment only, but to put on alſo an inward; as we do in winter add an half ſhirt or a waſtcoat. Or if this look like too curious a Criticiſm, let ἐνδύσασθαι be the ſame with δύσασθαι, and ἐπενδύσασθαι the ſame that ἐπιδύσασθαι would be: which would ſignifie then at large only *the adding of further clothing*, whether *within* or *without*, but is to be expounded as circumſtances require.

4. Being thus fitted for the purpoſe, we ſhall now briefly paraphraſe the ſix firſt verſes of the 15. chap. Which they alledge againſt us, thus;

1. *For we know that if this Earthly and Mortal Body of ours were deſtroyed, that yet we have an Heavenly one, whoſe Author and Maker is God.*

2. *And for this cauſe is it that we groan ſo earneſtly to be clothed alſo with our Heavenly Body within this Earthly:*

3. *Becauſe we being thus clothed, when we put off our Earthly Body, we ſhall not be found naked, nor our Souls left to float in the crude Air.*

4. *For we that are in theſe Earthly Bodies groan earneſtly being burdened, not as if we had a deſire to be ſtript naked of all Corporeity, or that we ſhould be preſently rid of theſe Earthly Bodies before God ſee fit; but that we may have a more Heavenly and Spiritual clothing within, that mortality may be ſwallowed up of life.*

5. *Nor do we arrive to this pitch by our own power, but it is God who works upon us* (as I ſaid) *both Body and Soul, and frames us into this condition by the operation of his holy Spirit, which he has given as a pledge of our Eternal Happineſs.*

6. *And therefore we are always of a good courage, not diſcontented at any thing. For whether we be in this earthly Body, it is tollerable, as being our uſual and natural home; or whether we go out of it, which is moſt deſirable, we ſhall then go to the Lord, our inward man being ſo fitly clad for the Journey.*

5. That this is the genuine ſenſe of theſe verſes, the 16 verſe of the Chapter immediately going before will further confirm, where the Apoſtle ſaith, *That though his outward man periſh, yet his inward man is renewed day by day*; which is, *Though his Earthly Body be in a periſhing and decaying condition, yet his Spiritual and Heavenly gets ſtrength, and flouriſheth every day more and more.* Now *the Reſurrection* and *Attainment of the Heavenly Body* being all one, it were worth the while to enquire into the meaning of the Apoſtle, Philipp. 3. v. 11. where he profeſſes his unwearied Endeavours to *attain to the Reſurrection of the dead:* where preſently it follows, *Not as if I had already attained it, or as if I were already perfected.* For if he meant not this *Inward Spiritual Body* inveloped in the *Earthly*, he need not tell the *Philippians* that he had not yet attain'd it. But the Point in hand is ſufficiently plain already.

6. We have ſeen what *weak* Demonſtrators the *Pſychopannychites* are againſt *the Life and Operation of Souls out of the Body, in their appeals to Scripture:* We ſhall now ſee how improbable their aſperſion is of the Opinion being a *Pagan* or *Heatheniſh* Invention, derived, as they ſay, merely from the School of *Pythagoras* and *Plato*, and from thence introduced into the Church.

CHAP.

CHAP. VIII.

1. *That the Opinion of the Soul's living and acting immediately after Death, was not fetched out of* Plato *by the Fathers, becauſe they left out* Preexiſtence, *an Opinion very rational in it ſelf.* 2. *And ſuch as ſeems plauſible from ſundry places of Scripture, as thoſe alledged by* Menaſſeh Ben Iſrael *out of* Deuteronomy, Jeremy, *and* Job. 3. *As alſo God's reſiſting on the ſeventh Day.* 4. *That their proclivity to think that the Angel that appeared to the Patriarchs ſo often was Chriſt, might have been a further inducement.* 5. *Other places of the New Teſtament which ſeem to imply the Preexiſtence of Chriſt's Soul.* 6. *More of the ſame kind out of S.* John. 7. *Force added to the laſt proofs from the Opinion of the Socinians.* 8. *That our Saviour did admit, or at leaſt not diſapprove the Opinion of Preexiſtence.* 9. *The main ſcope intended from the preceeding Allegations, namely, That the Soul's living and acting after Death is no Pagan Opinion out of* Plato, *but a Chriſtian Truth evidenced out of the Scriptures.*

1. AND I think it is not hard for a Man to prove that this ſiniſter conceit of theirs is almoſt impoſſible to be true. For if the ancient Fathers, by virtue of their converſing ſo much with *Plato*'s Writings, had brought this Opinion, *of the Souls living and ſubſiſting after Death*, into the Chriſtian Religion, they could by no means have omitted *the Preexiſtence of it afore*, which is ſo explicite and frequent a Doctrine of the *Platoniſts*; eſpecially that Tenet being a Key for ſome main Myſteries of Providence which no other can ſo handſomly unlock, and having ſo plauſible Reaſons for it, and nothing conſiderable to be alledged againſt it. For is it not plain that the Soul, being an *Indiviſible* and *Immaterial* Subſtance, cannot be *generated?* Now if it be *created* by God at every effectual Act of Venery, (beſides that in general, it is harſh that God ſhould precipitate *immaculate Souls* into *defiled Bodies*) it ſeems abominable that by ſo ſpecial an Act of his as *Creation*, he ſhould be thought to aſſiſt Adultery, Inceſt and Buggery. Of this ſee more at large in my Treatiſe *Of the Immortality of the Soul*, Book 2. chap. 12, and 13.

But they'll ſtill urge, That it was not the Unreaſonableneſs of the Opinion, but the Uncompliableneſs of it with Scripture, that made them forgoe the Preexiſtency of the Soul, though they retained her Subſiſtency, Life and Activity after Death.

2. But it had aſſuredly been no hard matter for them to have made their Cauſe plauſible even out of Scripture it ſelf. The Jews would have contributed ſomething out of the Old Teſtament. *Menaſſeh Ben Iſrael* cites ſeveral places to this purpoſe, as *Deuteronomy* 29. 14, 15. inſinuating there, that God making his Covenant with the *Abſent* and the *Preſent*, that the Souls of the Poſterity of the Jews were then in Being, tho' not there preſent at the Publication of the Law: for the diviſion of the Covenanters into *Abſent* and *Preſent* naturally implies that they both are, though ſome here, ſome in other places. This Text is ſeriouſly alledged by the generality of the Jews for the προϋπαρξις of Souls, as *Grotius* has noted upon the place: Alſo *Jeremy* 1. verſe 5. The forenamed Rabbi renders it, *Antequam formaſſem te in ventre, indidi tibi ſapientiam*, reading ידעתיך in *Piel*, not in *Cal. Before I formed thee in the Belly, I had made thee of a wiſe Ingenie, fitted thee to all holy Knowledge*, &c. We will add a third place, *Job* 38. He renders it, *Noſti te jam tum natum fuiſſe? Knoweſt thou that thou waſt then born, and that the number of thy days are many? Then*, viz. from the beginning of the Creation, or when the Light was made (a ſymbol of Intellectual or Immaterial Beings. The Seventy alſo plainly render it to that ſenſe, Οἶδα ἄρα ὅτι τότε γεγένησαι, ἀριθμὸς δὲ ἐτῶν σε πολύς, *I know that thou waſt formed then, and that the number of thy Years are many.* The Author of *the Book of Wiſdome* (who though he be not Canonical, yet is acknowledged a very venerable Writer) ſpeaks out plainly concerning the Soul of *Solomon*, chap. 8. v. 19, 20. *For I was a witty child, and had a good Spirit: Yea, rather being good, I came into a body undefiled.* Job 38.19,21.

3. Beſides, they might have alledged how inconſiſtent *the daily Creation of Souls* is with God's *reſting* on the Seventh Day, as having then finiſhed the whole work of his Creation.

4. Moreover, their Inclination to think that in ſundry of thoſe *Apparitions of Angels* to the ancient *Patriarchs*, it was *Chriſt* himſelf that appeared, would further have enticed them to retain this Doctrine of Preexiſtence of Souls, that that opinion of

Chriſt's

Christ's appearing then might be more entire and determinate; as it would be also in those that hold *Melchisedec* that blessed *Abraham* to have been *Christ*: which opinion *Cunæus* looks upon as true; nor can *Calvin* look upon it as *strange*, if he do but hold to his own Words in his readings upon *Daniel*, *In eo nihil est absurdi, quòd Christus aliquam speciem humanæ naturæ exhiberet antequam manifestatus esset in carne.* And that the *Angel* that led the Israelites into the land of *Canaan* was *Christ*, seems plainly asserted 1 *Cor.* chap. 10. v. 9. *Neither let us tempt Christ, as some of them tempted him, and perished by Serpents.* But Christ is a complexion of the Humane Nature with the Divine. Consider also *Heb.* 11. 26. which seems to imply that the Soul of the *Messias* was a Patron and Protector of the *Holy seed* betimes, and had a special Relation to the *Jews* above any other Nation. And therefore when he came into the World, (*i.e.* was born, brought up, and conversed among the Jews,) he might the more properly be said to come to *his own*, though his own knew him not, *John* 1. 11.

And verily that the Soul of the *Messiah* was in Being before he took upon him our Flesh, the most easie and natural meaning of 1 *John* 4. 2. seems also to import, Πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστιν. Here St. *John* seems to cabbalize, as in several places of the Apocalypse, that is, to speak in the Language of the Learned of the Jews: For the genuine Sense is, *He that confesses that Jesus is the Messiah come into the Flesh*, or *into a Terrestrial Body, is of God:* Which implies that he was, before he came into it. Which is the Doctrine of the Jews, and expressed so exactly according to their Sense, that themselves could not have uttered it more naturally and significantly, and therefore, might they say, it is unnatural and violent to put any other meaning upon it.

5. Again, He being happily (before the Generation of Men and the peopling of the Earth) *the Messiah Elect*, (as I may so speak) united also with the Λόγος and resplendent with Celestial Glory and Beauty amongst the Angels in Heaven; this Hypothesis will give a very easie and natural Sense to sundry Places of the New Testament that otherwise seem very obscure. As that of *Philipp.* 2. 6, 7, 8. For it has racked many Mens minds to conceive how an *Exinanition of himself* can belong to the Eternal and Immutable God by becoming Man; which the Text seems to point at. But it may very properly belong to the Soul of the Messiah, who was yet truly God by a *Physical Union* with the Godhead. So likewise *John* 17. 4, 5. *I have glorified thee upon earth, for which purpose I was sent down thither. And now, Father, bring me up back again to thy self, that I may again enjoy that Glory which I had with thee in the Heavens, before the World and Generations of Men were.* This is the easie meaning of those two Verses: For that this is to be understood of the *Humanity* of Christ, *Grotius* is so confident, that he is fain to turn ἣν εἶχον πρὸ τοῦ κόσμου εἶναι, *which I was to have*, or *which I was designed to have, before the World was.* But this present Gloss needs no such Distortion or force done to Words, but is very natural and genuine.

6. Again, *John* 6. 38. *I came down from Heaven, not to do mine own will, but the will of him that sent me*: and chap. 3. 31. *He that comes from Heaven is above all:* and yet clearer, chap. 16. 28. *I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.* But cleerest of all, chap. 3. 13. where speaking of his *Ascension* (and that was *Local*) he mentions also his *Descension*, which it is most natural to understand in the same Sense. *No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven*; i. e. whose mind and conversation is there, though his Personal and visible presence be here on Earth, as *Grotius* also interpreteth these last Words. To all which you may add, *John* 6. 26. *What if you shall see the Son of Man ascend where he was before?*

7. These Scriptures which we have cited bear so strong towards a *Local descending* from, as well as *ascending* up to Heaven, that some have thought that Christ was, besides his *Ascension* after his *Resurrection*, bodily taken up into Heaven, and that he there received Instructions from God, and was then sent down to publish the Gospel. But certainly so notable a Transaction of *Christ* then in the Flesh would never have been omitted by the other three Evangelists, nor so slightly and obscurely intimated by this.

8. But this Evangelist flying higher then to be kept within the compass of the time since his Incarnation, it had been very easie for the Fathers to have pleaded for the Preexistence and Descent of the Soul of the Messiah from Heaven into an Earthly Body from those Passages of Scripture which we have quoted. And to make all sure, they might have further alledged for this Opinion of the Soul's Preexistence, that it was at least unreproved, if not approved of by our Saviour himself: as appears out of

of *John* 9. where he being asked by his Disciples, whether it was the blind Man's own fault, or his Parents, that he was born blind (which Question plainly implies a Pre-existence before this Life) he seems to admit, it is certain he does not reprehend, the Hypothesis: No more than he does, *Mark* 8. 27, 28. or *Matthew* 16. 14. where his Disciples telling him, that some took him for *Elias*, others for *Jeremias*, or for some one of the old Prophets or other; he there again admits, or not gainsaies the opinion of the Jews concerning the Pre-existence or Transmigration of Souls, (as *Grotius* himself acknowledges that of *Jeremy* to be referred *ad* παλιγγενεσίαν,) but passes to a questioning of them, whom they thought him to be.

9. I conclude therefore, there being such plausible Pretensions to prove the Pre-existence of Souls, not only out of Reason but Scripture it self, if the Fathers had been imbued with that Heathenish and Pagan Opinion (as our Adversaries term it) of the Soul's being able to act after the Death of the Body, from the Philosophy of *Plato*, it had been even impossible for them to forgoe the latter part concerning the Pre-existent Life of the Soul before she comes into these Bodies; which is the thing I have all this while driven at.

CHAP. IX.

1. *Proofs out of Scripture, That the Soul does not sleep after Death: as* 1 Peter 3. *with the Explication thereof.* 2. *The Author's Paraphrase compared with* Calvin's *Interpretation.* 3. *That* Calvin *needed not to suppose the Apostle to have writ false Greek.* 4. *Two ways of interpreting the Apostle, so as both Grammatical Solœcism and Purgatory may be declined.* 5. *The second way of Interpretation.* 6. *A second Proof out of Scripture.* 7. *A third of like nature with the former.* 8. *A further Enforcement and Explication thereof.* 9. *A fourth Place.* 10. *A fifth from* Heb. 12. *where God is called the Father of Spirits,* &c. 11. *A sixth Testimony from our Saviour's Words,* Matth. 20. 28.

1. BUT that this so *Useful* and *Comfortable* a Doctrine of the Soul's living and subsisting after the Shipwrack of this Body may be firmly established, I shall further add what plain Evidences there are in *Scripture* for the Proof thereof: (For as for those of *Reason*, I shall refer you again to my above-named Treatise, Book 2. ch. 16. 17, and 18.)

And I conceive that of 1 *Pet.* 3. v. 18, 19, 20. is none of the meanest, if Prejudice and Violence wrest it not out of its genuin Sense, which any Man may easily apprehend to be this; *For Christ also has once suffered for Sins, the just for the unjust, (that he might bring us to God,) being put to Death as to his Body or Flesh, but yet safe and alive as to his Soul and Spirit. By which also he went and preached unto the separated Souls and Spirits in Prison, which sometimes were disobedient,* viz. *in the Days of* Noe.

2. That solid Interpreter of Scripture *John Calvin* expounds it in the main according to this Paraphrase; only for *being alive as to his Soul or Spirit*, he reads it, *vivificatus Spiritu*, meaning by Spirit the Spirit of God. But it is plain that the Antithesis is more patt and punctual as we have rendred it, and ζωοποιεῖσθαι is as warrantably interpreted *to be alive as to be made alive:* as σεμνοποιεῖσθαι is *to be grave*, not *to be made grave.* Beside, ζωοποιέω as well as ζωογονέω in the Greek Septuagint signifies not only *to revive one dead*, but *to save alive*, according to which Sense we have translated ζωοποιηθείς.

There is also another slight difference betwixt us, in that he had rather have φυλακὴ translated a *Watch-tower* than a *Prison:* Which we should easily admit, who alledge this place against the *Sleep* of the Soul; but he acknowledging also that the other Sense is good, we have not varied from the common Translation. The greatest discrepancy is, that he conceives that ἀπειθήσαν is put for ἀπειθούντων, a Dative for a Genitive Absolute: but I leave him there to compound that Controversie with the Grammarians. The truth is, the learned and pious Interpreter thought it more tolerable to admit that the Apostle writ false Syntax than unsound Doctrine; the fond Opinion of the

Papistical Purgatory being a worse *Solœcism* in Religion, than to Latinize in Greek, or put a false Case, is in Grammar.

3. But this being too loose a Principle, and wholly unsatisfactory to our Adversaries, to phansie the Holy Writers to *solœcize* in their Language, when we do not like the Sense; he had better have taken some other course more allowable to save us from the peril of Purgatory: and in my Judgment there are two, either of which will suffice to fence us from the Assaults of the *Romanists*.

4. The first is, By observing a latitude of Sense in the word ἀπειθῆσαι. For, as *Aristotle* notes in his *Metaphys.* lib. 4. cap. 12. the particle α in composition does not only signify *perfect Privation*, but also παραυλως ἔχειν, ἢ τὸ μικρὸν· from whence we may well translate ἀπειθήσασι ποτε, *who in times past were not so obedient* or *so believing as they should be*; and who were so bad, that they might be punished in their Bodies and perish in the Deluge, but yet so good, that at length they must attain to an higher Degree of eternal Life by Christ's *preaching to the Dead*, as is also intimated in the following Chapter of this Epistle, ver. 6. Wherefore acknowledging but two States, *viz.* of either *Hell* or *Paradise*, we say, that these, ἀπειθήσαντες were in the very lowest Degree of Paradise, in which they were kept as in an inferior Mansion, which was as a kind of Prison or close Custody unto them, (their Desires aspiring higher,) till there was made a great Accession unto their happiness upon Christ's appearing and preaching unto them. And this is the very Sense that *Calvin* aims at in his Commentary upon this place.

5. But there is yet another Interpretation, which we will propound in the second place, as free from the fear of any Purgatory as the former, and requires no immutation at all in our foregoing Paraphrase. We'll admit therefore that these *Disobedient* Souls were in *Hell*, not in the lowest Region, but in the more tolerable Parts thereof: It does not at all from hence follow, because Christ in his Spirit exhibited himself to these, preached to them, and prepared them by the glad tidings of the Gospel, and after carried them to Heaven with him in Triumph as a glorious Spoil taken out of the Jaws of the Devil, that there is any Redemption out of Hell now, much less any Purgatory. For there were two notable Occasions for this, such as will never happen again: For it respects the Souls of them that were suddenly swept away in the Deluge, and the *Solemnity* of our Saviour's *Crucifixion* and *Ascension*; He even in the midst of Death undermining the Prince of Death, and at his *Ascension* victoriously carrying away these First-fruits of his Suffering, and presenting them to his Father in the highest Heaven. But to expect from this, that there should be still continued a daily or yearly Releasement out of *Hell* or *Purgatory*, is as groundlessly concluded, as if, because at the solemn Coronation of some great Prince, all the Prison-doors in some City were flung open, Malefactors should infer, that they will ever stand open all his whole Reign.

Thus we see how safe also the easy and obvious Sense of this place is; which I thought fit to rescue from the torture of other more learned and curious Expositors, that it might be able to give its free suffrage for the Confirmation of a Point so useful as this we have in hand. For it is plain that if Christ *preached to the Dead*, they were *not asleep* at so concerning a Sermon.

6. Again, 2 *Cor.* 5. v. 8. *We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* Here ἐνδημῆσαι ἐκ τοῦ σώματος plainly intimates a going out of this mortal Body, not a change of it into an Immortal one: therefore we may safely conclude that this Courage and Willingness of the Apostle to die, implies an Enjoyment of the presence of Christ after Death before the general Resurrection: Else why should he rather desire to die than to live, but that he expects that *Faith* should be presently perfected by *Sight*, as he insinuates in the foregoing Verse? But assuredly better is that Enjoyment which is only by *Faith*, than to have no Enjoyment at all; as it must be if the Soul cannot operate out of this Body.

7. A like Proof to this and further Confirmation of the Truth is that of *Philipp.* 1. 21, 22, 23, 24. where the Apostle again professing his Courage and Forwardness to *magnifie Christ in his Body, whether by Life or by Death*, uses the like Argument as before; *For to me to live is Christ, and to die is gain. But if I live in the Flesh, it will be worth my Labour; yet what I should chuse I wot not. For I am in a Strife betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless, to abide in the Flesh is more needful for you.*

8. The

8. The genuine Sense of which Place is questionless this; That while he lived, his life was like *Christ*'s upon Earth, innocent, but encumbred with much hardship and affliction, bearing about in his Body the Marks of the Lord Jesus; but if he died, he should then once for all seal to the Truth of his Martyrdom, and not only escape all future Troubles (which yet the love of Christ, his Assistance, and hope of Reward, did ever sustain him in) but, which was his great Gain and Advantage, arrive to an higher Fruition of him after whom he had so longing a desire. But if *to be with Christ*, were *to sleep* in his Bosom, and not so much as to be sensible he is there; it were impossible the Apostle's affections should be carried so strongly to that state, or his judgment should determine it πολλῷ μᾶλλον κρεῖττον *so exceedingly much better*; especially his stay in the Flesh being so necessary to the *Philippians* and the rest of the Church, and what he suffered and might further suffer in his Life, no less a Testimony to the Truth, then Death it self.

9. Fourthly, Those phrases of St. *Peter*, 2 *Pet.* 1. 13. *Yea I think it meet, so long as I am in this Tabernacle, to stir you up and put you in remembrance: Knowing that I must shortly put off this Tabernacle*, &c. And so vers. 15. μετὰ τὴν ἐμὴν ἔξοδον, in all likelihood alludes to the same; as if his Soul went out of the *Body* as out of a *Tabernacle*. All these Phrases, I say, seem to me manifestly to indicate that there is no such necessary Union betwixt the *Soul* and the *Body*, but she may act as freely out of it as in it; as Men are nothing the more dull, sleepy or senseless by putting off their Cloaths, and going out of the House, but rather more awakened, active and sensible.

10. Fifthly, *Heb.* 12. There God is called *the Father of Spirits*, the Corrector and Chastiser of our Souls, in contradistinction to our *Flesh* or *Bodies*: and then vers. 22. lifting us up quite above the consideration of our corporal Condition, he brings us to the Mystical mount *Sion*, the City of the living God, the Heavenly Jerusalem, and to *an innumerable Company of Angels, to the universal Assembly, and Church of the First-born which are inrolled in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect*. Now I demand what *Perfection* can be in the *Spirits of these just Men* to be overwhelmed in a *senseless Sleep*: or what a disproportionable and unsuitable Representation is it of this throng Theatre in Heaven, made up of Saints and Angels, that so great a part of them as the Souls of the holy Men deceased, should be found drooping or quite drown'd in an unactive Lethargy? Certainly as it is incongruous in it self, so it is altogether inconsistent with the magnificency of the Representation which this Author intends in this place. Heb. 12. 9.

11. Sixthly, *Matth.* 10. 28. The life of the Soul separate from the Body is there plainly asserted by our Saviour. *Fear not them that kill the Body, but are not able to kill the Soul; but rather fear him who is able to destroy both Body and Soul in Hell*; i. e. able, if he will, to destroy the Life both of Body and Soul in Hell-fire, according to the conceit of those whose Opinions I have recited in my Treatise *Of the Immortality of the Soul*, Book 3. chap. 18. or else miserably to punish or afflict both Body and Soul in Hell, the Torments whereof are worse than Death it self. For as ἀπολέσθαι and *perire* signify to be *excessively miserable*, so ἀπολέσαι and *perdere* may very well signifie to *make excessively Miserable*. But now for the former part of the verse [*but are not able to kill the Soul*] it is evident that they were able, if the Soul could not live separate from the Body. For *killing of the Body*, what is it but depriving it of Life? wherefore if the Soul by the Death of the Body be also deprived of Life, it is manifest that she can be *killed*; which is contrary to our Saviour's Assertion.

CHAP. X.

1. *A pregnant Argument from the State of the Soul of Christ and of the Thief after Death.* 2. Grotius *his Explication of Christ's Promise to the Thief.* 3. *The meaning of* καταβῆναι εἰς ᾅδου. 4. *How Christ with the Thief could be* ἐν ᾅδου *and in Paradise at once.* 5. *That the Parables of* Dives *and* Lazarus *and of the unjust Steward imply, That the Soul hath Life and Sense immediately after Death.*

1. WE have yet one more notable Testimony against our Adversaries. Our Saviour Christ's Soul and the Thief's upon the Cross did subsist and live immediately upon the Death of the Body, as appears from *Luke* 23. 42, 43. *And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, This Day shalt thou be with me in Paradise*: As if he should thus answer, Thou indeed beggest of me that I would be mindful of thee when I come into my Kingdom, but I will not defer thee so long; only distrust not the unexpected Riches of my Goodness to thee: For verily I say unto thee, That this very Day shalt thou be with me in Paradise. And there is no evasion from this Interpretation, the Syriack, as *Grotius* noteth, interpointing betwixt [*I say unto thee*] and [*To Day,*] and all the Greek Copies, as *Beza* affirms, joyning σήμερον with ἔσῃ, one of them also having ὅτι betwixt λέγω σοι and σήμερον· so that all subterfuge is quite taken away.

2. *Grotius* his Commentary upon this place is very ingenious, wherein he supposes Christ to speak to the Thief, being a Jew, according to the Doctrine of the Hebrews, who called the state of the piously deceased גן עדן *the Garden of Pleasure* or *Paradise*: where though they enjoyed not that *consummate Happiness* which they were in expectation of at the Resurrection, yet they were at the present in a great deal of Joy and Pleasure; so much indeed that they held none to arrive to it after their Death but such as had their Souls well purified before they departed their Bodies: whom he parallels to * πνεύματα δικαίων τετελειωμένων above-mentioned out of the Author to the Hebrews, chap. 12. and therefore there was great cause, saith he, that our Saviour said, *This Day*, thereby signifying that he should not be any longer deferred, according to the Doctrine of their Rabbins, notwithstanding the vainness of his Life, but upon this his Repentance should immediately be with Christ in Paradise, even that very Day he spoke unto him.

* The Spirits of just Men made perfect.

3. Nor need we with St. *Austin* sweat much in labouring to make that Article of the Apostles Creed, * κατέβη εἰς ᾅδου, agree with his being in Paradise in the Interval betwixt his *Death* and *Resurrection*. For * ᾅδης in general, as this Expositor makes good, signifies nothing else but the *invisible State of Souls separate from the Body*: nor does * κατέβη restrain it to a *descent into Hell*. For as for this phrase, * καταβαίνειν εἰς ᾅδου, because it is spoken of the whole Person of Christ, as it is also of others that enter into the state of the Dead; by the Defixion of our Phansy upon what is most gross and sensible, *viz.* the going down of the Body into the Grave, we are easily drawn to make use of it to express the whole Business both of the Body's and the Soul's receeding from amongst the number of the living: as *Jacob* does, *Genes.* 37. 35. * ὅτι καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου· when notwithstanding his Son was not buried, but torn in pieces with wild Beasts, as he thought. Wherefore the Sense is, *my Body descending into the Grave, with my Soul shall I go unto my Son into the Region of the Dead.*

* He descended into Hell.
* Hades, ordinarily translated Hell.
* He descended.
* To descend into Hell.
* For I will go down into the grave to my Son, mourning.

4. Again, Though καταβαίνειν usually signifies *to descend* or *go downwards*, yet it signifies sometimes merely *to vanish* or *go out of sight*; and very often, as in other words, so in this, יָרַד has no signification at all, but καταβαίνειν is all one with βαίνειν *to go*: of which it were easie to give plenty of Examples out of the Septuagint, but that I account it needless. Wherefore κατέβη εἰς ᾅδου may very well be rendred, not that *he descended into Hell*, but that *he went into the Region of Souls separate*, or *of the Spirits of Men departed this Life*. And that ᾅδης bears this *General* Sense, *Grotius* makes good not only from the forecited place of *Genesis*, but from the use of the word in sundry Greek Authors, as *Diphilus*, *Sophocles*, *Diodorus Siculus*, *Josephus*, *Plato* and others. That of *Plutarch* is very remarkable, where he expounds that Verse of *Homer*,

Ψυχὴ δ' ἐκ ῥεθέων πταμένη ἀϊδόσ δ βεβήκει.

*"Αιδός ὃ, that is, ſaith he, † εἰς τ' ἀειδὲ χὴ ἀόρατον, ἔ τε ἀέρα δεῖν τις ἔ τε ὑπόγειον, τόπον. And the ſame Author elſewhere, * Τὸ ἀειδὲς χὴ ἄχρωτον τὸ αἰέρος ᾅδης ὑπέκλησιν ἔχειν· intimating that *the Air* is that *Inviſible Region of the Dead*, into which the Spirits of dying Men depart. And it is confeſſed of all ſides, that whereas thoſe other Elements, *Fire*, *Water*, *Earth* are *viſible*, that the *Air* and *Æther* are utterly *inviſible*; and therefore † ᾅδης may very well contain in it both *Hell* and *Paradiſe*. Whence it is plain, that Chriſt might be at the ſame time both ἐν ᾅδῃ and in *Paradiſe*, as a Man may be both in *England* and in *London* at once. And his Promiſe to the Thief of the immediate Enjoyment of that Bliſs, was as it were a Proclamation from the Croſs to all the World, That the Souls of Men live and ſubſiſt out of their Bodies. Which he further demonſtrated by *reaſſuming* his own, and *aſcending* with it up to Heaven in the ſight of his Diſciples.

* *To Hell*, or *Hades*.

† Into an obſcure and inviſible, whether the air or ſome ſubterraneous place.

* The inviſibility and uncolouredneſs of the air is called *Hades* or *Hell*.

† Hades.

5. Which Truth he ſeems to me alſo plainly to ſuppoſe in the Parable of *Dives* and *Lazarus*, as alſo of the *Unjuſt Steward*. For *Dives* his deſiring *Abraham* to ſend *Lazarus* to his Brethren, to inform them of his ſad Condition, in what Trouble and Torment he was, does manifeſtly imply, That the Souls of the Wicked are in Torment and in Trouble before the Day of Judgment, yea, immediately upon their Death; and that the Souls of the Godly are forthwith in Joy after their departure out of this Life: as is intimated by the Tranſportation of *Lazarus* his Soul into *Abraham*'s Boſom, and our Saviour's Application of *the Parable of the Steward*, exhorting us to be liberal of theſe worldly Goods, that when this Life and the Pleaſures thereof fail, we may be receiv'd into Joy everlaſting.

But we need not inſiſt upon what is more obnoxious to the Cavils and Evaſions of our ſlippery Adverſaries, we having produced already ſo many and unexceptionable Teſtimonies of Scripture for the Confirmation of the preſent Truth, *viz.* That it is *no Paganiſm*, but ſound and warrantable *Chriſtianity*, to aſſert, *That the Souls of the deceaſed do not ſleep, but do live, underſtand and perceive what condition they are in after death, be it good or evil.*

BOOK

BOOK II.

CHAP. I.

1. *He passes to the more intelligible Parts of Christianity; for the understanding whereof certain preparative Propositions are to be laid down.* 2. *As,* That there is a God. 3. *A brief Account of the Assertion from his Idea.* 4. *A further Confirmation from its ordinary Concatenation with the rational Account of all other Beings, as first of the Existence of the disjoynt and independent Particles of Matter.*

1. WE have at length passed through the most dark and doubtful part of our journey, and have given what Account we were able of the most *Obscure* and *Abstruse* points in Christianity: We begin now to enter into a more lightsome Region and easier Prospect of Truth, the Day breaking upon us, and the morning-light tinging the tops of the Mountains; from whence we are ascertain'd of a further and a more full discovery of that *Grand Mystery* we seek after; which the Spirit of God in the plain Records of Scripture will afterward so ratifie and confirm, that to those that have a Judgment to discern, it will be secured from all future Controversie. But in the mean time we are to contemplate the *Reasonableness and Intelligibleness* thereof from some chief Heads or eminent and known *Aphorisms* in Philosophy and free Reason, which will no less gratifie our Understanding in this present pursuit after Truth, then the pleasant Reflections of the Sun's Beams from the tops of the Hills do the Eye of the early Traveller. But we shall only rehearse, not insist much upon the Proof of these *Conclusions*, they being either so fully and irrefutably demonstrated in other Writings, (See my Treatise *Of the Immortality of the Soul*, and my *Antidote against Atheism*) or else of that Evidency in themselves, that they want nothing but simple perception for their Demonstration.

2. The First and Chiefest is, *The Existence of God*; that is, *of a Being both infinitely Wise, Good and Powerful.* Which, it is manifest, cannot be *Matter* or *Body*, grind it as thin as you will in your Imagination; and therefore he must be a *Spirit*, *Omnipresent, pervading and penetrating all things.* Which *Conclusion* is so agreeable to the *Natural Faculties of our Mind*, if we were once acquainted with them, (For some Men are become even Strangers to the better part of themselves) that any thing contrary or on this side of this Position will certainly lie very unevenly and untowardly in our Conception.

3. For whereas it is impossible but *Something must be of it self*; Is it not far more congruous to our Reason, that that be of itself whose very Nature and *Idea* importeth so much, then that not only this should not be at all, but also some other thing should be of itself, whose nature imports no such matter? Wherefore it is most easie and most suitable to the Dictates of our own Faculties to admit *the Existence of God.* From whence we are enabled to give a rational Account of the most considerable Objects that fall under our Contemplation. For if any Man will dare to assert, *That Matter exists of it self*, his Assertion is at random, nor can he render any Reason for it, there being no such thing contained in the *Idea* thereof. But if he asserts *God to exist*, and any should further demand How it comes to pass, the very *Idea of God* represents his Nature to be such, *that he cannot fail to be.* For the *Idea of the most Absolute and perfect Essence* cannot but represent it to our minds to be such as has *the most Absolute and Perfect relation to Existence.* From whence it follows, if we believe our own Faculties, *That he does exist.* Otherwise, when our Faculties tell us, that *Necessary Existence* belongs to him, we shall notwithstanding affirm, that it does not belong unto him, (as certainly it does not, if he exist not at all;) which is a palpable Contradiction.

4. But what a madness were it in a Man to deny the *free Dictates of his own Reason* in a Point not only so *plain* in itself, but so *serviceable* and *delightful* in the *Contemplation* of the Works of *Nature* and that *Corporal Matter* of which they are made? For as for the Existence of the *very Substance of Matter*, we cannot be at a loss in the search of the *Cause* thereof, though it contain no reason of its Existence in its *Idea.* For tho' every part thereof be independent of the rest and separable, and therefore there might have

have been a *Want* of *Matter* in the World, or it may be an *Overplus*; yet neither of these have fallen out: but how *Matter* came to be produced *such*, and *so much*, as it is, we have already found out a true and sufficient Cause, *an Omnipotent Deity*, that can perform any thing that implies no Contradiction; and such is the Production or Emission of *Matter* into Being.

CHAP. II.

1. *That the wise Contrivances in the Works of Nature prove the Being of a God.* 2. *And have extorted an Acknowledgment of a General Providence, even from irreligious Naturalists.* 3. That there is a particular Providence *or* Inspection of God upon every individual Person: *Which is his Second Assertion.*

BUT we proceed to that which is most curious and admirable, namely, *The Contrivance of this Matter into such various forms of living Creatures*, wherein there is such excellent and accurate Wisdome and Skill discovered, that it is utterly impossible that *the mere Motion of the Matter* should ever reduce it, without an Intellectual Guide, into such perfect *Form* and *Order*. But to call the *First Cause* of all this, *Nature* rather than *God*, is to talk either very ignorantly or very humorsomely. For if they make *Nature* a *blind* and *unknowing* Principle, how can she keep so constant a tenor of such cunning Artifice in all kinds of living Creatures? But if they will admit in her *Knowledge* and *Skill*, it is then a frivolous and an humorsome Controversie, whether the First Principle of all things should be deemed a *God* or a *Goddess*, and be called *Deus* or *Natura*. But they that are not wilfully ignorant, may understand *That there is That Order and Contrivance in the works of Nature*, that the first Original cannot but be *Intellectual* or *Rational*; and *That all things are ordered for the best purpose and greatest happiness of the Creation.* So that what we find in the *Idea of God*, that is, *Infinite Wisdom and Goodness*, we find also reflected from *the Objects of Nature*, and can thence with a great deal of the highest Devotion and Pleasure, both further confirm that *Innate Notion* we have of God, and ease our Minds in resting in so full and sufficient a Cause of those exquisitely-framed *Phænomena* that daily appear unto us in the World.

2. And verily the *Species* of things are so excellently-well provided for, that it has extorted an Acknowledgment of a *General Providence* even from such Men, as if their *Intellectuals* would have permitted them, their *Morals* would scarcely have upheld them from sinking into the dullest Degree of *Atheism*. But seeing things so framed in Nature as they are, they could not but affirm, That they came from an *Intellectual Principle*, which is *God*; allowing him an ineffable Happiness in contemplating of Himself and His own *Wisdom* in forming of the World and the various Kinds of Creatures therein; but phansying him withal so *fatally* affixed to his own Seat, that he cannot bow himself to look so low as to take notice of any particular or personal Carriages of Men, nor stretch forth his Arm either to *reward* or *punish* them. An Opinion that seems either to arise out of a desperate Inability of giving a Reason of sundry Accidents that happen to particular Creatures in the World, or else out of a tender Regard to their own Interest; they being afraid of any other God than such as they have promised themselves will act nothing above or contrary to the ordinary and known Course of Nature, which, as they think, is a very certain Assurance of future Impunity.

3. But to me it seems impossible that so excellent a Being as the Deity is, should be ignorant of any thing that implies no Contradiction to be known. And therefore our Second Assertion shall be, *That there is a very exquisite particular Providence reaching to every Individual Thing or Person in the World:* It being as easie for God to see *all* things, as to see *any one* thing; his *Perception* being *Infinite*, and therefore *Undistractable* and *Indefatigable*. Now his *Goodness* and *Power* being no less immense, it will necessarily follow, That there is not any thing that befalls the meanest Creature in the whole Creation, but that it was suitable to the *Goodness* of God either to *cause* it or *permit* it. For though it may seem at the present harsh to that particular Being, yet at the length it may prove for its greater Advantage; at least it may be deemed good for the Universe;

verſe, as *Marcus Aurelius* ſolidly and judiciouſly ever and anon does ſuggeſt: and I think he is but a ſhallow Philoſopher that cannot maintain this Cauſe againſt all Atheiſtical Surmiſes and Cavils whatſoever.

CHAP. III.

1. *His Third Aſſertion,* That there are particular Spirits or Immaterial Subſtances, *and of their Kinds.* 2. *The Proof of their Exiſtence, and eſpecially of theirs, which in a more large Senſe be called Souls.* 3. *The Difference betwixt the Souls or Spirits of Men and Angels, and how that Pagan Idolatry and the Ceremonies of Witches prove the Exiſtence of Devils.* 4. *And that the Exiſtence of Devils proves the Exiſtence of Good Angels.*

1. MY Third Aſſertion is, *That there are Particular Spirits or Immaterial Subſtances.* Which will eaſily flow from what is ſo firmly proved already, *That there is one Omnipotent, Omniſcient and infinitely-Benign Spirit, which we call* GOD: who therefore acting according to his Nature, we cannot doubt but that he has created innumerable companies of Spirits to enjoy themſelves and their Creatour. Which are either *purely Immaterial,* having no communion at all with Matter, which the Greeks again divide into Νόες and Ἔνάδες, into pure *Intellects* or *Minds,* and ſimple *Unities:* or elſe ſuch as (although according to their very *Subſtance* or *Eſſence* they be *Immaterial,* yet) have *a Propertie of being vitally united with, and alſo affected, by the Matter.* To theſe Spirits, for want of a better term, I muſt take the boldneſs to abuſe a known word to a greater latitude of ſenſe, and give the Name of *Souls* to them all, becauſe they dō vitally actuate the *Matter,* be it *Ethereal, Aereal,* or *Terreſtrial.* Whether there be not alſo a middle ſort betwixt theſe *Souls* and *pure Intellects,* a Man may well doubt, which differ from *Intellect* in having an immediate power of moving the *Matter,* and from *Souls* in not being vitally joined therewith, but acting merely as *Aſſiſtent Forms,* ſuch as the *Ariſtotelians* fanſie their *Intelligences* to be.

2. For the Exiſtence of the *Three firſt Orders,* we have intimated already a conſiderable Argument which reaches all the Orders of Spirits indifferently. The laſt Order falls not only under the knowledge of more *abſtracted Reaſon,* but alſo under *Experience* it ſelf. For that there is a *Spirit* in the Body of Man is evident to us, becauſe we find ſuch * Operations in us as are incompetible to *Matter,* if we more cloſely and conſiderately examine them. This Spirit that thus acts in us is called a *Soul.* But that there is ſome ſuch analogical Principle in the Aereal or Æthereal *Genii,* the Actions and Conditions of ſome of them do confirm. For if their Nature were not ſuch as we have deſcribed, that is, if they did not inhabit and vitally actuate corporeal Vehicles, how could they ever Sin or Fall? For it is out of the Conjunction of theſe two Principles, *Spirit* and *Vehicle,* that there ever could be brought in any inward *Temptation, Diſtraction* or *Confuſion* in any of the Orders of the *Genii* or Angels. But *Pure* and *Simple Abſtract* Beings ſeem utterly *Impaſſible,* and therefore *Impeccable.* Wherefore it is very highly probable, That all *fallen Angels,* which we ordinarily call *Devils,* are of the *Fourth Order* of Spirits which we have deſcribed.

* See my Treatiſe *Of the Immortality of the Soul,* Book 2. chap. 2; 4,5,6.

3. Which Spirits of the *Genii,* fallen or not fallen, notoriouſly differ from theſe Spirits of Men, in that they are not capable of informing an Humane or Terreſtrial Body, and therefore bear themſelves above them as a Superior Being, and out of their Pride and Scorn have ever ſince their Fall, either by Fraud or Force, univerſally entangled poor contemptible Mankind in ſundry Performances of Idolatrous Worſhip unto them; which they could not have done, if Men were not *lapſed* as well as they. Wherefore the *Pagans Superſtitions* and the Hiſtory of *Witches* will make good that there are *Devils,* and that they are of that nature we ſpeak of.

4. And I think this being evinced, no Man will queſtion but that there are alſo *Good Angels* to conflict with and moderate the *Bad.* For God will not let the great *Automaton* of the Univerſe be ſo imperfect, as to be forced to ſtep out perpetually himſelf to do that which ſome Noble part of his Creation might perform; nor ſet thoſe things one againſt another that are quite of another kind. Beſides, thoſe Philoſophers that have wrote of thoſe things with moſt Judgment, do not eaſily conclude

clude, That there are any other created *Intellectual* Beings but such as are capable of being vitally united with some *Vehicle* or other. Which, if it were true, is nothing prejudicial to us, the admission of *the Three First Orders* being little or nothing serviceable to our design. And lastly, it is improbable but that, the *Fall* of the Angels being from a Free principle, as some *fell*, so others *stood*, and that there has ever been since their fall both *Good* and *Bad* Angels in the World, in that sense as I have explained the Nature of the *Angels* or *Genii*, whether *Good* or *Bad*.

CHAP. IV.

1. *His Fourth Assertion*, That the Fall of the Angels was their giving up themselves to the Animal Life, and forsaking the Divine. 2. *The Fifth*, That this Fall of theirs changed their purest Vehicles into more gross and feculent. 3. *The Sixth*, That the change of their Vehicles was no extinction of Life. 4. *The Seventh*, That the Souls of Men are Immortal, and act and live after Death. *The inducements to which belief are the Activity of fallen Angels.* 5. *The Homogeneity of the inmost Organ of Perception.* 6. *The scope and meaning of External Organs of Sense in this Earthly Body.* 7. *The Soul's power of Organizing her Vehicle.* 8. *And lastly, The accuracy of Divine Providence.*

1. WE add Fourthly, *That these Angels before their Fall had a twofold Principle of Life in them, Divine* and *Animal*; and that their *Fall* consisted in this, *In leaving their Obedience to the DIVINE LIFE, and wholly betaking themselves to the ANIMAL LIFE without rule or measure.*

2. Fifthly, *That this Rebellion had an effect upon their Vehicles, and changed their pure Æthereal Bodies into more Feculent and Terrestrial*, (understanding *Terrestrial* in as large a sense as *Cartesius* does, which will take in the whole Atmosphere.) They have forfeited therefore these more resplendent Mansions for this obscure and caliginous *Air* they wander in, and have now in their polluted *Vehicles* less of *Heaven* than the meanest Regenerate Soul that dwells in these Tabernacles of Earth: and that of the Prophet is most true of them, that *their Sun is gone down at mid-day.*

3. Sixthly, *That the Destruction of these Æthereal Vehicles was not an utter Extinction of Life to them, but only an Exclusion from the Life and Pleasures of that Supernal Paradise which they enjoyed in those Heavenly Vehicles.* For that they now *live* and *move* and *act*, is manifest in that the whole World rings of their Exploits and Villanies.

4. Seventhly, *That the Souls of Men*, which are as much *Immortal* (they being *Spirits*) as those of the fall'n Angels are, *are not devoid of life after the death of this Body.* For as the Souls of the fallen Angels descended from *thinner* to *thicker*, without the loss of Sense and Life; so do our Souls ascend from *thicker* to *thinner* habitations, with the like (if not greater) security of *acting* and *living* after the Death of the Body.

5. Which we shall the easilier believe, if we consider how *contemptible* and homely a thing that *Organ* is, which is the ultimate and immediate conveyer of whatever we perceive in the outward World, (and which is most remarkable) in which alone the Soul has any *Sense* at all of any thing that arrives to her cognoscence. * Which (if it be not *the Animal Spirits within the Brain*, which makes most of all for us) I confess with *Cartesius* I think it most probable to be the *Conarion*, than which nor *Water*, nor *Air*, nor *Æther*, nor any other Element else seems more Simple and Homogeneal. So that the advantage seems not be in the nature of that Organ, but it is because the Soul by those Laws that brought her into the Body, has placed her *Center of Perception* there.

* See my Treatise *Of the Immortality of the Soul*, Book 2. chap. 7. sect. 16, 17, 18. and chap. 8. throughout.

6. Which little Pavilion of the *Soul's Center of Perception*, being of so gross consistence as it is, and becoming thereby less *Passive* and *Alterable*; it was very requisite that there should be that curious frame of the external Organs of the *Eye*, the *Ear*, the *Nose* and other Parts, to strengthen those motions and impressions that they transmit: so that they may be able forcibly enough to strike upon the *Conarion*, or at least strike through the Organs, and penetrate to the *Animal Spirits in the Brain*, supposing them the most inward and immediate Organ of Perception. And that the Conformation of the external Organs of Sense is such, that they are

to admiration fitted to this end, is a thing ſo well known amongſt the Anatomiſts, that I need not inſiſt on the proof of it: as it is alſo among Phyſitians, That none of the external Organs have any Senſe at all in them, no more than an *Acouſticon* or a *Dioptrick* glaſs. From whence is diſcovered the Unreaſonableneſs of their Deſpair, that conceit that when the Soul is deveſted of her *Organical Body*, ſhe can have no *Senſe* nor *Perception* of any thing. For this *curious Organization* tends to nothing elſe but the proportionating the vigour of Motion to the difficulty of its paſſage through the *Nerves*, or to the groſsneſs of the conſiſtency of the *Conarion*. Which Organical contrivance therefore may not be at all needful in the Soul ſeparate from the Body, the *Center of Perception* being placed bare in a more tender and paſſive Element, ſuch as *Air*, *Æther*, and the like. So that it will be the greateſt wonder in the World, that the Soul ſhould *ſleep* after death, ſo ſmall a thing being able to *waken* her.

7. Beſides, it is not Unreaſonable but that She and other Spirits, though they have no ſet Organs, yet for more diſtinct and full perception of Objects may frame the Element they are in into temporary Organization, and that with as much eaſe and ſwiftneſs as we can *dilate* and *contract* the pupil of our Eye, and bring back or put forward the Cryſtalline humor.

8. And not only to reſpect the Natures of Humane Souls, but alſo the Will and Purpoſe of God, there was never yet any that pretended to knowledge in Philoſophy, that denied *the Immortality of the Soul* in this ſenſe which we contend for, but they denied firſt *a Particular Divine Providence*; which for my own part I think it is impoſſible for any one to deny that will diligently and indifferently ſearch into the matter. And therefore this Seventh Aſſertion may very well ſtand, *That the Souls of Men are Immortal, and act and live after Death.* Of this Subject I have wrote more lately and more fully in my Treatiſe *Of the Immortality of the Soul*, to which the Reader may have recourſe.

Book 2. chap. 17, 18.

CHAP. V.

1. *The Eighth Aſſertion*, That there is a Polity among the Angels and Souls ſeparate, both Good and Bad; *and therefore Two diſtinct Kingdoms, one of Light and the other of Darkneſs*: 2. *And a perpetual fewd and conflict betwixt them.* 3. *The Ninth*, There are infinite ſwarms of Atheiſtical Spirits, as well Aereal as Terreſtrial, in an utter ignorance or hatred of all true Religion.

THE Eighth Aſſertion is, *That every Angel, Good or Bad, is as truly a Perſon as a Man, being endued alſo with Life, Senſe, and Underſtanding*; whence they are likewiſe capable of *Joy* and *Pain*, and therefore coercible by *Laws*. And *mutual Helps* being able to procure what *Solitude* cannot, they muſt of neceſſity be *Sociable* and hold together in *Bodies Politick*, and obey, for either hope of advantage or fear of miſchief. Out of the whole maſs therefore of the *Angelical* Nature (taking in alſo according to *Philo the Souls of Men*, be they in what *Vehicles* they will) there ariſe ſince their *Fall* two diſtinct *Kingdoms*, the one of *Darkneſs*, (whoſe Laws reach no further than to the Intereſt of the *Animal Life*,) the other of *Light*, which is the true Kingdom of God, and here the *Animal Life* is in ſubjection, and the *Divine Life* bears rule; as the *Divine Life* is trodden down in the other Kingdom, and the *Animal Life* has the ſole Juriſdiction.

2. Now the inward Life and ſpring of Motion in each Kingdom being ſo different, it follows that theſe two Kingdoms muſt always be at odds, and that there muſt be a perpetual conflict till Victory. Which we ſhall ſtill more eaſily conceive, if we admit what is very reaſonable, That *the Kingdom of Light* reaches from Heaven to Earth, that is, That as there are found on the ſame ſurface of the Earth Animals both *wild* and *gentle*, *harmleſs* and *poiſonous*, and Men *good* and *bad*, *pious* and *impious*; ſo likewiſe even in the ſame Regions of the Air, that there are ſcattered Spirits of both Kinds, *good* and *evil*, Subjects of the *Kingdom of Darkneſs* and the *Kingdom of Light*. In the order of thoſe *Aereal Angels* the ancient Philoſophers ranked the *Souls of Men deceaſed*, whether Vertuous or Wicked, unleſs they had reached to an extraordinary and Heroical Degree of Purity and Perfection; for then they conceited that they were carried up to thoſe more high and *Æthereal Regions*.

3. Ninth-

3. Ninthly, *That there are infinite swarms of Atheistical Spirits, as well Aereal as Terrestrial, belonging to the Kingdom of Darkness, that either absolutely deny God, or at least particular Providence*; and look upon the *Divine Life* as a *tedious* and *troublesome* phansie and destitute of all future Reward: and if there be any present contentment in it, they reckon it amongst such as accrews to Men mad and distracted, whose Imagination makes them many a fool's Paradise to please themselves in; and so, say they, does this Religious Lunacy to them that are tainted with it; it having neither any real Object nor solid Fruits but what a beguiled Phansy mocks their superstitious Minds withal. And though these Rebels may be well enough seen in the knowledge of *Nature* and *Mathematical* Subtilties, as also in all manner of Craft and *State-policy*, yet their Desires being so fully lulled asleep to all Divine Things, they can neither excogitate ought themselves, nor allow of any Reasons from others, whereby they might be brought off from that state of Darkness and Rebellion they are in, to the true worship of the living God. Nay it is probable they are obdurated to that height of boldness, that they think themselves able to grapple with the Powers of *the Kingdom of Light*; and that Superiority was theirs of old, and is yet their due, and may come into their Hands again; and that their Chieftain is the elder Brother, though cast thus low by the Envy of the younger: which was the wild conceit of the *Euchites*, *Ophites*, or *Satanians*.

CHAP. VI.

1. *His Tenth Assertion*, That there will be a final Overthrow of the Dark Kingdom, *and that in a supernatural manner, and upon their external Persons.* 2. *The Eleventh*, That the Generations of Men had a beginning, and will also have an end. 3. *To which also the Conflagration of the World gives witness.*

1. NOW, in the tenth place, it is very uncouth and unusual that so resolved and unreconcileable Opposition as there is betwixt the *Two Kingdoms* we speak of, should not end at last in some signal Overthrow, with Victory on the one part or other. But besides, the undeniable Right and Justness of the Cause which the Powers of the *Kingdom of Light* contend for, will not only procure of Him that sits Judge an End to their Toil and Conflict, but they will certainly carry it on their side, and that not only in a still, Mystical, Allegorical Sense, (which these Atheisticsl Spirits will have no Sense at all of nor any Perception; for they will resolve all into *Nature*, *Policy* and *good Fortune*, it may be into some more than ordinary Influence of the Stars that begin to set *a golden Age* on foot again; so little would a Reign of righteous Men upon Earth convince the obdurately wicked) but by a powerful Miraculous Appearance, whereby they shall be confounded in their outward Senses; there being nothing else left for Divine Providence to work upon; the Divine Life and touch of Conscience being utterly lost in them, and their Reason being perfectly lulled asleep to whatsoever concerns the true Knowledge of God and Duties of Religion.

2. Eleventhly, *The Generations of Men had a beginning, and will also have an end.* That they had *a beginning*, is the general consent of all Philosophers, Poets and Historians. The *Aristoteleans* indeed dissent, but upon such weak Grounds, that it is not worth the while to confute them. But *Cartesius* his Philosophy is so favourable to this Opinion, that necessarily it inferrs it. Besides, *the History of Nature* seems to confess it, in that the Earth cannot bring forth such perfect Animals as she did at first, as *Lucretius* has noted, *Lib. 2. de Rerum Natura.*

Jamque adeo fracta est Ætas, effœtaque Tellus,
Vix animalia parva creat, quæ cuncta creavit
Secla, deditque ferarum ingentia corpora partu.

The Earth who of her self at first brought forth
Huge lusty Men of Stature big and bold,
And large-limb'd Beasts, she grown effete and old
Hardly bears small ones now, and little worth.

Which as it muſt needs be an infallible Sign of her *Age*, ſo it is alſo of her once being young and having a beginning.

3. Now, beſides that Axiom in Philoſophy, *That what has a beginning, will alſo have an end*; That *Generation* ſhall at laſt ceaſe upon the face of the Earth, that ancient fame of *the Conflagration of the World* gives further Witneſs to. Of which direful Fate the *Sibylls* have ſung long ſince, and * *Pythagoras* and *Heraclitus* given Teſtimony, whom *Ovid* alſo has followed: And the *Stoicks*, Men ſlow enough to believe great things upon ſlight Grounds, have taken it into their Philoſophy; adding alſo that the Souls of Men ſubſiſt till then, but that at the laſt they are extinguiſhed in this *Final Conflagration*. Others phanſy a more benign uſe of this *Fire*, that it ſhall purge and fertilize the Earth, and prepare it for a more happy Habitation: as if the Divine *Nemeſis* had a kind Deſign for the *whole*, when ſhe ſeems ſo cruelly ſevere to ſome *part* of the Creatures; and that ſhe did in this not only an act of *Juſtice*, but of skilful *Husbandry*, burning up the barren Ground with all the Vermin therein, to make the Field the more fruitful; according to that of *Virgil* in his *Georgicks*.,

* See *The Immortality of the Soul*, Book 3. chap. 18.

Lib. 1.

Sæpe etiam ſteriles incendere profuit agros,
Atque levem ſtipulam crepitantibus urere flammis:
Sive inde occultas vires ac pabula terræ
Pinguia concipiunt; ſive illis omne per ignem
Excoquitur vitium, atque exudat inutilis humor.

The fruitleſs Field with its dry ſtanding Straw
'Tis fit ſometimes to burn with crackling Fire:
For whether hence the Earth hid Virtue draw
And oyly moiſture, or ſhe doth perſpire
And ſweat out all Corruption; by this Law
The bettered Soil anſwer's the Swain's Deſire.

But God forbid that any mortal Man ſhould be ſo bold and unwiſe as to profeſs he underſtands ſo profound a Myſtery of Providence. All that I aim at is this, That it is not only the Opinion of Chriſtians, but of ancient Heathens and Jews, that the Earth at length will be all ſet on Fire, and that there will be a period put to this preſent State of Things; which I ſhall make a ſolid uſe of in the behalf of our Religion againſt them both.

CHAP. VII.

1. *His Twelfth Aſſertion*, That there will be a Viſible and Supernatural deliverance of the Children of the Kingdom of Light, at the Conflagration of the World. 2. *The Reaſon of the Aſſertion.* 3. *His Thirteenth Aſſertion*, That the laſt vengeance and deliverance ſhall be ſo contrived, as may be beſt fit for the Triumph of the Divine life over the Animal life. 4. *Whence it is moſt reaſonable the Chieftain of the* Kingdom of Light *ſhould be rather an Humane Soul than an Angel.* 5. *His laſt Aſſertion an Inference from the former, and a brief Deſcription of the general nature of Chriſtianity.*

1. MY Twelfth Aſſertion is, *That there ſhall not only be a ſenſible and palpable Overthrow of the Kingdom of Darkneſs*, (ſuch as themſelves ſhall feel with a vengeance, a whirlwind of deſtruction rattling about their ears, as I may ſo ſpeak; the viſible wrath of God ſeizing upon their external Perſons,) *but there ſhall be alſo a viſible deliverance of the other Kingdom from this ſtorm of fire and brimſtone, from this fierce anger of God, and the roarings and boilings of incenſed Nature againſt the Wicked.* For who can imagine the horror, the ſtench, the confuſion, the crackling of Flames of Fire, thoſe loud murmurs and bellowings of the troubled Seas working and ſmoking like ſeething Water in a Caldron, the fearful howlings and direful groans of thoſe rebellious Ghoſts, who beſides the general defacement of whatſoever they heretofore took pleaſure in, are in an unexpreſſible torture of Body, with an unimaginable

imaginable vexation of Mind; *Self-love* then (the center of the Animal life) proving the depth and bottom of Hell, as being inflamed and boiling up with the higheſt Indignation and Vengeance againſt it ſelf, that when it had ſo many opportunities, it provided no better for its own Happineſs; being now convinced that there is a Special Providence over the Good, and that Righteouſneſs has its Eternal Reward. For in that day ſhall all the Faithful renew their ſtrength, and ſhall mount up with Wings as Eagles, and be carried far above the reach of this diſmal Fate; that is, they ſhall aſcend up in thoſe *Heavenly Chariots* or *Ethereal Vehicles* (the antient Philoſophers ſpeak of) and ſo enter into Immortality and Eternal reſt.

2. But if there were not this *Viſible deliverance of the Powers of the Kingdom of Light*, the Powers of the contrary Kingdom, let them ſuffer what they would, they would imagine it a piece of blind and inevitable *Fortune*, as well as partial Earthquakes and Inundations and particular Conflagrations, which have deſtroyed Towns and Countries heretofore; and therefore deem their ill condition a ſad *Calamity* indeed, but no *Puniſhment*. Which will ſeem the more probable if we conſider, that *Epicures* and *Atheiſts* themſelves admit of a *Final Deſtruction* of the World, as you may ſee in *Lucretius*, who ſpeaking of the *Earth*, the *Sea* and the *Heavens*, preſages thus of them,

Tres Species tam diſſimiles, tria talia Texta,
Una dies dabit exitio; multoſque per annos
Suſtentata ruet moles & machina mandi. Lib. 5.

Three Species *of things ſo different,*
Three ſuch contextures, ſhall one fatal day
Ruin at once; and the world's Machina
Upheld ſo long ruſh into Atomes rent.

3. My Thirteenth Aſſertion is, *That this palpable and viſible Difference which Divine Providence is to make betwixt the Evil and the Good, will be, and is, ſo wiſely contrived, that it ſhall* not only be a manifeſt *Conviction* and *Confutation* of the *Atheiſts* and *Epicures*, and an undoubted Revelation of God's Exiſtence and Sovereignty in the World, but *in a ſpecial manner for the high Honour and Triumph of the Divine life over the Animal life.* Which through ſo many Sorrows, Afflictions, Temptations, ſcornful Reproaches of the Wicked, their cruel and barbarous uſages, ſhall at laſt with all the Embracers of her be enthroned in Everlaſting Peace and Glory.

4. And that this may be done more exquiſitely, That Wiſdom that contrives all for the beſt, was to lay aſide all thoſe things that ſeem ſo goodly and precious to the *Animal* life, ſũch as are, The *outward Power* and *Pomp* of the World, *Highneſs of Rank*, *Tranſcendency in natural Knowledge*, *Beauty*, *Birth*, *bodily Strength*, or whatſoever *the Animal life*, divided from *the Divine*, takes pleaſure in, and can perform by it ſelf: all this, I ſay, was to be laid aſide in the choice of that Perſon by whom this great conqueſt over the *Kingdom of Darkneſs* was to be atchieved; as it is written, *He has no pleaſure in the ſtrength of an Horſe, neither delighteth he in any Mans Legs: But the delight of the Lord is in them that fear him and put their truſt in his Mercy.* Which I only cite for illuſtration ſake, it being undeniably true in it ſelf, That God prefers his own *Glory*, that is *the Divine life*, or *the Image of himſelf* ſhining in his Creatures, before any natural Accompliſhment whatſoever. Thus therefore it was to fare in the choice of *the Chieftain of the Powers of the Kingdom of Light*: As if ſome great Prince being highly diſpleaſed at the general *Luxury*, *Rebellion* and *Perfidiouſneſs* of his Nobles, to ſhew how little he eſteemed the *Highneſs of their Ranks* in reſpect of *true Vertue*, ſhould take ſome one of the *Loweſt* of the Commons, yet indued with eminent *Prudence*, *Loyalty* and *Valour*, and ſet him next to himſelf in *Honour*, *Truſt* and *Power* in the adminiſtrating the affairs of his Kingdom: So the Almighty paſſing by thoſe more Superior Orders of Angels, that his high eſteem of *the Divine life* might be more apparent and conſpicuous, was to make his choice in the rank of *Humane Souls*, and to lay the Government upon ſome one, who being deſigned to that Office from the beginning of the World, ſhould win notorious Victories againſt *the Kingdom of Darkneſs*, and reſcue at laſt all ſuch as the Devil has held captive, into the glorious Liberty of the Sons of God. Pſalm 147. 10, 11.

5. Laſtly

5. Laſtly therefore (to make an end at length of my *Preparatory Aſſertions*) the *main Myſtery of Chriſtianity* conſiſts in this, That it is a wiſe contrivance of Providence upon the lapſe of Men and Angels, to ſlur and defeat the Pride and Practices of the Devil and his Accomplices, and to reduce all Penitent and Regenerate Souls to that Glory and Happineſs they heretofore forfeited and fell from: Or, if you will briefly, but more ſignificantly, thus; *Chriſtianity is that Period of the Wiſdom of God and his Providence, wherein the Animal life is remarkably inſulted or triumphed over by the Divine.*

CHAP. VIII.

1. *That not to be at leaſt a* Speculative Chriſtian *is a Sign of the want of Common Wit and Reaſon.* 2. *The nature of the* Divine *and* Animal *life, and the State of the World before and at our Saviour's coming, to be enquired into before we proceed.* 3. *Why God does not forthwith advance the Divine life and that Glory that ſeems due to her.* 4. *The Firſt Anſwer.* 5. *A Second Anſwer.* 6. *A Third Anſwer.* 7. *The Fourth and laſt Anſwer.*

1. WE have now laid down ſuch *Concluſions*, either ſo Evident from themſelves, or Demonſtrable from Reaſon, or ſo Allowable by the Authority of the wiſeſt Men that have been in the World and yet unintereſted in Chriſtianity; that, the hardeſt difficulties thereof being reſolvable into theſe, it will appear that it is not only an *Indiſpoſition* to all Religion whatever, but the *Want of Common Wit* and the laudable parts of a Man, that keeps any one off, at leaſt from being *a Speculative Chriſtian.*

2. There are only two Things more for a further Preparation to be propoſed to our view, before we come to a particular Application of the ſeveral Branches of Chriſtianity to the foregoing Theorems. The one is *Concerning the* Animal *life and the* Divine; The other is *Concerning the Condition of the World upon theſe times, and before the Prince of the Kingdom of Light began that great enterpriſe of redeeming of lapſed Mankind out of the bondage of Satan.*

3. Concerning the Firſt it is likely ſome will be forward to enquire, *What is this Animal life*, and *what the Divine*, that this muſt ſo pompouſly triumph over the other? And why, if the one be ſo much more precious in the Eyes of God than the other is, does he not without ſo long *ambages* and tireſome Circumſtances enthrone her at once, giving her her due honour without delay, and miſtaken and lapſed Souls that happineſs they are capable of, without ſo tedious and irkſome trouble?

The rudeneſs and unmannerlineſs of this latter Queſtion, or rather bold and unskilful Expoſtulation, provokes me beyond the Laws of Method to diſpatch it before the former; eſpecially we wanting nothing further to anſwer it than what is ſuppoſed in the very Expoſtulation, viz. That the *Divine life* is more tranſcendently excellent and precious than the *Animal life* is.

4. But as Tranſcendent as it is, if we underſtand it aright, that of it which is kept from us, is not any thing of it ſelf, but an high and precious Modification of our own Minds, whereby we become unſpeakably Good and Happy, and are made thereby capable of enjoying God, the higheſt Good that is conceivable. But *the Divine life* in God is *impaſſible*, and cannot by any means be diſturbed, diminiſhed, or incommodated any way: and that Life in us, *viz.* that Divine Modification of our Souls, when it is not in us, is not at all, and therefore by not being bears no Calamity, nor indeed being in us does it feel any either Pain or Pleaſure, Gratification or Diſcontent. For it is the Soul it ſelf that has the ſenſe of all, and 'tis She that feels this *Divine ſenſe* or *life*; but there is no *Senſe* feels it ſelf, elſe there would be as many *Perſons* as *Senſes*. Wherefore *the Divine life* it ſelf is not injured, troubled, nor pained by any impatiency or expectance of that Honour and Triumph that is intended.

5. Secondly, That eſtate that the Souls of the Bleſſed at laſt arrive to, which is the crowning of the *Divine life* in them with Glory and Immortality, is ſo *Excellent* and *Tranſcendent a Condition*, that it is very juſt and congruous that no free Agent ſhould ever arrive to it, but through a competent meaſure of *Tribulation* and *Diſtreſs*, as a *Tryal* of that Loyal Affection he owes to ſo fair and lovely an Object.

And

And if the ways of Providence be ſomething tedious and tireſome in bringing the Souls of Men to this Haven of Reſt and Quietneſs; yet becauſe we are ſo certainly and highly rewarded at laſt, if *Self-love* do not blind our Eyes, we cannot but confeſs that the whole Progreſs was very becoming and decorous, and that things were carried on as they ought to be: as *Ariſtotle* notes of *Poetical Hiſtory*, where laborious and calamitous Vertue ever at laſt attains to Victory and Glory. And therefore in that regard the Philoſopher prefers the reading of *Epick* Poets before *Hiſtorians*, becauſe they write of Affairs *as they ought to be*, but Hiſtorians only *as they are*, which do often ſeem not to be ſo well as they ſhould be. But Fools and Children, as the Proverb is, are unfit Spectators of things in Motion and Tranſaction, they knowing not at all whither they tend. And it is no wonder if the ſtupid World be much amuzed at *Providence*, till that great *Dramatiſt*, God Almighty, draw on the Period towards the laſt *Cataſtrophe* of things. For then certainly Heaven and Earth will ring with this *Plaudite* or Acclamation, *Verily there is a Reward for the Righteous; doubtleſs there is a God that judges the Earth.*

But it is a wayward and impatient Temper in us, that we will neither expect nor approve that Method in the full courſe of Providence, which the moſt curious and judicious Fancies have ſet out to the great Gratification of our Faculties, though but in feigned Hiſtory: as if Humane Contrivance could be more juſt and exact than Divine Wiſdom it ſelf. Wherefore I ſay again, That aſſuredly at the laſt, *Paſſive and Perſeverant Vertue* ſhall aſcend her Triumphant Chariot, and be drawn through the wide Theatre of the World in all imaginable Pomp and Glory.

6. Thirdly, There is not only a due price ſet upon the Reward by this long Trial and Probation; but there are *peculiar Vertues* very *noble* and laudable that are exerciſed therein, which might for ever have lien aſleep without this occaſion: Such are *Heroical Fortitude*, unconquerable *Patience*, ſedulous and watchful *Prudence*, dexterous and ſubtile *Invention*, and clear and ſolid management of *Reaſon* againſt the perverſe ſuggeſtions or more impudent declarations of the Sophiſters of *the dark Kingdom*. Beſides, we are in a more ſenſible School of profound *Humility* and Submiſſion to the will of God in all things, and have the opportunity caſt upon us of ſo ſtrong *Trials* of our *Loyalty* in the times of Deſertion, that the remembrance of that *Fidelity* cannot but make us find our ſelves far more dear to God, and raiſe an ineffable Joy and Content to our Minds, that we have had ſuch occaſions to ſhew our *Faithfulneſs* and *Conſtancy* to him whom our Soul loveth. Wherefore from the going on thus by degrees there ſeems to ariſe a *natural* accrewment of greater Happineſs. But to require of God, that he ſhould at once command the Soul into that State, that it is thus kindly to ripen into in ſucceſſion of time, is to expect that the Seaſons of the Year ſhould be thrown headlong one upon another on an heap, and that there neither ſhould be Buds nor Bloſſoms (though they have their peculiar Uſe, Beauty and Fragrancy) but that it ſhould be *Autumn* all the year long; as I have anſwered already in the like caſe. But the *Divine Wiſdom* is the beſt Diſpenſer of his *Goodneſs*, who to ſet all the Powers of Nature aworking, brings in Monſters as well as *Hercules* into the World, that *Valour* may have a proportionate Object. And were not the *Kingdom of Darkneſs* it ſelf ſome way uſeful, and did not ſome Homage or other to the high Soveraignty of Divine Wiſdom and Goodneſs, I dare pronounce, it would not ſubſiſt one moment, but be quite exterminated out of Being.

7. Fourthly and laſtly, There being nothing detrimented but our ſelves (if we be detrimented) by this delay of our Happineſs, as I have already demonſtrated, and our ſelves being lapſed and revolted from God; it is very juſt that we do a very competent Penance in that regard; that that Divine excellency that we are to return to, may not be diſhonoured by ſo vile and cheap a proſtitution, and too eaſie and ſudden reconcilement. For though God be at once reconciled to us in his Son, yet it does not excuſe us from undergoing a due order of Penalties before we enjoy the full fruit of Reconciliation. And this is no new Doctrine, but what the Apoſtles themſelves have taught, *That through much Tribulation and Affliction we are to enter into the Kingdom of Heaven*; and, That *whom the Lord loveth, he chaſteneth, and ſcourgeth every Son whom he receiveth.* Therefore there is no returning to our loſt Happineſs, or being received again into the favour of God, but in a *durable* way of *Nurture* and *Trial*. So that we ſee ſufficient reaſon why Providence ſhould not bring on all that Happineſs of the Faithful at once, which at laſt will fall to their ſhares; but uſe ſome *Delay* and *Circumſtances* (as the Expoſtulator preſumptuouſly calls them) before all things be finiſhed and compleated.

CHAP.

CHAP. IX.

1. *What the* Animal life *is in general, and that it is Good in it ſelf.* 2. *Self-love the Root of the* Animal *Paſſions, and in it ſelf both requiſite and harmleſs in Creatures.* 3. *As alſo the Branches.* 4. *The more refined Animal properties in Brutes, as the Senſe of Praiſe, natural Affection, Craft.* 5. *Political Government in Bees* 6. *And Cranes and Stags,* 7. *As alſo in Elephants.* 8. *The Inference, That Political Wiſdom, with all the Branches thereof, is part of the* Animal *life.*

1. NOW to return to what we ſhould have ſpoke of firſt, *The Animal life* and *the Divine*, and to declare what they are, not in a ſcrupulous Philoſophical way, but ſo far forth as will ſerve for uſe and the guidance of our Lives; we ſay firſt in general, That the *Animal life* is that which is to be diſcerned in *Brutes* as well as in *Men*, which at large conſiſts *in the Exerciſe of thoſe Senſes, and all thoſe Paſſions that Nature has implanted in them*, either for the *good* of them in *particular*, or for the *Conſervation* of their *Species*. Which will be better underſtood, if we inſtance in ſome, wherein, as in the reſt, the Wiſdom of God in Nature is eaſily to be traced. Whence it will likewiſe appear, That there is ſimply no *Evil* but *Good* in the *Animal* life it ſelf; but that our undue uſe of, or immoderate complacency in, ſuch Motions is the only *Sin*: which is plain in the outward Senſes. But we ſhall chiefly, though very briefly conſider the Paſſions of the brute Creatures.

2. The general *Root* of theſe queſtionleſs is *Self-love*, which though it ſound odiouſly (as it ought to do taken in the worſt ſenſe) amongſt Men, yet it is a right, and requiſite Property of life in every brute Animal. For they not being indued with the larger and more free Faculties of *Reaſon* and *Underſtanding*, if that intenſe love which each bears to it ſelf ſhould have been equally carried forth to the reſt of the Creatures, what a puzzle and diſtraction would it have made in every ſingle Animal? Care and Solitude being ſo redoubled upon external conſiderations in the behalf of others, that it would force them every one to be regardleſs of its own ſafety and welfare; or at leaſt make them leſs able to provide for it, they having their Animadverſion fixed elſewhere, and upon ſuch as they cannot by reaſon of diſtance of place or like diſadvantage conveniently ſuccour. And thus their Affection would prove as well fruitleſs to others as unprofitable to themſelves, it not being directed thither nor concentred there where it may do moſt good, *viz.* to themſelves; whom yet they are always moſt able and moſt in readineſs to help and aſſiſt, they being nigheſt at hand and moſt preſent to themſelves. Wherefore it is upon very juſt grounds that every Animal ſhould bear the ſtrongeſt love towards it ſelf, becauſe it is better able to attend its own welfare than another's, or can be attended by another.

Nec tam præſentes alibi cognoſcere Divos.

There is therefore no Vitioſity in *Self-love*, as it is a mere Animal affection, but it is a warrantable Principle of life implanted by God in Nature for the good and welfare of the Creature.

3. And the *Root* having no poiſon in it, the *Branches* in themſelves are pure and innocuous. Which *Branches* are all the *Animal Paſſions*, ſuch as *Anger*, *Fear*, *Sorrow*, *Joy*, all the neceſſary *Deſires* of the Body, to keep it in Being, ſuch as are *Hunger*, and *Thirſt*, and *Sleepineſs*. Nor does the effect or influence of *Self-love* reſt here in providing for the Individual; but that *Wiſdom* that works in Nature has ſo contrived it, that theſe brute Creatures when they ſeek their greateſt content and pleaſure, they do then the moſt ſerviceable act that can be done to the Univerſe, which is the *Conſervation* of thoſe *Species* of Animals which are ſo perfect, that they cannot be continued in the World without this manner of propagation, which is by union of Male and Female.

It is not my purpoſe to make an exact enumeration of all the *Animal Affections*, much leſs to declare the Uſe of them; in which Divine Providence does as plainly appear, as in the Anatomy of the Parts of the Body, and therefore gives Teſtimony that they are all *good in their kind*, as being inſerted into the *Animal Nature* by ſo Wiſe and ſo Benign an Artificer.

4. I will only mention ſome few of the more refined *Paſſions* that are obſervable in ſome Brutes: ſuch as are, *The Senſe of Praiſe and Glory, The Strength of natural Affection, The Exerciſe of Craft and Subtilty for Self-preſervation, Their real and effectual Policy for Common Safety*, and *an obſcure Imitation of ſome Acts of Religion.* We ſhall not make any tedious Excurſions upon theſe Particulars; we will only name ſome Animals, as a pledge of the Truth we intimate. As for Example, That there is *the Senſe of Praiſe, Glory, and Victory in Brutes*, is evident in the *Peacock*, *Elephant*, *Horſe*, and in *Cocks* of the Game. That there is *Natural Affection* in them to their young Ones, almoſt all Creatures witneſs; but of *Reciprocal Affection* of their young to them that brought them forth the moſt eminent Example is in the *Stork*, whence ἀντιπελαργεῖν is to do the Duty of an affectionate Child to his aged Parent. *Gratitude* alſo of another kind is very conſpicuous in other Animals, in *Dogs* eſpecially, who have often interpoſed their Lives for the defence of their Maſters, and have had ſo deep a Senſe of Sorrow at their Death, that they have thereupon voluntarily pined away themſelves and died. So that theſe very *Brutes* ſeem to have arrived to that *Phariſaical Perfection* that reached no further than *loving their Friends*, or *doing good to thoſe that did good to them.* As for the *Craft* and Skill in Shifting for one, as they ſay, and ſaving a Man's own Carkaſs, though we might inſtance in many others, yet I ſhall content my ſelf in only naming that one Animal ſo well known for his Wiles and Subtilties, the *Fox.*

5. And for *Political Order and Government*, the exactneſs thereof in the *Commonwealth of Bees* is not only by great Naturaliſts, ſuch as *Ariſtotle* and *Pliny*, but vulgarly known to every Countryman that has Hives in his Garden; where he may obſerve, how ſome one Bee by his Humming, as by the ſound of a Trumpet, awakes the reſt to their Work; how fitly the whole Company diſtribute the ſeveral Tasks of *Mellification* amongſt themſelves; how ſevere Puniſhers they are of *Drones*, ejecting them out of their Hives; how Loyal they are to their King or Captain, moving as he moves, and ſuſtaining him with their own Bodies when he is weary with flying; how wiſe they are to keep themſelves from being diſperſed in a Storm of Wind, by taking little pieces of Stones in their Feet to ballaſt their light Bodies: Which is alſo reported of the *Cranes*, though they be not agreed to what End; ſome affirming that the Stones they carry in their Claws are to diſcover, when they fly, whether they fly over Water or dry Ground; for by letting them fall, by the diſtinction of the Sound they will diſcern which it is. But I believe they may as eaſily diſcover it by their Sight, and therefore I ſhould rather think that the uſe of theſe Stones is the ſame with thoſe of the *Bees.*

6. But that which ſeems more *Political* in the *Cranes* is this, that they have one Captain amongſt them, who, when they reſt upon the Earth, watches over the whole Company, holding a Stone in one foot, that if he ſhould by chance be overcome by Drowſineſs, the Falling thereof might waken him: The reſt in the meantime ſleep with their Heads under their Wings; but if any danger approach, the Captain gives notice by crying out, and ſo away they fly. This Office of *Precedency* they have by turns, and that as well in the *Air* as on the *Earth*; and he that is placed in the Van and cuts the Air firſt, in due time retires. As is alſo eminently obſervable in the *Sicilian Staggs* in their paſſing through the Streight betwixt *Sicilia* and *Calabria*, which they were wont to do in Summer-time to ſeek new Paſtures: He that follows lays his Head on the hinder part of him that goes before; he therefore that goes firſt comes back into the Rear when he is weary, and eaſeth his Head upon the hindmoſt: Which they do by turns, and ſo the Weight of their Horns proves no great impediment to their Swimming.

7. That alſo is very exquiſite *Policy*, which *Apollonius* in his Travels into *India* obſerved in the *Elephants* while they paſſed the River; the leaſt went firſt, and ſo proportionably the reſt followed, the greateſt paſſing over laſt of all. Which order *Damis* his Diſciple and fellow-Traveller diſallowing as rude and inept, his Maſter *Apollonius* informs him of the right reaſon thereof, ſhewing him how they were now in Chace and hunted after, and being in retreat, according to the Military Diſcipline the ſtrongeſt were to March laſt. Beſides, if the greateſt had marched foremoſt, the Weight of their Bodies would have made the Paſſage more deep, and more difficult and inconvenient to the leſſer that ſhould follow.

8. Wherefore it is evident that *Political Wiſdom* is a *Branch* of the *Animal Life* and ſuch Vertues as are comprehended under it, ſuch as *Political Juſtice*, *Temperance*, *Fortitude* or *Courage*, *a Senſe of Friendſhip*, *Fame*, or *Glory*; with ſeveral other Affairs that are

contain'd in the *Political Spirit*, and which are diſcoverable in ſeveral other brute Animals, as well as in the *Elephant*: But I muſt not expatiate.

CHAP. X.

1. *That there is according to* Pliny *a kind of* Religion *alſo in Brutes, as in the* Cercopithecus. 2. *In the Elephant.* 3. *A confutation of* Pliny's *conceit.* 4. *That there may be a certain Paſſion in Apes and Elephants upon their ſight of the Sun and Moon, ſomething a-kin to that of Veneration in Man, and how* Idolatry *may be the proper Fruit of the* Animal Life. 5. *A Diſcovery thereof from the Practice of the* Indians. 6. *Whoſe Idolatry to the Sun and Moon ſprung from that Animal Paſſion.* 7. *That there is no hurt in the Paſſion it ſelf, if it ſink us not into an Inſenſibleneſs of the firſt inviſible Cauſe.*

1. THE laſt Affection we named was *Religion*, or rather the ſhadow of it. The *Ægyptians* figure out the Riſing of the Moon by a *Cynocephalus*, which ſympathizeth ſo with that that Planet, that while ſhe is in Conjunction that Creature loſeth its Sight, being blind till the Moon hath recovered her Light: The menſtruous Flux of the Female is alſo exactly in the *Interlunium*. Whence the *Ægyptian* Prieſts kept theſe Animals in their Temples for the more exact Obſervation of the courſe of the Moon, and made them Hieroglyphicks to repreſent the Riſing thereof; drawing a *Cercopithecus* in this Poſture, *viz.* ſtanding upon his hinder Feet, and lifting up his fore-feet toward Heaven, with his Face directed up to the Moon. And *Pliny* does plainly affirm that they do *Novam Lunam exultatione adorare*. Which yet I muſt confeſs I look upon to be no more an Act of *Adoration*, than the fawning and leaping of a Dog at the Return of his Maſter, or the manifold Incurvations or Proſtrations of his Body at his Feet. Whence the Criticks endeavour to give a reaſon of the Greek προσκύνησις, which ſignifies *Adoration*.

2. The ſame Author, amongſt other Properties of the *Elephant*, ſays there is this in him alſo, *Religio ſiderum, Soliſque ac Lunæ veneratio*, a religious Obſervance of the Stars, and Veneration of the Sun and Moon; and that in *Mauritania*, every New Moon when it begins to ſhine, the *Elephants* repair to the river *Amilus*, where, after a ſolemn Purification and waſhing of themſelves, having firſt done their Salutations to the Moon, they return into the Woods.

3. That the two great Luminaries of the World have a very ſtrong Influence upon all ſublunary Bodies is very plain, and upon ſome more peculiarly than others; and yet without any ſuſpicion of *Religion* in them. For what *Religion* can there be in the *Heliotropium* that winds about ſo with the Sun? Or what ſo early *Devotion* is that in the *Cock*, whom yet *Proclus* will needs phanſie to ſing his *Morning-hymn* to *Apollo* or the *Sun* at the firſt ſenſe of his Rays at break of Day? Or what *Evening-Devotion* is that in *Crows* or *Rooks*, that a Man may obſerve rooſting on the tops of Trees with their Bills turned toward the Sun ſetting? The general Life and Motion in the World has (as I ſaid) its particular Effect according to this or that Animal. And ſo the preſence of the *Moon* that is received with ſo much Exultation by the *Cercopithecus*, with ſo ſolemn a ſhew of Devotion by the *Elephant*, is notwithſtanding barked at by the *Dog*, as the *Sun* is curſed by a certain People of *Libya* for his troubleſome heat. But I think no Man that is not very raſh will admit, that that kind of *Ape* and the *Elephant* do any more by their Actions and Geſtures *adore* the *Moon*, than the *Dog* by his *Barking* does *blaſpheme* her.

4. I will not deny but in *Apes* and *Elephants*, and ſuch like brute Creatures that bid nearer towards humane Perfection, that the ſight of the *Sun* and the *Moon* may ſometime cauſe a ſtrange kind of Senſe or Impreſs in them, ſome uncouth confounded Phantaſm conſiſting of *Love*, *Fear* and *Wonderment*, near to that *Paſſion* which in us is called *Veneration*. So great power have the more notable Objects of Nature upon the weak Animal Senſes. And therefore though *Religion* be not, yet *Idolatry* may be the *proper fruit of the Animal Life*, as is handſomly diſcoverable in the Worſhip of the Sun and Moon.

5. For

5. For what the *Apes* and thoſe *Elephants* in *Mauritania* do, the ſame is done by the *Idolaters* of the *Eaſt-Indies* in the two Iſlands of *Tidor* and *Ternate*, where they ſing Hymns to the riſing Sun, and pray to the Moon by Night for the increaſe of Children, Cattel and the Fruits of the Earth: conceiving theſe Two to be the great Deities of the World, the *Sun* the *Male* and the *Moon* the *Female*, and that theſe Two begat the *Stars*, which they look upon alſo as petty Deities.

6. That they fought out a *Firſt Cauſe* on whom the Order, Oeconomy and Government of the World ſhould depend, proceeded from the Sagacity of the *Superior Faculties* of their Souls: but that they ſo vainly pitched upon the *Sun* and *Moon*, proceeded from the brutiſh Admiration and dull Aſtoniſhment of the *Animal Senſes* in them. Which Animal propenſity and enticing Power of theſe Objects are lively ſet down in *Job*. *If I beheld the Sun when it ſhined, or the Moon walking in brightneſs; And my heart hath been ſecretly enticed, or my mouth has kiſſed my hands: This alſo were an Iniquity to be puniſhed by the Judge; for I ſhould have denied the God above.* Wherefore, as I ſaid before, though Religion be not, yet *Idolatry* may rightly be deemed the Fruit of this Animal Paſſion, which is *a natural Veneration of glorious aſtoniſhing Objects*. Job 31. 26, 27, 28.

7. Not that it is any hurt to be ſenſibly ſtruck with the moſt illuſtrious *Phænomena* of Nature, but that we ſhould not ſink ſo far in or ſtick ſo faſt there, as not to proceed further to the Knowledge of him who is *Inviſible* and cannot be ſeen with the outward Eyes of the Body. Otherwiſe *Tranſportation of Mind* and *Wonderment* at the more noble Objects in the World, is ſo far from having any harm in it, that it is an uſual Property of the *Philoſophical* and *Religious Complexion*, and has its great Pleaſure and Uſe. As there is indeed ſome Uſe and Advantage in all the *Animal* Affections; and therefore if we relinquiſh any of them, unleſs it be for an higher Good, we are made thereby more maimed and imperfect.

CHAP. XI.

1. *Of a* Middle Life *whoſe Root is* Reaſon, *and what* Reaſon *it ſelf is.* 2. *The main Branches of this* Middle Life. 3. *That the* Middle Life *acts according to the Life ſhe is immerſed into, whether* Animal *or* Divine. 4. *Her Activity, when immerſed in the* Animal Life, *in things againſt and on this ſide Religion.* 5. *How far ſhe may go in Religious Performances.*

1. WE have now competently ſet out the Nature of the *Animal Life:* but before we paſs to the *Divine*, it will be needful to us to take notice of a *Middle Life* or *Faculty* of the Soul of Man betwixt the *Divine* and *Animal*; which if we might name by the general Principle or common Root thereof, we may call it *Reaſon:* Which is *A Power or Faculty of the Soul, whereby either from her Innate Ideas or Common Notions, or elſe from the Aſſurance of her own Senſes, or upon the Relation or Tradition of another, ſhe unravels a further Clew of Knowledge, enlarging her Sphere of Intellectual Light, by laying open to her ſelf the cloſe Connexion and Coheſion of the Conceptions ſhe has of things, whereby inferring one thing from another ſhe is able to deduce multifarious Concluſions, as well for the pleaſure of Speculation as the neceſſity of Practice.*

2. From this ſingle Faculty or common Root of improved Knowledge ſhoot out many Branches: but I ſhall name only ſome main ones; ſuch as are *The skill of Natural Philoſophy, of Arithmetick* and *Geometry*; *the Power of Speech*, whether merely *Grammatical*, or alſo *Rhetorical*; *A capacity of civil Education*, and *an ability of Diſcourſing and Acting alſo after an exteriour way in matters of Religion.*

3. This is a ſhort Deſcription of the *Middle Life* which is neither *Animal* nor *Divine*, but is really (what the Aſtrologians phanſy *Mercury* to be) ſuch as that with which it is conjoined, whether *Good* or *Bad*, *Divine* or *Animal*.

4. For if *Reaſon* be ſwallowed down into the *Animal Life*, it ceaſes not to operate there, but all her Operations then are tinctured with that Life into which ſhe is immers'd: So that ſhe will be active there, either in *crafty Contrivances* for the getting of Wealth, or in *merry Wiles* for the Enjoyment of *Pleaſure*; or elſe be plotting Deſigns to ſatisfie *Ambition*; or at leaſt be perpetually taken up for the getting of a ne-

ceſſary Livelihood. Nor doth ſhe contain her ſelf within the Bounds of mere dry *Action*, but, according to the Genius of the Party, diſcovers her ſelf in the Power of *Speech* and *Eloquence*: She enabling ſome to write very ſage *Political Diſcourſes*, employing others in framing out *very curious Concluſions* in Matters of *Religion*; others ſhe buſies as much to excogitate all the *Cavils* they can againſt the *Religion* they are born under, and indeed againſt the whole Profeſſion of *Piety* in general, endeavouring to make *the Belief of a God and his Providence* ridiculous to the World. Sometimes ſhe further aſſociates to her ſelf the help of *Poetry*, the more winningly to recommend her own Conceptions to thoſe to whom ſhe communicates them. Hence are ſo many melting *Elegies* upon the unexpected Death of ſome famous *Beauty*, *Triumphant Songs* upon *cruel* and *barbarous Victories* in *bloody War*, *Impure Sonnets* to that polluted Goddeſs the terreſtrial *Venus*, wild *Catches* that applaud and encourage exorbitant Abuſes of the blood of the Grape.

5. Nor is this all that *Reaſon* and *Phanſy* can do, while they are inſpired merely from the *Animal* Life with a competent Advantage from *Education* and *Complexion*: but they will alſo adventure to compoſe *Devout Hymns* in honour of the Saints, to the bleſſed Virgin eſpecially, nay to Chriſt himſelf, and to the Holy and Eternal Trinity; deſcribe to us the Pleaſures and Riches of *Paradiſe*, though they never came there, nor it may be never will do. And if theſe things may ſeem more ſlight, becauſe *Poetical*, thoſe more ſeeming Subſtantial Performances in ſolid *Proſe*, I mean *ardent* and *prolix Prayers*, *long* and *fervent Preaching*, backed with much Affection and winning Eloquence, I muſt pronounce of theſe alſo, That they may, and do too often, ariſe from no higher a Principle than what we have deſcribed, and are the Reſults of ſuch Powers as may reſide in the *mere Natural* Man.

CHAP. XII.

1. *The wide Conjecture and dead Reliſh of the* mere Animal Man *in things pertaining to the* Divine Life, *and that the* Root *of this Life is* Obediential Faith in God. 2. *The three Branches from this Root*, Humility, Charity, *and* Purity; *and why they are called* Divine. 3. *A Deſcription of* Humility. 4. *A Deſcription of* Charity, *and how Civil* Juſtice *or Moral* Honeſty *is eminently contained therein.* 5. *A Deſcription of* Purity, *and how it eminently contains in it what ever* Moral Temperance *or* Fortitude *pretend to.* 6. *A Deſcription of the trueſt Fortitude.* 7. *And how tranſcendent an Example thereof our Saviour was.* 8. *A further repreſentation of the ſtupendious Fortitude of our Saviour.* 9. *That Moral* Prudence *alſo is neceſſarily comprized in the* Divine Life. 10. *That the* Divine Life *is the trueſt Key to the Myſtery of Chriſtianity; but the Excellency thereof unconceivable to thoſe that do not partake of it.*

1. AND now I have advanced *the Animal Life* ſo high, by adding this *Middle Nature* to it, that you may perhaps marvail upon what I ſhall pitch that may ſeem more precious and deſirable, unleſs it be ſome *Wonder-working Faith*, whereby a Man might caſt out Devils and command Mountains to remove and be carried into the midſt of the Sea. But it is ſo far from proving any ſuch like Priviledge that the Tumour of the natural Spirit of Man would pleaſe it ſelf in, that I am afraid when I ſhall deſcribe it, he will have no Reliſh at all of it, ſcarce underſtand what I mean; and if he do, yet he will look upon it as a dry inſipid Notion without any Fruit or Pleaſure therein. But however I will declare it to him as well as I can; and that nothing may be wanting, I ſhall Firſt give a ſhort glance at *the Root of this Divine Life* alſo, which is *an Obediential Faith and Affiance in the true God*, the Maker and Original of all things. From *this Faith* Apoſtate Angels and lapſed Mankind are fallen; but the Soul of the *Meſſias* ever ſtood upright, wading through the deepeſt Temptations that humane Nature could be encumbred with.

2. But this Holy and *Divine Life*, to ſuch as have an Eye to ſee, will be moſt perceptible in the Branches thereof, though to the *Natural Man* they will look very Witheredly and Contemptibly. Theſe Branches are Three, whoſe Names though trivial and vulgar, yet if rightly underſtood, they bear ſuch a Senſe with them, that nothing more weighty can be pronounced by the Tongue of Men or Seraphims: and in brief

brief they are theſe, *Humility*, *Charity*, and *Purity*; which, where-ever they are found, are the ſure and infallible *Marks* or *Signs* of either an *unfallen Angel* or a *Regenerate Soul.*

Theſe we call *Divine Vertues*, not ſo much becauſe they imitate in ſome things the Holy Attributes of the Eternal Deity, but becauſe they are ſuch as are proper to a Creature to whom God communicates his own Nature ſo far forth as it is capable of receiving it, whether that Creature be *Man* or *Angel*, and ſo becomes * Θεάνθρωπος, or * Θεοδαίμων, that is * Θεάγγελος. For ſuch a Creature as this (and Chriſt was ſuch a Creature in the higheſt manner conceivable) has conſpicuouſly in it theſe three Divine Vertues, namely, *Humility*, *Charity* and *Purity*.

* Divine Man. * a Divine Dæmon. * a Divine Angel.

3. By *Humility* I underſtand ſuch a Spirit or gracious Property in the Soul of Man or any Intellectual Creature, as that hereby he does ſenſibly and affectionately attribute, all that he has or is or can do, to God the Author and Giver of every good and perfect Gift. This is the higheſt piece of Holineſs, and the trueſt and moſt acceptable Sacrifice we can offer to God, thus lively and freely to acknowledge that all we have is from him: From whence we do not arrogate any thing to our ſelves, nor contemptuouſly lord it over others. In this Grace is comprehended an ingenuous *Gratitude*, which is the freeſt and moſt noble kind of *Juſtice*, that is, A full renouncing of all Self-dependency, a firm and profound Submiſſion to the Will of God in all things, and a Diſguſt, or at leaſt a Deadneſs to the Glory of the World and the Applauſe of Men.

4. By *Charity* I underſtand an Intellectual Love, by which we are enamoured of the *Divine Perfections*, ſuch as his *Goodneſs*, *Equity*, *Benignity*, his *Wiſdom* alſo, his *Juſtice* and his *Power*, as they are graciouſly actuated and modified by the forenamed Attributes. And I ſay, that to be truly transformed into theſe *Divine Perfections*, ſo far forth as they are Communicable to Humane Nature, and out of the real Senſe of them in our ſelves, to *love* and *admire* God in whom they infinitely and unmeaſurably reſide, is the trueſt and higheſt kind of *Adoration*, and the moſt grateful *Praiſing* and *Glorifying* God that the Soul of Man can exhibit to her Maker. But in being thus transformed into this Divine Image of *Intellectual Love*, our Minds are not only raiſed in holy *Devotions* towards God, but deſcend alſo in very full and free Streams of deareſt Affection to our Fellow-Creatures, rejoicing in their Good as if it were our own, and compaſſionating their Miſery as if it were our ſelves did ſuffer; and according to our beſt Judgment and Power ever endeavouring to promote the one, and to remove the other. And this moſt eminently contains in it whatever good is driven at by *Civil Juſtice* or *Moral Honeſty*. For how ſhould we injure thoſe for whoſe real Welfare we could be content to die?

5. By *Purity*, I underſtand a due Moderation and Rule over all the Joys and Pleaſures of the Fleſh, bearing ſo ſtrict an Hand, and having ſo watchful an Eye over their ſubtile Enticements and Allurements, and ſo firm and loyal Affection to that *Idea* of Celeſtial Beauty ſet up in our Minds, that neither the Pains of the Body, nor the Pleaſures of the *Animal* Life, ſhall ever work us below our Spiritual Happineſs, and all the competible Enjoyments of that Life that is truly *Divine*. And in this conſpicuouſly is contain'd whatever either *Moral Temperance* or *Fortitude* can pretend to. For ordinarily he is held *Temperate* enough, that can but ſave his Brains from groſs Sottiſhneſs, and his Body from Diſeaſes; but this *Purity* reſpects the *Divine Life* it ſelf, and requires ſuch a Moderation in all the Affairs of the Fleſh, that our Bodies may ſtill remain unpolluted Temples and meet Habitations for the Spirit of God to dwell in and act in, whether by way of Illumination, or Sanctification and Animation to interiour Duties of Holineſs. And as for *Fortitude*, it is plain that this *Purity* of the Soul having mortified and tamed the exorbitant Luſts and Pleaſures of the Body, Death will ſeem leſs formidable by far, and this mortal Life of leſſer Value.

6. But the greateſt *Fortitude* of all is, when *Love* proves Stronger than Death it ſelf, even in the deepeſt and moſt bitter Senſe of it: and not ſo much the Weakneſs and Inſenſibleneſs of the Body, nor yet the full Carreer or furious Heat and Hurry of the natural Spirits makes *Pain* and *Death* more tolerable; but the pure Courage of the Soul her ſelf animated only by an unrelinquiſhable Love of the *Divine Life*, and whatever Deſign is impoſed upon her by that Principle.

7. The Example of this *Fortitude* is admirable in our bleſſed Saviour, and tranſcends as much the general Valour recorded by the Pens of Poets and Hiſtorians, as the Valour of thoſe *Heroes* does exceed the ſalvage Fierceneſs and Boldneſs of Bears, Wolves and Lions. For a Man to encounter Death in an exalted Heat and Fire of his agitated

agitated Spirits, is not much unlike a mere drunken Fray, where their Blood being heated with the excesse of Wine, the Combatants become unsensible of those mortal Gashes they make in one anothers Bodies. But to Fight in cold Blood, is true Valour indeed, and the greater, by how much more the Occasion of the Enterprise approves it self noble, and the Parties are not at first engaged by any Rage or Passion. For then they Sacrifice their Lives but to a rash Fit of Choler, or at least to, that Tyrant in them, *Pride*, which they, for the better Credit of the Busines, ordinarily call *The Sense of Honour*; else they could willingly upon better Thoughts save themselves the Pains and Danger of the Combate.

8. But to speak of *Valour* more lawful and laudable, which is to meet the Enemy in the Field, where their Minds are enraged and heightned by the sound of the Drum and the Trumpet, (which are able to put but an ordinarily-metal'd Man out of his Wits) it is yet counted a very valiant and honourable Act, if a Man in this Hurry and Tumult of his Spirits makes his Sword fat with the Blood of the Slain, and mows down his Enemies on every side as a Sacrifice to his Country and Friends, I mean to his Wife and Children, and all that are near unto him. Which yet may be parallell'd with the Courage and Rage of Wolves and Tigers, who will fiercely enough defend their young by that innate Valour and Animosity in them, without help of any external Artifice to heighten their Boldness. But the *Valour* and *Fortitude* of the ever-blessed Captain of our Salvation has no Parallel, but is transcendently above whatever can be named. For what Comparison is there betwixt *that Courage* which is inspired from the Pomp of War or single Combat, from the Heat and Height of the Natural Spirits, from the Rage and Hatred against an Enemy, or from the Love to a Friend; and *such a Fortitude*, as being Destitute of all the Advantages of the *Animal Life*, nay clogg'd with the Disadvantages thereof, as with a deep Sense of *Death*, *Fear*, *Agony* and *Horror*, yet notwithstanding all this, in an humble Submission to the Will of God, and a dear Respect to that lovely Image of the *Divine Life*, wades through with an unyielding Constancy, and this (which is not to be thought on without Astonishment and Amazement) not to rescue or right a Friend, but to save and deliver a malevolent Enemy?

9. We have seen how *Justice*, *Temperance* and *Fortitude* are in a supereminent manner comprehended in the *Divine Life*, which taking Possession of the *Middle Life* or Rational Powers, must needs beget also in the Soul the truest Ground of *Prudence* that may be. For this *Divine Life* is both the *Light* and the *Purification* of the Eye of the Mind, whereby Reason becomes truly illuminated in all Divine and Moral Concernments. * Which *Mystery*, though it cannot be declared, according to the Worthiness of the Matter, yet some more external Intimations may serve for a Pledge of the Truth thereof. As for Example, in that it does remove *Pride*, *Self-interest* and *Intemperance* that clog the Body and cloud the Soul, it is plain from hence, of what great Advantage the *Divine Life* is for the rectifying and ruling our Judgments and Understandings in all Things.

* See further of this, Book 8. chap. 11.

10. I have endeavoured, according to the best of my Abilities, briefly to set before you *the Excellency* of that *Life* which we call *Divine*. But it is impossible by Words to conveigh it to that Soul, that has not in her in some measure the Sense of it aforehand. Which if she have, it is to her *the truest Key to the Mystery of Christianity* that can be found; and in this Light a Man shall clearly discern, how decorous and just a thing it is, that *This Life* which is transcendently better than all, should at last after long Trials and Conflicts triumph over all; and that for this purpose Jesus Christ should come into the World, who is the Author and Finisher of this more than Noble and Heroical Enterprise.

BOOK

BOOK III.

CHAP. I.

1. *That the Lapſe of the Soul from the* Divine Life *immerſing her into Matter, brings on the Birth of* Cain *in the Myſtical* Eve *driven out of Paradiſe.* 2. *That the moſt Fundamental Miſtake of the Soul lapſed is that Birth of* Cain, *and that from hence alſo ſprung* Abel *in the myſtery, the vanity of Pagan Idolatry.* 3. Solomon's *univerſal Charge againſt the Pagans, of* Polytheiſm *and* Atheiſm, *and how fit it is their Apology ſhould be heard for the better underſtanding the State of the World out of Chriſt.* 4. *Their Plea of Worſhipping but one God, namely the Sun, handſomely managed by* Macrobius. 5. *The* Indian Brachmans *Worſhippers of the Sun:* Apollonius *his Entertainment with them, and of his falſe and vain Affectation of* Pythagoriſm. 6. *The Ignorance of the* Indian *Magicians, and of the Dæmons that inſtructed them.* 7. *A Conceſſion that they and the reſt of the Pagans terminated their Worſhip upon one Supreme* Numen, *which they conceived to be the Sun.*

1. HAving with a competent Clearneſs, as I hope, ſet forth *the Nature of the Divine Life*, (to ſuch as have a Principle to judge thereof) as alſo of the *Animal*, we ſhall the more fully underſtand wherein conſiſts the *Lapſe* or *Revolt* as well of the *Rebellious Angels* as of *Fallen Man.* Which was in that they forſook the Law of the *Divine Life*, and wholly gave themſelves up to the *Animal Life*, Ranting it and Revelling it there without any Meaſure or Bounds. Of which this ſeems to be the ſad Effect, that the Soul of Man had quite forgot his Creator, being fully plunged and immerſed into the very Feculency of the Material World. For that Faculty in him whereby he is capable of Corporeal Joy, which is the * *Myſtical Eve*, had grown ſo Rampant and Lawleſs, that it had quite devoured and laid waſte thoſe more noble and delicate Senſes of the Mind; and had ſo intimately joyn'd him in Love and Dependance on *Matter*, that his Soul having forſaken God her true *Lord* and *Husband*, by a lively Adheſion ſtuck ſo cloſe to this groſs Corporeal Fabrick, this outward ſenſible Univerſe, that in this near and Affectionate Conjunction with it, ſhe made good in the Myſtery that which is ſaid in the Letter concerning *Eve*, after ſhe was driven out of Paradiſe, *She brought forth her firſt-born Cain*, whoſe Birth in the *Myſtical* Senſe is nothing elſe but that falſe Conceit that the Reaſon of his Name imports, קניתי איש את יהוה. *I have got a Man*, or *an Husband, who is the very Jehovah*, according to the moſt eaſie and natural Meaning of the particle את

* See *Cabbala Philoſophica* on Gen. chap. 2, and 3.

2. This therefore is the Firſt and moſt Fundamental Miſtake of *lapſed Mankind*, that they make *Body* or *Matter* the only true *Jehovah*, the only true Eſſence and firſt Subſtance of whom all things are, and acknowledge no God but this Viſible or Senſible World. And therefore ſtop not here, but naturally proceed to the Birth of *Abel*, which *Joſephus* interprets πένθος, *ſorrow.* Which certainly the Soul of Man in this Condition is abundantly Obnoxious to. But the word may as well, and does more ordinarily, ſignify *Vanity*, according to that of the Apoſtle concerning the Heathens and their Religion, that they were grown *vain* in their Imaginations. And ſo that came to paſs which the Author of that pious Book, entituled, *The Wiſdom of Solomon*, ſo ſadly complains of.

3. *Surely vain are all Men by Nature, who are ignorant of God, and could not out of the good things that are ſeen, know* (τὸν ὄντα, *Jehovah,*) *him that is; nor by conſidering the Works, acknowledge the Work-maſter: But deemed either Fire, or Wind, or the ſwift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven, to be the Gods that govern the World.*

The Charge is laid home by this Writer upon Univerſal Paganiſm. But it is but a juſt thing to give them a little Scope to plead for themſelves, that thereby Truth may be the better diſcovered and the more firmly eſtabliſhed, and the natural State of Mankind, before Chriſt came into the World, be more fully underſtood; which is the preſent Buſineſs in hand, and the laſt Point we propounded by way of Preparation to our main Work.

The

The Crime they are accuſed of here is *Polytheiſm*, which neceſſarily includes in it *Atheiſm*. For to ſay, There are more Gods than one, is to aſſert, There is none at all; the Notion of God, in the ſtricteſt Senſe thereof, being incompetible to any more than One. Wherefore the Heathens being *Polytheiſts* in Profeſſion, by undeniable Conſequence are found *Atheiſts*.

4. But here ſome of them Apologize for themſelves after this manner; affirming that they acknowledged *one only ſupreme Deity*, viz. the *Sun*: and that the ſeveral Worſhips which were Exhibited were to this One, though under *ſeveral Names*, by reaſon of the *ſeveral Powers* or *Virtues* obſerved in him. This is the Plea of *Macrobius*, and he manages it under the Perſon of *Vettius Prætextatus* very handſomely and wittily, reducing, from either Properties of Nature, alluſion of Names, the likeneſs of Statues or Images, the conformity of Ceremonies, or teſtimony of Oracles, no leſs than ſixteen Deities of the Heathens (that to the vulgar ſeem *Diſtinct*) to this *One* of the *Sun*, namely *Apollo*, *Bacchus*, *Mars*, *Mercury*, *Æſculapius* and *Salus*, *Hercules*, *Iſis*, *Serapis*, *Adonis*, *Attin*, *Oſiris*, *Horus*, *Nemeſis*, *Pan*, *Jupiter*, *Saturnus*. And I doubt not but with the like Windings and Turnings of Wit and Imagination he may reduce the Worſhip of the reſt to the ſame Deity; he having let fall an ominous Word taken out of the Mouths of the Ancients at the very entrance of the Diſcourſe, ἓν τὸ πᾶν· which if it be well followed, will not fail to make good, That the Heathens Worſhip was terminated upon *one Supreme Object*, which *Macrobius* will have to be the *Sun*. And he concludes all, for a fuller confirmation thereof, with a double Citation. The one is of a ſhort Invocation of the Heathen Theologers, the Form whereof runs thus, Ἥλιε παντοκράτορ, κόσμου πνεῦμα, κόσμου δύναμις, κόσμου φῶς· i. e. *O Sun omnipotent, the Spirit of the World, the Power of the World, the Light of the World.* The other is out of the Hymns of *Orpheus*,

Κέκλυθι τηλεπόρε δῖνης ἑλικαύγεα κύκλου
Οὐρανίαις τροφάλιγξι θοΐδρομον αἰὲν ἑλίσσων.
Ἄγλαε Ζεῦ, Διόνυσε, πάτερ πόντου, πάτερ αἴης,
Ἥλιε παγγενέτορ, παναίολε, χρυσεοφεγγές.

Thou that doſt guide the ever-winding Gyre
And wide Rotations of th' Æthereal Fire,
O Sol, great Sire of Sea and Land, give ear.
Omniparent Sol with golden Viſage clear,
All-various Godhead, Bacchus, *glorious* Jove,
Or what e're elſe thou'rt ſtyl'd, my Vows approve.

In which Verſes the *Government* and *Generation of all things* are attributed to the *Sun*, who (that it may be leſs Incongruous) is allowed to have *Senſe* and *Underſtanding* in him, as you may ſee in the ſame Author, *Saturnal. lib.* 1. *cap.* 23. which is alſo aſſerted *cap.* 18. where he proves *Bacchus* and the *Sun* to be *all one*. For he gives the Reaſon of the name Διόνυσος as if it were Διὸς νῦς, i. e. *Mens Jovis*, underſtanding by *Jupiter* * Ζεὺς φυσικὸς, which is the *Air* or liquid part of the World, as *Theon* explains it upon *Aratus*. And here *Macrobius* ſays that *Jupiter* ſignifies Heaven. * *Phyſici Solem Mundi mentem dixerunt: Mundus autem vocatur Cælum, quod appellant Jovem.*

* The Natural Jupiter.

* *i. e.* The Natural Philoſopherscalled the Sun the Mind or Soul of the World. But the World is called Heaven, which they name Jupiter.

5. That the *Sun* is the Supreme *Numen* of the Heathens, may be further evinced from the Ceremonies and Worſhip the *Indian Brachmans* did to him, who were alſo called the *Prieſts of the Sun*, whom *Apollonius Tyaneus*, that induſtrious Reſtorer of Paganiſm, ſo loudly extols, and ſo far prefers before the *Babylonian Magi*, *Gymnoſophiſts* and all the Wiſe Men of the World beſides. But the Circumſtances of his Entertainment there according to *Philoſtratus*, is an Argument only of their being more able *Magicians* or *Conjurers* than the reſt of the World, not more *truly Wiſe*, as we that worſhip the true God muſt of neceſſity conclude. For what elſe can we gather from that black ſwarthy Page with a golden Anchor in his Hand and a Creſcent like the Moon ſhining upon his Forehead, that met *Damis* and *Apollonius* in the Way, told them their purpoſe aforehand, and conducted them to the *Magi*? What from that ever-ſmoaky Mount, guarded or enveloped with a perpetual thick Cloud or Miſt, ſo that theſe Sages could not be found without ſome ſuch black Guide of their own ſending, nor their Habitation entred, though there be neither Man nor Ditches to defend them? What from their manner of Entertainment of this zealous Greek that traverſed ſo great

great a part of the World to find them out? whom they received at a Banquet where Wine and Viands were conveyed to the Table without the help of the Hand of any Mortal. What from their Hymns and frantick Dances in a Round by way of Divine Worſhip done unto the *Sun*, when ſtriking the Ground with a Rod, the Earth would riſe in Waves under them, while they danced thus and ſung their Morning Songs to their ſuppoſed Deity as he appeared above the Horizon? What, I ſay, can be gathered from all this, but that they were a Conventicle of Witches or Conjurers? though I will not deny but they might be the moſt accompliſhed Prieſts that Paganiſm at that time could vaunt of, and the fitteſt Inſtructers of *Apollonius*, whoſe purpoſe was with all care and diligence to reſtore the Heatheniſh Rites, and thereby ſtop the growth of Chriſtianity.

And ſurely the Devil made *Paganiſm* as deſirable and lovely as he could in thoſe notable Ornaments of Wit and Manners, and other more miraculous Accompliſhments that were found in that Perſon. But his conſtant *Devotions* he did to the *Sun*, though they ſhew him to be a very skilful and orthodox *Hierophanta* in the Pagan Superſtition; yet his Ignorance in Philoſophy demonſtrates him no genuine *Pythagorean*, but that he did craftily abuſe that Name and Profeſſion, the better to promote his Heatheniſh Deſign.

6. It ſeems thoſe Spirits that the *Indian* Magicians and *Apollonius* were acquainted withal, were either very *Envious* or very *Ignorant*, or at leaſt *Philoſtratus* that wrote their Story. For in the opening of their Myſteries, ſuch things fall from them as are inconſiſtent with the moſt Eſſential Parts of *Pythagoras* his Philoſophy and Truth it ſelf. But as for this of making the *Sun* the Supreme *Numen*, theſe lapſed Spirits being haply as much concerned in the Benefit of it as we Mortals, (as *Homer* intimates,

> Ὥρνυθ' ἵν' Ἀθανάτοισι φόως φέρῃ ἠδὲ Βροτοῖσι,
> *He roſe to ſhine to Gods as well as Men;*)

it is not improbable but being fallen ſo low from the true God, that themſelves make this the Object of their Worſhip from whom they find the moſt ſenſible Good, and are kept from that utter Darkneſs, that a ſad Fate at the long run may bring upon them.

7. All which things conſidered, we may well grant what *Macrobius* ſo induſtriouſly drives at, That the worſhip of the Heathen was terminated in *One Supreme Deity*, which the profounder *Myſtagogi* conceiv'd to be the *Sun*; and they were taught by the *Clarian* Oracle to call him *Jao*, as if he were the true *Jehovah*.

CHAP. II.

1. *That the above-ſaid Conceſſion advantages the Pagans nothing, for as much as there are more Suns then one.* 2. *That not only* Unity, *but the reſt of the Divine Attributes are incompetible to the Sun.* 3. *Of* Cardan's *attributing Underſtanding to the Sun's Light, with a confutation of his fond Opinion.* 4. *Another ſort of Apologizers for Paganiſm, who pretend the Heathens worſhipped one God, to which they gave no Name.* 5. *A Diſcovery out of their own Religion that this innominated Deity was not the True God, but the Material World.*

1. BUT it is eaſily demonſtrated that they get nothing by this Grant: For whereas they pleaſe themſelves moſt of all in the *Unity* of this *Numen*, there being as they fancy but *one Sun* in the World, as the Latine Word *Sol* implies, and * Ἀπόλλων in Greek; (Nay *Macrobius* dotes ſo much on this Notion, that he will not have him called *Apollo Delphicus* from the Place of his Worſhip, but from ἀδελφὸς an old Greek Word which ſignifies *Unus*, from whence Ἀδελφὸς muſt be derived *quaſi jam non unus*:) yet the noble and free Spirit of Philoſophy will not be carried Captive with theſe Cobweb-fetters of Superſtition and verbal Criticiſm; and therefore thoſe that are more knowing in Nature boldly point us to as many *Suns* as there are diſcovered *Fixed Stars* in the Firmament; as is to Admiration made clear in that never-ſufficiently-extolled Philoſophy of *Des-Cartes*. Than which, if rightly underſtood, there

* See book 3. chap. 16. ſect. 5.

there cannot be found a ſtronger Bar againſt either the *Folly* of *Paganiſm*, or the *Profaneneſs* of *Atheiſm*.

2. But not only this obvious Attribute of *Unity* is wanting to this Pagan Deity, but ſeveral others alſo that are as neceſſarily included in the Notion of a God: ſuch as are *Spirituality*, *Immenſity*, *Omnipotency*, *Omniſciency* and the like. For *the Reflexion of his Beams* is a Demonſtration that *Light is a Body*; and therefore unleſs all Bodies were *Light* or at leaſt *Diaphanous*, he cannot be *Immenſe*, but he muſt be excluded by other Bodies. And hence he is not *Omnipotent*, no not ſo much as in his moſt eminent Property. For he cannot illuminate both ſides of the Earth at once, nor free his own Face of thoſe importunate Spots, that ever and anon lie upon it like Filth or Scum, maugre all the Power of his Divinity, as *Scheiner* and *Des-Cartes* have diligently obſerved. He is alſo ſo far from being *Omniſcient*, that he has no Knowledge at all, a Body being uncapable of *Cogitation*, as the *Carteſian* School judiciouſly maintains, and I have fully demonſtrated in my Book *Of the Immortality of the Soul*.

3. But *Cardan* attributing *Underſtanding* to this Luminary, writes more like a Prieſt of the Sun (as indeed both himſelf and his Father have been ſuſpected for Magicians) than a Man of Reaſon or a ſound Philoſopher. But that the Charge may not ſeem incredible, I will produce his own Words. *Cumque Sol luceat intellectu*, ſays he, *qui ei eſt tanquam anima*; *ſi ab eo ſecedere poſſet Intellectus, non aliter luceret Sol quàm Terra*: That is, *And whereas the Sun ſhines by Underſtanding, which is to him as a Soul; if ſo be that Underſtanding ſhould recede from him, the Sun would ſhine no otherwiſe than the Earth.*

In which he plainly makes *Viſible Light* and *Intellect* all one. From whence yet it would follow, That the Sun diſcerns nothing done in the dark, and that therefore he is not *Omniſcient*, and that a Glow-worm or Ruſh-candle are better Witneſſes what is tranſacted in the Night than he can be. For if *Viſible Light* and *Intellect* be all one, every new-lighted Lamp or Taper will prove an *Intelligence*: So vain is this Suppoſition, that the Sun is the ſupreme *Numen* of the World.

4. But there is another ſort of Apologizers for Heatheniſm, that frame their Defence more cautiouſly, averring only in general, That the *various Rites* done to *Particular Deities* were meant to *One Supreme Cauſe of all things*, though they have the Diſcretion not to venture to name him. For the Proof whereof they alledge, Firſt, that when they invoked any particular Deity that was proper for them then to invoke, the Prieſts afterwards added an Invocation of all the Deities in general, as *Servius* notes upon that of *Virgil*,

Diique Deaque omnes, ſtudium quibus arva tueri.

Secondly, that all the Deities were σύμβωμοι, that is, there were *Altars* that were conſecrated to them all in general, with ſuch Inſcriptions as theſe,

DIS DEABUSQUE OMNIBUS,

and

DIBUS DEABUSQUE OMNIBUS,

and the like.

Thirdly, that they had one common Feaſt for them all, which was called Θεοξενία, or rather Θεοξυνία, as Mr. *Selden* notes.

Laſtly, The *Ægyptians*, a People more infamous for *Polytheiſm* and variety of Religions than any Nation under the cope of Heaven, yet their Prieſts are obſerved more compendiouſly to do their Ceremonies to certain Spheres or round Globes, whereof there was one in every Temple, but kept very cloſe from the ſight of the Vulgar; the Prieſts reſerving the Knowledge of the Unity of the Object of their Worſhip as an *Arcanum* only belonging to themſelves.

5. But that *This One Object of Worſhip* was not the true God, but the *Material World*, the very Figure they make uſe of does moſt naturally intimate; and I have noted above that *Mundus* and *Jupiter* in the Pagan Philoſophy is one and the ſame. And *Plutarch* ſpeaks expreſly concerning the *Ægyptians*, ὅτι τὸν κόσμον Θεὸν τῷ πανὶ ἢ αὐτὸν νομίζουσι, *That they account the World or Univerſe to be the ſame with the prime God or Firſt Cauſe of all Things.* Him the *Ægyptians* worſhipped under the name of *Serapis*; who being asked by *Nicocreon* King of *Cyprus*, what God he was, the Oracle gave this Anſwer,

Εἰμὶ

Εἰμὶ θεὸς τοιόσδε μαθεῖν δίον· ἐγὼ δ' εἶπω·
Οὐράνιος Κόσμος κεφαλὴ, γαστὴρ δ' ἁλὸς ὑγρὴ,
Γαῖα δέ μοι πόδες εἰσὶ, τὰ δ' οὖατ' ἐν ἀιθέρι κεῖται,
Ὄμμα τε τηλαυγὲς λαμπρὸν φάος ἠελίοιο.

Such is my Godhead as to thee I tell:
The Heaven's my Head, the Seas my Belly ſwell;
The Earth's my Feet, my Ears lie in the Air,
My piercing Eye's the Lamp of Phœbus fair.

From which Hypotheſis is moſt eaſily underſtood what is meant by that Enigmatical Inſcription in the Temple of *Sais* in *Ægypt*; Ἐγώ εἰμι πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν, *I am all that was, and is, and is to come, and my veil no mortal ever did yet uncover.* A venerable Riddle under which there lies not one grain of Truth, unleſs there be nothing but *modified Matter* in Being. But thus to make the *World* God, is to make no God at all; and therefore this kind of *Monotheiſm* of the Heathens is as rank *Atheiſm*, as their *Polytheiſm* was proved to be before.

CHAP. III.

1. *The laſt Apologizers for Paganiſm, who acknowledge God to be an Eternal Mind diſtinct from Matter, and that all things are Manifeſtations of his Attributes.* 2. *His Manifeſtations in the External World.* 3. *His Manifeſtations within us by way of Paſſion.* 4. *His more noble Emanations and Communications to the inward Mind, and how the ancient Heathens affixed perſonal Names to theſe ſeveral Powers or Manifeſtations.* 5. *The Reaſon of their making theſe ſeveral Powers ſo many Gods or Goddeſſes.* 6. *Their Reaſon for worſhipping the* Genii *and* Heroes.

1. THE laſt and beſt ſort of Apologizers for Paganiſm are thoſe who profeſs one Eternal Spiritual and Intellectual Being, the Governour and Moderator of all things. Such as *Plutarch* a Pagan Prieſt defines *God* to be, Νοῦς ἓν ὁ θεὸς, χωριστὸν εἶδος, τουτέστι, τὸ ἀμιγὲς πάσης ὕλης, μηδενὶ παθητῷ συμπεπλεγμένον, *Wherefore God is a Mind or Intellect, an Abſtract Form or Being, pure from all Matter, and diſintangled from whatever is paſſible.* Which he ſets down according to the mind of *Socrates*, *Plato*, and his own. The moſt ſubtil therefore and ingenious among the Heathens defend themſelves thus;

We acknowledge (ſay they) One Eternal Deity, infinitely Holy and Benign, Omniſcient, Omnipotent, which is the Firſt Cauſe and Original of all things in the World, as well Spiritual as Corporeal; and that there is nothing in the World but what is a Manifeſtation of the Preſence and precious Attributes of this one Deity. And therefore we look upon the vaſt Capacity of the wide Univerſe as a moſt auguſt and moſt Sacred Temple of His Divine Majeſty, who fills and poſſeſſes every Part thereof: every Appearance to our outward Senſes, every Motion and Excitation within our own Bodies, every Impreſſion upon our Minds, being nothing elſe but ſo many Manifeſtations of either the Wiſdom, the Goodneſs, the Power, the Juſtice, or the Wrath of that One God; whoſe *Appearances* we are every where ready to adore.

2. Whether therefore our Eyes be ſtruck with that more radiant Luſter of the *Sun*, or whether we behold that more placid and calm Beauty of the *Moon*, or be refreſhed with the ſweet Breathings of the open *Air*, or be taken up with the Contemplation of thoſe pure ſparkling Lights of the *Stars*, or ſtand aſtoniſhed at the guſhing Down-falls of ſome mighty *River*, as that of *Nile*, or admire the Height of ſome inſuperable and inacceſſible *Rock* or *Mountain*, or with a pleaſant Horrour and Chilneſs look upon ſome *ſilent Wood*, or ſolemn *ſhady Grove*; whether the Face of Heaven ſmile upon us with a chearful bright Azure, or look upon us with a more ſad and minacious Countenance, dark pitchy Clouds being charged with Thunder and Lightning to let fly againſt the Earth; whether the Air be cool, freſh and healthful,

ful, or whether it be ſultry, contagious and peſtilential, ſo that while we gaſp for Life, we are forc'd to draw in a ſudden and inevitable Death; whether the Earth ſtand firm and prove favourable to the Induſtry of the Artificer, or whether ſhe threaten the very Foundations of our Buildings with trembling and tottering Earth-quakes accompanied with remugient Echoes and ghaſtly Murmurs from below; whatever notable Emergencies happen for either Good or Bad to us, theſe are the *Joves* and *Vejoves* that we Worſhip, which to us are not *many* but *one God*, who has the only Power to ſave or deſtroy: and therefore from whatever part of this magnificent Temple of his, the World, he ſhall ſend forth his Voice, our Hearts and Eyes are preſently directed thitherward with Fear, Love and Veneration.

3. Nor does our Devotion ſtop here, or rather ſtray only without, but thoſe more notable *Alterations* and *Commotions* we find within our ſelves, we attribute alſo to him whoſe Spirit, Life and Power filleth all things. And therefore thoſe very *Paſſions* of *Love* and *Wrath*, on the former whereof dependeth all that kindly ſweetneſs of Affection that is found in either the Friendſhip of Men or Love of Women, as on the latter all the Pomp and Splendor of War; theſe with the reſt of the *Paſſions of the Soul*, we look upon as the Manifeſtations of his Preſence, who worketh every where for our *Solace*, *Puniſhment*, or *Trial*.

4. Nor can we omit thoſe more noble Communications of His and Heavenly Emanations into our Minds, ſuch as are *Wiſdom*, *Juſtice*, *Political Order*, and the like; all which, with the former and an innumerable Company more which we have paſſed by, the Religion of our Anceſtors fram'd into *Perſonal Gods* and *Goddeſſes*; calling Wiſdom, *Minerva*; Juſtice, *Dice* or *Themis*; Political order, *Eunomia*: to *Love* are to be referred *Cupid* and *Venus*; to *Wrath*, *Mars* and *the Furies*. That Power which ſhaketh the Earth is termed *Enoſichthon*. The Sea they call *Neptune*; the Air *Juno*; the Sun *Apollo*; the Moon *Diana*; the Earth *Veſta*; the Corn *Ceres*; Wine *Bacchus*; and ſo of the reſt.

5. Of which certainly there can be no other Reaſon, than that the ancient Inſtituters of Paganiſm were ſo Enthuſiaſtically tranſported in the ſingle Contemplation of every Divine Power or Manifeſtation in the World, that being rapt with Admiration of the great Conſequence thereof, they were reſolved in their Devotional Thoughts and Meditations to dwell on every one ſingly alone, and not to huddle up all thoſe Excellencies in one general Worſhip; they having ſo reverent eſteem of every Attribute of God, that they thought it ſufficient of it ſelf to conſtitute a Deity. And therefore they underſtood by theſe *Perſonal Appellations*, whether Male or Female, (for God, ſay they, is ἀῤῥενόθηλυς) *one and the ſame* Deity under *This* or *That Manifeſtation* of himſelf in the World, according to which they gave him a proper Name, as if he were a different Perſon; when as it is but with him as with the Ocean, who changes his Name according ro the Coaſts he beats upon.

Εἷς μὲν ἐὼν, πολλῇσι δ' ἐπωνυμίῃσιν ἀρηρώς

as *Dionyſius* notes in his Geographical Poem.

6. And if they took into their Religious Conſideration the Worſhip of the *Genii* or Spirits, whether ſuch as whoſe Appearance was ſo horrid and terrible that it cauſed *Affrightment*, or ſuch as whoſe benign Aſpect was accompanied with a more pleaſing Wonderment and Joy; theſe they look'd upon alſo as eminent Manifeſtations of that One Eternal Deity which runs through all things, giving Life and Being to all, whom therefore they called Ζῆνα and Δία· whom though they make three, viz. *Jupiter cœleſtis*, *Jupiter marinus*, and *Jupiter infernalis*, the latter two whereof they alſo call *Neptune* and *Pluto*; yet it is one Eternal Spirit (ſay they) which we Worſhip in theſe Three, whoſe Kingdom and Dominion is over all, though the Adminiſtration thereof differ according to the Nature and Merit of them that are Governed. The ſame Apology we may make for that *Honour* we do to the deceaſed *Heroes*, whoſe noble Perſons and refined Spirits the Divine Excellencies more illuſtriouſly ſhone through than ordinary. For in truth we do not ſo much Worſhip them, as God ſhining through them; as he that bows to the Sun or Moon through a Glaſs-window, intends not his Obeiſance to the Glaſs, but to thoſe Celeſtial Luminaries; nor do we bow our Body to thoſe Luminaries, but to God who to us appears through all things.

CHAP.

CHAP. V.

1. *The Heathens Feſtivals, Temples and Images.* 2. *Their Apology for Images.* 3. *The Significancy of the Images of* Jupiter *and* Æolus. 4. *Of* Ceres. 5. *Of* Apollo. 6. *Their Plea from the Significancy of their Images, that their uſe in Divine Worſhip is no more Idolatrous than that of Books in all Religions; as alſo from the uſe of Images in the Nation of the Jews.* 7. *Their Anſwer to thoſe that object the Impoſſibleneſs of repreſenting God by any outward Image.* 8. *That we are not to envy the Heathen, if they hit upon any thing more weighty in their Apologies for their Religion; and why.*

1. NOW according to the various Appearances of This One Divinity, that puts forth it ſelf every where, our Anceſtors Inſtituted various Religious Rites and Ceremonies, appointed ſundry ſorts of *Feſtivals* and *Sacrifices*, built *Temples*, ſet up *Altars* with ſeveral Inſcriptions, and erected *Images* proper and ſignificative of that or this Divine Power, which at ſet Times and Places they were to Worſhip. To which Religious Cuſtoms under which we were Born we ſubmitted our ſelves without being obnoxious, as we conceive, to any juſt Imputation of *Idolatry*.

2. For we Worſhipped not thoſe *Images* which we thus erected, no more than any other Nation does the Holy Volumes of their Law or Religion, when either they pray out of them, have them read, or uſe them in the Adminiſtring of an Oath. For that Reverence that is done, is not done to the Book, but to him whoſe Word it is ſaid to be, to him whom they pray to or ſwear by: And thoſe *Images* to us are not unlike the Religious Books of others, they being very expreſſive of the Circumſtances of the Exertion of that Divine Power which we at any time adore. As you may ſee in the *Images* of *Jupiter*, *Æolus*, *Ceres*, *Apollo* and the reſt.

3. For *Jupiter*, who was their God of *Thunder*, as he bore in his Left Hand a Royal Scepter, his Right Hand was charg'd with *Thunder*, according to that of the Poet,

--------Cui dextra triſulcis
Ignibus armata eſt--------

Æolus, the God of the *Winds*, he was made ſtanding at the Mouth of a Cave, having a Linnen Garment girt about him, and a Smith's Bellows under his Feet: At his right Hand ſtood *Juno* covered with a Cloud, putting a Crown upon his Head, as having given her Kingdom to him; and on his Left Hand ſtood a Nymph up to the middle in Water, which *Juno* gave him to Wife. Which Image is very ſignificative of the *Nature* and *Cauſes* of the *Winds*, and ſo intelligible, if we do but take notice that *Juno* is the Air, that it wants no further explication.

4. *Ceres* was made in the figure of a Country-Woman ſitting upon an Ox, having in her Right Hand a Plough-ſhare, and a Basket of Seeds hanging from her Arm, in her Left Hand a Sickle and a Flayl: *Juno* the Goddeſs of the Air and of the Clouds was on one ſide, and *Apollo* or the *Sun* on the other; intimating how the warmth of the *Sun* and kindly ſhowrs are to ſecond the Labour of the Husbandman, or elſe nothing will proſper.

5. The Figure of *Apollo* or the *Sun* was thus; His Image had a Youthful Countenance: In his Right Hand he held a Quiver of Arrows and a Bow, in his Left an Harp; under his Feet was a terrible Monſter, in the form of a Serpent having three Heads, *viz.* of a Wolf, of a Lion, and of a fawning Dog: On the Top of his Head was a Golden Trivet, and about his Temples a Crown of Twelve precious Stones. The meaning whereof, tho' it may ſeem abſtruſe at firſt ſight, yet if you conſider it a while, it very fitly ſets out the nature of the *Sun*, and of *Time* whoſe Knowledge depends on him, and of *Knowledge* which depends on *Time*. His *Bow* and *Arrows* ſignify nothing but the *Darting of his Beams* from ſo far a diſtance, whence he is called ἑκηβόλος Ἀπόλλων by the Poets: And his *youthful countenance* nothing but his *unfading vigour*, which *Age* ſeems not at all to diminiſh. His *Harp* ſignifies the *dance of the Planets* about him, as if he ſate and played to them, or at leaſt according to the other *Hypotheſis*, as if he led the dance himſelf, playing on his *Harp*, and the reſt of the Planets followed him. The *twelve precious ſtones* ſignifie the *twelve ſigns* of

of the Zodiack, with which he is incircled; and the *three-headed Serpent* deciphers *Time* in the threefold notion of it, *Paſt*, *Preſent*, and *to come*. The *time paſt*, as *Macrobius* notes, like a Ravenous *Wolf* devouring the memory of things: The *time preſent* being urgent and raging like a *Lion* through its inſtant Actuoſity; and *the time to come* flattering us with hopes like a fawning *Dog*. And laſtly the *Golden Trivet* or *Tripod* denotes the *Threefold object of Knowledge* which *Time* affords them that are wiſe, ſuch as *Homer* makes *Calchas* the Prieſt of *Apollo* to be,

Ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα,

Who knew what was, what is, and what's to come.

So that it is apparent how ſtrange ſoever the uſe of theſe *Images* may ſeem, that it was no other than that of Books; they raiſing our Minds (and it may be with a greater advantage of Devotion and Admiration) into the ſenſe and conſideration of that *Divine Power* which we were to adore.

6. Wherefore that Imputation is very unjuſt that would charge us with *Idolatry properly ſo called*, as if we did Worſhip the Idols themſelves. But to uſe *Images* in Divine Worſhip, (there being that Convenience of them which we have alledged,) we queſtion not but that it is lawful in it ſelf, where there is no Command from God to the contrary. And where his Command is moſt expreſs, as it is to the Nation of the Jews, yet it is very well known that there was alſo a Religious uſe of *Images*; as is plain in the *Cherubims* that covered the Mercy-ſeat, and the *Brazen Serpent* which they were to look up to in the Wilderneſs. For through that did the Almighty exert his healing Power upon thoſe that were ſtung with fiery Serpents. * For ſuch Effects as theſe are not from Nature or Art, but from the Efficacy of Religion, as the very word *Teleſme* does plainly bewray. Now it ſeems to us a thing incredible that God ſhould command any thing abſolutely Evil in it ſelf, and therefore 'tis undeniable, but that the uſe of Images in Divine Worſhip is not in it ſelf Evil.

* See further of this, Book 8. chap. 15.

7. Nor does that which is mainly and moſt ordinarily alledged againſt *Images* in Religious Worſhip, (*viz.* That it is impoſſible to repreſent God by any outward Figure) ſeem of any weight at all to us. For neither do we admit that theſe *Images* are intended for *Figures* and Repreſentations of God, but only for the *Senſible* ſetting out to our ſight the *Effects* and *Objects* of thoſe *Powers* and *Attributes* which we adore in him: And if we admit it, yet we have wherewith to defend our ſelves. For if we are not to uſe *Images* in Divine Worſhip, becauſe they cannot ſet out the Nature of God as he is in himſelf, we are not at all to *think* of him when we *Worſhip* him; the *Thoughts* concerning his very Nature or Perſon which we frame of him (tho' haply they be not without ſome Truth) having yet as little ſimilitude with him whom we Worſhip, as the Imagination of a Man Born blind hath with the Glorious Image of the Sun: He feels indeed the comfortable Effects of his preſence upon his Body, but his Eyes did never ſee, nor can his Mind conceive how Illuſtrious he is to look upon.

8. To this purpoſe the moſt witty, cautious and ſubtle ſort of the *Pagans* Apologize for themſelves: Nor are we to envy them, if they hit upon any thing more weighty and ſubſtantial in their Apologie. For Chriſtianity is ſo excellent in it ſelf, that we need not phanſy any Religions worſe than they are, the better to ſet off its Eminency. Beſides, the more tolerable Senſe we can make of the Affairs of the Ancient *Pagans*, the eaſier Province we ſhall have to maintain againſt Prophane and Atheiſtical Men, to whom if you would grant, That Providence had utterly neglected for ſo many Ages together all the Nations of the World, except that little handful of the *Jews*, they would whether you would or no from thence infer, That there was no Providence over them neither, and conſequently no God; it being a thing incredible, that there ſhould be any Providence at all in things of the higheſt concernment, unleſs it diſpread it ſelf further than into ſuch an inconſiderable part of the World as ſome imagine. But that the Heathen were not ſo utterly deſtitute of Means as ſome would make them, St. *Paul* ſeems largely enough to declare in his Epiſtle to the *Romans*. And that their Condition was not ſo horridly deſperate, he may perhaps ſeem to intimate from that favourable expreſſion in his Speech to the *Athenians*, where he ſaith, *God connived at the times of their Ignorance*. But I had almoſt forgot my ſelf, my Deſign being not to Apologize for the Heathens, but to anſwer what they Apologize for themſelves: Which I ſhall do very briefly.

Rom. 1. 19, 20.

Acts 17. 30.

CHAP.

CHAP. V.

1. An Answer to the last Apology of the Pagans; as first, That it concerns but few of them. 2. And that those few were rather of the Σεβόμυσοι, *than pure Pagans. 3. That the Worship of Images is expresly forbid by God in the Law of* Moses. *4. That they rather obscure than help our Conceptions of the Divine Powers. 5. That there is great Danger of these Images Intercepting the Worship directed to God. 6. He refers the curious and unsatisfied to the fuller Discussions in Polemical Divinity.*

1. First therefore we are to consider, that what has been here alledged in Defence of the Pagans, concerns but very *few* of them, the Generality of them being *Idolaters* in the grossest Sense, as is manifest out of the Complaints of *David*, Psalm 135. as also out of the Epistle of *Jeremy*, and other places, which imply at least, that the Heathens did not adore the true God, but those Demons, which they falsely believ'd to be joyned to the Images.

2. Secondly, It is questionable whether those few, such as *Pythagoras*, *Socrates*, *Plato*, *Plotinus*, *Plutarch*, and the like, are to be reputed *mere Pagans*, or whether they came nearer to the nature of the Σεβόμυσοι, having been imbued with the Knowledge of that one Eternal Spirit which is the Creator and Governor of all things, by conversing with the *Jews*, or by conversing with them that had conversed with them. And that they had the Knowledge of Him by the Communication of some such hidden Tradition or *Cabbala*, seems manifest in that these more holy and more expert Men in Divine Mysteries amongst the Heathens taught also the *Triunity*, as well as the *Immateriality of the Godhead*; I mean the First and Chiefest of them, such as *Pythagoras* and *Plato*: which being a Reach above humane Wit, and a thing so useful to be taken into *Christianity*, is to me a strong Argument that it was none of their own Invention, but that they had it either from those that were *inspired* themselves, or had received it from those that were *inspired*.

3. Thirdly, *The making of Graven Images* and *falling down before them*, is a thing expresly forbidden to the People of God in that Religion where himself thought fit to appear in the framing of it; which is an evident Sign of the Faultiness of the Use of *Idols* in Divine Worship.

4. Fourthly, The pretended Serviceableness of Images for the instructing the People and the setting out to them the nature of that Divine Power which they are to adore, seems very Questionable. For the presence of so strange an Object before their Eyes striking the outward Sense so strongly, may rather hinder the inward Operation of their Mind from more pure and genuine Conceptions of God, than at all further them in the framing of them; and as *Memory* is too often lost by the use of Writing, so the Power of Imagination as to Divine Things, may be spoiled and enfeebled by these false Props of external Representations.

5. Fifthly and lastly, There is a great Danger, of which the Jealousie of God seems very sensible, that these Vice-Royes and Representatives of the Divine Majesty, as they would have them to be, may prove treacherous to the highest Soveraignty, intercepting and keeping to themselves all those Prayers and Praises, all those Immolations and Sacrifices that are offered by the People. For the unskilful Multitude seeing the Priest Sacrifice, and all the People pour forth their Devotions with their Eyes fixed on the Idol, set upon some high Place, carved into all the Members and Organs of Life and Sense so artificially that he seems to sight to be a living Person, are easily driven through the Weakness of their Wit to imagine him to be such indeed, and to adore him as a living and powerful Deity, such as is able to do them good or hurt according to his own Pleasure, as *Grotius* well observeth out of S. *Augustine*.

6. But if this our Answer shall seem liable to a further Reply, I shall remit the Disputacious to the mercy of School-Divines, and the rack of Polemical Theology, my self being better employed in laying on a Charge upon universal Paganism so evidently true, that the craftiest and most refined Wits of them all shall not be able to elude it.

CHAP.

CHAP. VI.

1. *A new and unanſwerable Charge againſt Paganiſm, namely, That they adored the Divine Powers no further than they reached the* Animal *Life, as appears from their* Dijoves *and* Vejoves. 2. Jupiter *altitonans*, Averruncus, Robigus *and* Tempeſtas. 3. *From the pleaſant Spectacle of their God* Pan: *what is meant by his Pipe, and the Nymphs dancing about him.* 4. *What by his being deemed the Son of* Hermes *and* Mercury, *and what by his beloved Nymph* Syrinx, *his Wife* Echo *and Daughter* Jambe. 5. *The Interpretation of his Horns, Hairineſs, red Face, long Beard, Goats Feet, and Laughing Countenance.*

1. THat heavy Accuſation of *Polytheiſm*, *Atheiſm* and *Idolatry* which was laid upon the Heathens you have already heard, and with what Slights of Wit they have endeavoured to defend themſelves, pretending that in the Variety of their Worſhips, it is but one Eternal Deity that they adore according to the Manifeſtations of his Preſence who worketh all in all. The Charge we ſhall lay upon them now is not, I confeſs, ſo grievous, but more devoid of all ſhew of any ſolid Anſwer whereby they may quit themſelves thereof. And in brief it is this, *viz.* That though we ſhould admit that they did Worſhip one Eternal and Incorporeal Deity, infinitely Wiſe, Good and Powerful; yet it is evident *that they worſhipped him only in ſuch Manifeſtations of him that neareſt concerned the* Animal *Life*; that is, in ſuch as were moſt *dreadful* and *terrible*, or elſe moſt *pleaſing* and *agreeable thereunto.* Hence it is, as I ſaid before, that they had their *Vejoves* as well as *Dijoves*, both which was but *Apollo*, or the *Sun* who is the viſible *Dieſpiter* or *Lucetius*: but becauſe he ſometimes by the ſultry Heat he cauſes in the Air raiſes alſo Plagues and Peſtilences, he was worſhipped likewiſe under the name of *Vejovis*, whoſe Temple was of old to be ſeen in *Rome*, and his Image holding Arrows in his Hand as being ready to hurt; as you may ſee in *Gellius*.

2. The Horrour of *Thunder* alſo made them worſhip *Jupiter* under the notion or Title of ὑψιβρεμέτης or ἀρχικέραυνος, of *Jupiter altitonans*, as the *Latins* call him; and the Scripture it ſelf forbears not to call *Thunder the Voice of God*. The fore-named Critick adds to this Ἀπόλλων ἀποτρόπαιος (as the Greeks would Style him) *Averruncus* and *Robigus*; the latter whereof, he ſays, is to be pacified for the Security of our Corn, the other for the ſafety of our ſelves. But the former ſeems rather a general Name belonging to every Divine Power that is to be atoned to keep off Miſchief, than to any one particular Manifeſtation of the Wrath of God in the World. Such as is a *Storm* or *Tempeſt* at Sea, which the *Romans* made a particular Deity after their Conſul *Cornelius Scipio* had eſcaped the Danger.

Te quoque, Tempeſtas, meritam delubra fatemur,
Cum pené eſt Corſis obruta claſſis aquis,

3. Such Inſtances as concern the *Pleaſure* and *Gratification of the Animal Life* are innumerable; but ſome we muſt produce, that thereby you may the better judge of the reſt. And it ſeems their God *Pan*, by whom, as his name denotes, they underſtood *the Univerſe*, was a very pleaſant Spectacle to them, both by his Picture, and other Conceits they had of him. For why was he pictured with a Pipe in his Hand and a *Laughing* Countenance? Why were the Nymphs imagined to *Dance* about him at the ſound of his Muſick? but that they did acknowledge that all things in the World are ordered with an excellent Congruity and Harmony; ſo that the Inhabitants thereof, that is, the *Souls of living Creatures*, which are the *Nymphs* here mentioned, being touched every one with the Senſe of what is moſt grateful and agreeable to it ſelf, are conceived to skip and dance for joy. That they meant the *Material* or *Viſible World* by *Pan*, is apparent as well from what they write of his Birth and *Amours*, as from other Obſervables in his Image.

4. For he is ſaid to be the Son of *Mercury* or *Hermes*, which is the Divine Λόγος, the * Λόγος ἐνδιάθετος of God, as the World is the † Λόγος προφορικός. Now the *Univerſe* being but *one*, *Pan* is rightly exempted from that rabble of Sweet-hearts that

* The inward Word.

† The outward Word or Speech.

the

the other Deities are feigned to have had; for there is no body for him to love, only the Reflection of himself from the Minds of Men that contemplate him. This, when his Nature is returned most truly, and the Order of Things and Ends of Providence are rightly understood, is his beloved Nymph *Syrinx*; if more rudely and brokenly Reflected, his Wife *Echo*, of whom was born *Jambe* a tattling Gossip full of ridiculous Stories and old-wives Tales, full of Scoffs and Cavils and Misrepresentations of those Things that are observed in the World. By which reputed Daughter of *Pan* may be well understood the false-Sects of Philosophy and vain Superstitions that ever abounded in all Ages, which though they may please the ignorant, yet seem either Idle or Impious to them that know better.

5. But it is most manifest by his Image, that they understood the *Universe* by him. For what could be meant by his *acute Horns* and the Hispidity or *Hairiness* of his Skin, but the *Effluvium* of Particles or the Rays of things, burring out from all Bodies that act at a distance? which is most Conspicuous in the Lights of Heaven, which are so far removed, and which yet we see, as also all other Objects of Sight, by vertue of a *Pyramid*, whose *Basis* is in the *Object*, and *Cuspis* is in our *Eye*. These in general are the *Horns* of *Pan*: and the bright *Redness* of his Face denotes that Colour in the Sky; as his prolix *Beard* the *streaming Light* of the Sun and Moon; and his being cloathed with the *spotted Skin* of a Leopard the *Stars*; it may be also the *spottedness* of the Sea and the Earth, the one with Islands and the other with Flowers. That he is partly *Man* and partly *Beast*, denotes the Comprehension of all living Creatures as well Irrational as Rational; and that he stands on the Feet of a *Goat*, that the *Species* of things could not subsist without proclivitie to Lust, of which the *Goat* is a notorious Emblem. And that he is made *Laughing*, signifies that the whole World is *Res Ludicra*, as that merry Prophet *Mahomet* speaks; to whom we may adjoin the suffrage of the Poet who makes Man's Life a *Stage-play*.

Σκηνὴ πᾶς ὁ βίος, καὶ παίγνιον ἢ μανδὲ παίζειν
Τὼ σπουδὴν μελέτεις, ἢ φέρε πὰς ὁδώσας.

This Life's a Scene of Fools, a sportful Stage,
Where Grief attends him that is over-sage.

But this I have touch'd upon already. We pass therefore to their particular Deities.

CHAP. VII.

1. *That as the World or Universe was deified in* Pan, *so were the parts thereof in* Cœlius, Juno, Neptune, Vulcan, Pluto, Ops, Bacchus, Ceres, *&c.* 2. *That the Night was also a Deity, and why they Sacrificed a Cock to her, with the like Reason of other Sacrifices.* 3. *Interior Manifestations that concern the Animal Life, namely that of* Wrath *and* Love, *which are the Pagans* Mars *and* Venus. 4. Minerva, Mercurius, Eunomia, *&c. Manifestations referred to the Middle Life.* 5. *The agreement of the* Greeks *Religion with the* Romans, *as also with the* Ægyptians. 6. *Their Worship of the River* Nilus, *&c.* 7. *That the Religion of the rest of the Nations of the World was of the same nature with that of* Rome, Greece *and* Ægypt, *and reached no further than the* Animal Life. 8. *And that their worshipping of Men deceased stood upon the same ground.*

1. THis Universal Specimen of the Divine Power, the *World*, as they have deified the *Whole*, so they have also made *Deities* of the *Parts* thereof. For their *Uranus* or *Cælius*, what is it but the *Heavens*? Their *Jupiter* and *Juno*, the *Air* and *Clouds*? *Neptune* the *Sea*? *Vulcan* (that limping Deity) *the Fire*? who is said to halt, *quod sine ligneo tanquam baculo progredi nequeat*, as *Phornutus* notes, meaning by his going with a Stick the Fewel he is sustained by. By *Pluto* they mean the *interiour parts of the Earth*, out of which *Gold* and *Silver* and other precious Commodities are digged. By *Ops* or *Bona Dea* the *exteriour* Parts of the Soil in general, that af-

ford the Neceſſaries of Life to both Man and Beaſt. Hither alſo is to be referred *Bacchus*, *Ceres*, *Pomona*, *Flora*, and ſuch like Deities; as to *Cælius* the Hoſt of Heaven, and in ſpecial the *Sun* and *Moon*, the moſt famous Deities among the Pagans: The latter goes under the name of *Diana*, the former of *Apollo*, and it may be of *Veſta*. For her Temple was round, and a Fire was kept there conſtantly by the Veſtal Virgins in the midſt of the Temple; which denotes that the *Sun* is in the midſt of the World: and her Name ἑστία, which is from ἵστημι, that he ſtands ſtill, according to that more accurate Hypotheſis.

2. Neither were they ſenſible only of the *pleaſure of the Lights of Heaven*, but alſo of the convenience of *Night*, that dark ſhadow of the Earth, within whoſe Sable Curtains all living Creatures ſo ſweetly repoſe themſelves: Wherefore they made *Night* alſo a *Goddeſs*, under the name of *Latona* or *Nox*; and they Sacrificed a *Cock* to her, as *Ovid* tells us in his *Faſtorum*, becauſe he was a diſturber of the *reſt* and *ſilence* the *Night* is the beſtower of to wearied Mortals. So they Sacrifieed a *Dog* to *Diana* for his bold barkings at the *Moon*, a *Goat* to *Bacchus* for brouzing on the *Vine*, a *Sow* to *Ceres* for rooting up her *Corn*. Such obvious Reaſons as theſe brought in an infinite number of Ceremonies, which will not be worth the while to run over. The *Nature* of the Deities themſelves which the Pagans worſhipped being a ſufficient Argument of the Senſe and Meaning of their Religion, and that it reached no farther than *the Animal Life*.

3. We have named the moſt eminent *exteriour Manifeſtations of the Divine Power in the World*: We ſhall now give a few Inſtances of the *Interiour*. And the moſt notable, I conceive, are thoſe two *Natural Paſſions* of *Wrath* and *Love*; which Powers they adored under the names of *Mars* and *Venus*. The Schoolmen would call them the *Iraſcible* and *Concupiſcible*, to which two they reduce the reſt of the *Paſſions* of the Mind: but we cannot inſiſt upon theſe Things.

4. There are alſo other *Interiour* Deities, as I may ſo call them, ſuch as *Pallas* or *Minerva*, *Mercurius*, *Eunomia*, and the like: all which reach no further than the *Middle Life* I ſpoke of, and are the Improvements of Man's *Reaſon* in the *knowledge of Nature*, *the diſcipline of War*, *Political Juſtice*, *skill in Trades and Traffick*, the *Invention of Letters*, of *Muſick*, of *Architectonicks*, and (if you will) of all kinds of *Mathematicks* (an Inſtance whereof you have in that Precept of the Oracle, that bad them double the Cube;) which becauſe they may be in us without any Senſe of the *Divine Life* at all, I think we may alſo venture to call *Animal* or *Natural*. For as for him that is the beſt accompliſh'd in theſe, yet that of the Apoſtle may be ſtill true of him, *Animalis homo non capit quæ ſunt Spiritûs Dei*, The Natural Man is uncapable of Spiritual and Divine Matters.

1 Cor. 2. 14.

5. That *the Religion of the Romans*, upon which we have chiefly inſiſted hitherto, *reached no further than the Animal Life*, is plain. The *Greeks* differ'd little or nothing from them, their Βωμὸς τῶν δώδεκα Θεῶν being intended to Twelve of thoſe Deities which were acknowledged by the *Romans*, and ſuch as we have named already. And for the *Ægyptians*, it is evident alſo that their Religion was no better, if not worſe; their *Serapis* being the ſame with *Pan* or the *Univerſe*, according to the Conceſſion of his own Oracle; and their *Oſiris* and *Iſis* but the *Sun* and the *Moon*, Deities ſcarcely left out of the Worſhip of any Heathens. It is true there is a People in *Africk* that *curſe* the *Sun* by reaſon of his immoderate Heat; but it is the ſtronger Argument where the Comfort of his Rays is felt, (and in what Nation are they not?) that the rude People did as much *bleſs* him and *adore* him.

6. The River *Nilus* was a great God with the *Ægyptians* too, as *Ganges* with the *Indians*, they both of them wonderfully fattening the Soil by their Overflowings. The Divinity of *Nilus*, *Apollonius* alſo that rambling *Greek* did ſuperſtitiouſly acknowledge, by doing his Devotions to the River within the ſight and noiſe of his roaring Cataracts, after he had viſited the *Gymnoſophiſts*. But for themſelves it is no wonder they ſhould deifie ſo grand a Benefactor, they Worſhipping ſuch things as liv'd on his Benevolence. For ſuch were the living Creatures, Birds, Beaſts and creeping Things, to which they did Divine honour; nay you may add Trees and Plants, *Onyons* and *Garlick* not excepted, as every one caſts into their Diſh.

7. What we have ſaid of *Rome*, *Greece* and *Ægypt*, may be made equally to appear concerning the Religion of all the parts of the World beſide, as of *Arabia*, *Perſia*, *India*, *China*, *Tartary*, *Germany*, *Scythia*, *Guinea*, *Æthiopia*, and in the New-found World, as in *Virginia*, *Mexico*, *Peru* and *Braſilia*. But it would be as tedious as needleſs to Harp ſo long on one String by ſo Voluminous an Induction; and it is more warrant-

warrantable to be ſparing than over-laviſh in ſo copious and confeſſed a Matter. Whoever reads thoſe Writers, which are numerous enough, that can inform them in this inquiry, he will aſſuredly find, *That the Religion of the Heathens reached no further than the Objects of the Animal Life*; and that though they may go under ſeveral Names, yet that they are the ſame Things every where, *viz. Wrath*, *Luſt* and *Senſuality*; or ſuch things as are in ſubſerviency to theſe, as *Corn*, *Wine*, and other Requiſites for the neceſſities or delights of Man; as alſo thoſe Powers that have an Influence upon theſe, as the *Sun*, *Moon* and *Stars*, *Fire*, *Water*, *Air*, and the like.

8. We may add to theſe *Inanimate* things, *Eminent* Perſons whom they could not but acknowledge as their great Benefactors. Such were their *Law-givers*, *Kings* and *Commanders* that fought their Battels ſucceſsfully; the *firſt Inventors of Arts* or any uſeful Contrivance for the convenience of Life. Wherefore the moſt ſubtil Defenders of the Worſhip of the Pagans, let them elude the charge of *Idolatry* as well as they can, or *Polytheiſm*, yet they can never avoid the Imputation, *That their ſerving of God in the Heathens Ceremonies, is not any thing more than the acknowledging that Power that is able to gratifie or grieve the Spirit of the mere Natural Man.*

CHAP. VIII.

1. *That* Judaiſm *alſo reſpected nothing elſe but the Gratifications of the* Animal Life, *as appears in their Feſtivals.* 2. *That though the People were held in that low Diſpenſation, yet* Moſes *knew the meaning of his own Types, and that Immortality that was to be revealed by Chriſt.* 3. *That their Sabbaths reached no further than things of this Life.* 4. *Nor their Sabbatical years and Jubilees.* 5. *Nor their Feaſt of Trumpets.* 6. *Nor their Feaſt of Tabernacles.* 7. *Nor their Pentecoſt.* 8. *Nor laſtly their Feaſt of Expiation.*

1. AND truly that the abſolute Tranſcendency of the *Chriſtian Religion* may be the better underſtood, I cannot here omit that *Judaiſm* does very much ſymbolize with *Paganiſm* in this Point we are upon. For though the *Jews* were very right and orthodox in this, in that they did direct their Worſhip to that One and only true God that made Heaven and Earth, and is the Author and Giver of every good Gift; and that without the Offence and Scandal of *Idolatrous* Worſhip; yet under this Diſpenſation of *Moſes*, he ſeems *openly* to promiſe nothing more to the People of the *Jews* than the *preſent Enjoyments of this Natural Life*, nor threatens any thing but the *Plagues* thereof, as ſeems manifeſt, *Deuteronomy* 28. where the *Bleſſings* of *Obedience* to *Moſes* his Law, and the *Curſings* of *Diſobedience* are largely ſet down.

2. Not but that I can eaſily believe, that *Moſes* himſelf underſtood the Myſtery of *Immortality*, and the *Promiſe* of thoſe *Eternal Joys* to be revealed by the *Meſſias* in the fulneſs of time, as alſo the meaning of all the *Types* that refer unto him; and that his *Succeſſors* alſo in that Nation, their *Holy Men* or *Prophets*, had ſome meaſurable Knowledge thereof: But my meaning is, that the *Generality* of the *Jews* were locked up in this *lower* kind of *Diſpenſation*, and that *Moſes* his Law in the *Externals* thereof drives at no higher than this; as is apparent from all the *Feſtivals* thereof, they none of them concerning any thing more than the *Enjoyments* and Conveniences of *this preſent Life.*

3. For as for their *Sabbaths*, they were but a Memorial of the Creation of this viſible World, the belief whereof the *Sadducees* embraced as well as others, though they denied that there was either *Angel* or *Spirit*; for there is not any mention of the Creation of any ſuch thing in the external Letter of *Moſes*, and therefore the *Appearances of Angels* they look'd upon as only preſent *Emanations* from God, which ceaſed as he diſappeared.

4. And for their *Sabbatical year*, as alſo the year of *Jubilee*, which was celebrated at the end of ſeven times ſeven years, beſides that they are not without a Reflection upon the Creation of the World, which was compleated at the ſeventh day, wherein therefore God reſted; the other Reaſons, according to the Text of *Moſes*, reach no further than the things of this preſent Life. For as concerning the *Sabba-*

tical year, the Precept runs thus: *Six years thou ſhalt ſow thy Land, and gather the Fruits thereof; but the ſeventh year thou ſhalt let it reſt, and lie ſtill, that the poor of thy People may eat: in like manner thou ſhalt deal with thy Vineyard and with thy Olive-yard.* And for the *Jubilee*, it is evident that it had a ſecular uſe, for the Releaſement of Servants, and reſtoring of Lands to their firſt Owners who were neceſſitated to ſell them. Thoſe *Feaſts* therefore were Inſtituted in order to a *Politi-tical Good.*

5. Their *Feaſt of Trumpets* and their *New-Moons* ſeem indeed to have an higher uſe, to call the People together to hear the Law: but I told you before that the *Bleſſings* and *Curſings* of the *Law* were merely Temporal. And for their *Sacrifices* of *Thankſgiving* and of *Atonement*, they were in reference to what is Good or Evil to this life of the Fleſh.

6. Their *Feaſt of Tabernacles* was Inſtituted in remembrance that the Children of *Iſrael* dwelt in *Tabernacles* and *Booths*, when God brought them out of the Land of *Ægypt*. As alſo their *Paſſover* was a more particular Repreſentation of the manner of their Delivery out of the Hands of the *Ægyptians*; as you may ſee *Exodus* the 12.

7. Their *Pentecoſt*, that is, the fiftieth day after the Paſſover, in this they offered *two Wave-loaves*; as upon the ſecond day of the Paſſover they offered *a Sheaf of the firſt Fruits of their Harveſt*: So that thoſe Solemnities reſpected merely the Fruits of the Earth.

8. And laſtly, as for the *Feaſt of Expiation*, wherein the *Scape-Goat* carried away the Sins of the People and the Evils deſerved thereby into the Wilderneſs; being, as I have already intimated, that thoſe Plagues or Evils denounced in *Moſes* his Law be but of a ſecular Conſideration, it is plain that this particular Ceremony in the Religion of *Moſes*, in the Letter thereof, reaches no further than the *Pleaſures* or *Aggrievances* of this Mortal Life: It being reſerved for Chriſt alone to bring the moſt certain and moſt comfortable News of that Eternal Joy which we ſhall be made partakers of with him for ever in the Heavens, who was *to aboliſh Death, and to bring Life and Immortality to light through the Goſpel*, as S. *Paul* ſpeaks.

2 Tim. 1. 10.

CHAP. IX.

1. *The Pre-eminency of* Judaiſm *above* Paganiſm. 2. *The Authors of the Religions of the Heathens who they were.* 3. *How naturally lapſed Mankind falls under the ſuperſtitious Tyranny of Devils.* 4. *The palpable effects of this Tyranny in the Nations of* America. 5. *That that falſe and wild Reſignation in the* Quakers *does naturally expoſe them to the Tyranny of Satan.* 6. *That their Affectation of blind Impulſes is but a preparation to demoniacal Poſſeſſion, and a way to the reſtoring of the vileſt Superſtitions of Paganiſm.*

1. WHat ſhall we ſay then? Is there no real difference at all betwixt *Judaiſm* and *Paganiſm*? Yes, a great deal. For though they both ſeem to agree in this, that neither of them reach further in their End than the Gratifications of the *Animal Life* (it being indeed incredible, that their Souls, that are ſo low ſunk that they cannot ſee beyond *this preſent State*, ſhould emerge to ſo *high a pitch of Sanctification* as is underſtood by that *Life* we call *Divine*:) yet *Judaiſm* has the *Pre-eminence* far above *Paganiſm*. Firſt, In that thoſe rich Diſcoveries of the Goſpel are ſo exactly adumbrated and ſhadowed out in the *Moſaical* Types, that a Man may be aſſured that they were prefigured by them. Secondly, That the Worſhip of God according to the Rites of *Moſes* is more pure and devoid of all ſuſpition of *Idolatry*, which the Religion of the Heathens was not, as has been already declared.

2. Laſtly, In that God himſelf was the Inſtitutor of the Religion of the Jews, when as the Rites of the Heathens were found out and appointed either by Angels, as ſome would have it, ſuch as were the Overſeers and Guardians of ſeveral Nations and Countries, (who if they were good, the Inhabitants of the Earth it ſeems revolted from them, and corrupted their Primitive Inſtitutions ſo long ago, that the Knowledge of them never arrived at our Hands;) or elſe at the beſt they were

were but the *better ſort of lapſed Spirits*, or *crafty Political Men*, or *impure and malicious Devils.* And ſo far as Hiſtory will give us light, all the Religions of the World, ſaving thoſe of *Moſes* and *Chriſt*, have no better Authors than thoſe of the Three laſt Kinds, as you may gather out of what has been already ſpoken; and too many of them, I ſuſpect, have been ordained by the fouleſt and wickedeſt of all the lapſed Crew.

3. For Mankind being ſo much ſunk and fallen from God by the Temptation of the Devil, like a Bird of Prey he follows his Prize, and hunts there where his Game is moſt, hovering over the Sons of Men, whom he having ſtruck down to the Earth, lets not his hold go, but having once ſeized upon them, keeps them as long as he can within his own Power; it falling to his ſhare to domineer over Men as naturally as wicked Men to circumvent and domineer one over another, I mean the more powerful and ſubtle over the more weak and unwiſe.

4. Of which the whole *New-found World* ſeems to be an ample Teſtimony; there being very few Places in *America*, but ſuch as were diſcovered to be palpably and viſibly under the Power of the old Serpent, their religious Rites and Ceremonies being as uncouth and antick and more bloody and cruel than thoſe that Witches are known to be tied to here. For the Mind of theſe Apoſtate Spirits is, that the *Remnant* of the *Law of Nature* and *Light of Reaſon* in Man ſhould be quite obliterated, and that Mankind ſhould be wholly their Vaſſals, and that they ſhould forget the Nobleneſs of their own Condition, and ſtoop to whatſoever they require of them, which are commonly ſuch things as become none but Mad-men and Beaſts.

5. And therefore it is a very dangerous and falſe kind of *Reſignation*, in thoſe that would pretend to a more than ordinary pitch of Religion, to bid adieu to the Rules of *Humanity* and *Reaſon* under the pretence of the Exerciſe of *Self-denial.* For thus giving away their own Will in thoſe things that are laudable and good, they give room for the Devil to enter and to poſſeſs them Soul and Body, and to drive them to the moſt vile, ſordid, the moſt uncivil and ridiculous, nay the moſt wicked and impious Actions, that Humane Nature is liable to; as is too much already found in ſome of that *Fanatick* Sect of the *Quakers*, who under pretence of crucifying the Dictates of *Reaſon* and *Humanity*, and every thing they find their Spirit carried to, ſmother that Lamp of God in them: and being thus got in the dark, are the ſcorn and laughing-ſtock of Satan, that ſworn Enemy of Mankind the Devil; and deluſive Spirits, like ſo many *Ignes Fatui*, lead them about in this bewildring Night that they have voluntarily brought upon themſelves, by not making uſe of that Talent that God already had given them, but flinging of it away as an unholy thing.

6. This is true of ſeveral of them by their own Confeſſions; and things of a like Nature to theſe are evident in moſt of them, whether themſelves will confeſs it or not: but let them pretend what they will, moſt certain it is, That *that Spirit* that leads them from the *Scriptures*, from the uſe of *Reaſon*, from *common Humanity*, from their *Loyalty to Chriſt* that died for them, and whom God has exalted above all Powers and Principalities whatever, either amongſt Men or Angels; *that Spirit*, I ſay, that ſeduces them from ſuch indiſpenſable Points as theſe, is none other than he that ſeduced Man at firſt, and would again bring him into a ſlaviſh Subjection to himſelf by deſpoiling him utterly of all thoſe *tender touches of Spirit*, and warrantable Suggeſtions of *Reaſon* and *Natural Conſcience*, or the laudable Cuſtoms of his Education, to act merely upon *blind Impulſes*, of which no account is to be given, that thereby he may be the eaſier poſſeſſed by him, and be hurried to any Vileneſs or Wickedneſs, to any Cruelty or Uncleanneſs without ſtop or reſiſtance; and that the *Law of Chriſt* being extinguiſhed, the moſt *foul* and *barbarous Form of Religion* amongſt the *Gentiles* may be reſtored. For the virulent Enmity of this Sect againſt the Miniſters of the Goſpel is no obſcure Argument that they are acted by the Envy of the Devil, whoſe Kingdom already has in part, and ſhall ſtill fall more and more by the hand of our Saviour: whoſe *Triumphs* that we may ſee how *juſt* they are, we muſt not paſs over *Paganiſm* ſo favourably as we have, but diſcover the beaſtly and bloody Tyranny of Satan upon the Nations of the Earth in his more execrable Rites and Ceremonies, the Abominableneſs whereof demonſtrates, That they had no other Inſtitutor but himſelf.

CHAP. X.

1. *The Devil's Uſurped Dominion of the World, and how Chriſt came to diſpoſſeſs him.* 2. *The largeneſs of the Devil's Dominion before the coming of Chriſt.* 3. *The Nation of the Jews, the Light of the World; and what Influence they might have on other Nations in the midſt of the Reign of Paganiſm.* 4. *That if our Hemiſphere was any thing more tolerable than the* American, *it is to be imputed to the Doctrine of the* Patriarchs, Moſes *and the* Prophets. 5. *That this Influence was ſo little, that all the Nations beſides were Idolaters, moſt of them exerciſing of obſcene and cruel Superſtitions.*

1. THat the Kingdoms of the Earth are, or rather were, at the diſpoſal of the Devil, was his own Boaſt to our Saviour when he would have tempted him to fall down and Worſhip him: and it is obſervable that our Saviour diſputes not his Title, though he denyes him that Homage; nay he ſeems to acknowledge his preſent Poſſeſſion and Dominion over this World, by calling him *The Prince thereof*, though an Uſurper, and ſuch as himſelf came to deliver the Nations from. *Now is the Redemption of the World*, (for ſo Κρίσις ſignifies, as *Grotius* has noted) *now is the Prince of this World caſt out; and I when I am lifted up from the Earth, will draw all Men unto me.*

John 12. 31.

2. Now how *abſolute* and *univerſal* his *Dominion* was before Chriſt came into the World, we ſhall eaſily underſtand if we conſider that he had one Hemiſphere entire, *viz. America* with the adjacent Iſlands; and this other wherein we live, and which contains thoſe three great Continents, *Europe*, *Aſia* and *Africk*, (ſaving the little that that handful of the People of God did poſſeſs,) what of it was not his?

3. *This Family* therefore *of the Faithful* has in all Ages been, as our Saviour ſpeaks, *The Light of the World*; though never ſo viſible and ſo ſpreading as after his coming: and it is not to be doubted but *Wiſe Men* of ſeveral Nations converſing formerly with the *Jews*, whether in *Paleſtine* or *Ægypt*, carried ſomething with them whereby they might better the Laws and Rites of thoſe Countries wherein after they did for any time reſide. So that if the Examples of the *Tyranny* of Satan, or the *Impurity* of his *Inſtitutions* and *Ceremonies* be not ſo *many*, nor ſo *heinous* and *abominable* in *theſe Parts* of the World as in the *other Hemiſphere*, it is not to be referred to any *Tolerableneſs* of his *Malice* or *Wickedneſs*, but to the *Efficacy of that Light*, whoſe appearance very oft is ſo grateful and congruous to the Soul of Man, that though it have been nurſed up in vain and unclean Superſtitions, and bloody and beaſtly Rites of a falſe Religion; yet ſo ſoon as a *purer Form* is propounded, with confidence it cloſeth with what is *Better*, and reſiſteth the Power both of a bad Cuſtom and an ill Maſter at once.

4. I ſpeak not this as if the Knowledge of God in the ancient *Patriarchs*, *Moſes* and the *Prophets*, had had any ſuch conſiderable Influence upon the Inhabitants on this ſide of the Earth, as that we were at a loſs for Examples of what was ſufficiently abominable amongſt the Nations; but that, if we may ſeem to have been in any *more tolerable Condition* than the *Americans*, it may not be imputed to any *Remiſneſs* in that Hater and Contemner of Mankind, but to the *Providence of God* and the *Power of Truth*, the Light whereof at ſo great Diſtances, and after ſo many Reflections and Refractions, is not without ſome Effect.

5. But ſcarce any where at all of that Efficacy, as to keep off the groſsneſs of *Idolatry*: but in many Places it was ſo perfectly abſent, that *Beaſtlineſs*, *Obſcenity* and execrable *Cruelty* was added to the other unpardonable Parts of their Superſtitions. It would be an endleſs Buſineſs to bring in all the Inſtances we may, but ſome we muſt, as a pledge of the reſt, and in what order it ſhall happen; and that with all briefneſs poſſible, only naming their Abominations, not inſiſting upon them.

CHAP.

CHAP. XI.

1. *The villanous Rites of* Cybele *the Mother of the Gods.* 2. *Their Feaſts of* Bacchus. 3. *Of* Priapus, *and the Reaſon of ſacrificing an* Aſs *to him.* 4. *Their* Lupercalia, *and why they were celebrated by naked Men.* 5. *The Feaſts of* Flora. 6. *Of* Venus, *and that it was the Obſcene* Venus *they worſhipped.* 7. *That their* Venus Urania, *or Queen of Heaven, is alſo but Earthly Luſt, as appears from her Ceremonies.* 8. *That this* Venus *is thought to be the Moon. Her laſcivious and obſcene Ceremonies.*

1. THE Firſt that comes to my Thoughts is the Mother of the Deifyed Rable, *Cybele, mater Deorum*, the Celebration of whoſe Rites had ſo much Villany and Debauchedneſs in it, that the more ingenuous of the *Romans* were aſhamed of the Office. The Prieſts clad in party-coloured Garments danced antick Dances, writhing about their Heads ilfavouredly, and keeping time with their Hands upon their Breaſts to the tune of the Tabret, Pipe and Cymbals, footed it thus from Houſe to Houſe through the Streets, begging Mony of the People to the uſe of *Cybele* the Mother of the Gods. From whence they were called *Metragyrtæ* as well as *Menagyrtæ*. But they were ſuch noted Beaſts and Drunkards, that their groſs Miſdemeanours, gave an occaſion to that By-word, *Circulator Cybelejus*, whereby they underſtood a lewd diſſolute Villain, given wholly up to Drunkenneſs and Debauchedneſs.

2. I cannot name the *Bacchanalia*, but your Phanſies will prevent me, where it ſeems (and it is the Complaint of that ſober Writer *Livy*) that though the Title of the Feaſt be *Bacchus*, yet the concluſion is promiſcuous Luſt and *Venery*, nay *Martial* Force and Fightings and frequent Murders. For the Opportunities of Night, and the mixture of Men and Women together of ſeveral Ages and Orders, and the incitation of Luſt through the intemperance of Wine made them tranſgreſs all the Bounds of Shame and Modeſty; ſo that with unreſiſtible Violence they would force whom they could, and falling out about their Prey, wound and kill one another; the noiſe and grones of the dying Parties, and the Shrieks of the raviſhed Women not being heard by reaſon of the rattling and tinckling of their Tabrets and Cymbals which ſounded all the while: ſo that it ſeems the *Romans* as well as the *Sicyonii* worſhipped Διόνυσον Χοιροφάλλην. But to let that go uninterpreted.

3. *Priapus*, what a filthy Deity was he? His Image ſo obſcence, as you may ſee in the Poets, that no chaſt Pen would deſcribe it after them, though their Deſcription be but a Teſtimony of the truth of that Abomination. To this impure God they ſacrificed an *Aſs*: the Reaſon *Ovid* in his *Faſtorum* tells at large; but it is ſo laſcivious, that it will be ſufficient only to have hinted it. It ſeems the God was in love with the Nymph *Lotis*, who lying with the reſt of the Rural Deities in the Graſs in a Moonſhine Night, and being fallen aſleep, *Priapus* by ſtealth intended to have deflowred her: but when he was juſt about to perpetrate his Villany, old *Silenus* his Aſs chanced to Bray ſo rudely and loud that he wakened the Nymph and defeated the God of his lewd Purpoſe, bebarring him of his deſired Pleaſure, and expoſing him to the deriſion of all the Rural Deities by the miſhap.

Omnibus ad Lunæ lumina riſus erat.

And therefore the Heathens ſacrifice an Aſs to *Priapus*, as a reiterated Revenge upon that Beaſt for doing him ſo great a Diſpleaſure.

4. Some ſuch Reaſon as this the ſame Prophet of the Heathens, as I may ſo call him, gives of Mens running up and down *ſtark naked* in the *Lupercalia*, which were celebrated to the honour, or rather diſhonour, of *Pan Lycæus*, *Faunus* or *Sylvanus*; for it is nothing but a Memorial alſo of his defeated Lechery. For *Hercules* having retired into a Wood with his Wife *Omphale*, a fair and goodly Perſon and richly attired, this Rural God by chance eſpying her, fell in Love with her, watched where they took up their Lodging, and ſilently ſtole into the Cave by Night: where *Hercules* and *Omphale* having changed Garments, he lying in his Wives Cloaths, and ſhe in his Lion's Skin, made the luſtful God miſtake ſo unluckily, that it coſt him, beſides the Shame, the bruiſing of his Body againſt the ſides of the Cave, where the en-

enraged Heroe caſt him, diſcharging himſelf of ſo uneouth and unſutable a Bed-fellow. And this is the Reaſon why *Sylvanus* will have his Ceremonies performed by naked Men in deteſtation of that Deceit and Miſtake that may lye under Cloaths.

Veſte Deus luſus fallentes lumina Veſtes
Non amat, & nudos ad ſua ſacra vocat.

The God abus'd by Cloths that hinder ſight,
Unto his Feaſts the naked doth invite.

So laſcivious are the Rites, and ſo frivolous the Theology of the Ancient Pagans.

5. *Flora* is a Name that ſounds more innocently, but yet her Solemnities are not performed without ſhameleſs Wantonneſs and uncivil Mirth; lewd Harlots being appointed to run up and down naked, pleaſing the Spectators with their obſcene Geſtures and meretricious Diſportments.

6. Their Goddeſs *Venus* can be no ſooner mentioned than ſuſpected, and that deſervedly. For though *Plato* and *Plotinus* acknowledge a Twofold *Venus*, the one *Heavenly*, the other *Popular* and *Carnal*; yet that Diſtinction in the true meaning thereof ſeems only to be lodged amongſt the better ſort of Philoſophers, the People doing their Devotions to that *lower* Deity, as it appears by Epithets they give her and the Ceremonies they perform to her. For Ἀφροδίτη Σύβαρις which the *Argivi*, ἑταίρα which the *Athenians*, and καλλίγλουτος which the *Syracuſans* worſhipped, can be no other but that Power which is the Preſident of Luſt, as the meaning of thoſe unchaſt Epithets does plainly demonſtrate. And that *Venus* which was worſhipped at *Cyprus*, the *Phallus* which was ſhewn amongſt other of her Ceremonies evidently declares her Nature to be of the ſame kind.

7. There was indeed an *Urania*, a Celeſtial *Venus*, ſhe is called the *Queen of Heaven* in Scripture, *Venus Mylitta* in prophane Writers, (*Mylitta* ſignifying γυνήτειρα, as if it were from מילדתא) which was worſhipped as well in ſome parts of *Africk* as in *Babylonia*; but the reaſon of her Name, which we have already told, as alſo the manner of her Ceremonies, do manifeſtly ſhew that ſhe was but that Popular *Venus* we ſpoke of before. For young Women ſat in her Temple, their places being diſtinguiſhed by certain Lines or Threads, which any Stranger that would make uſe of their Bodies, broke, and ſo carried her apart that he had a mind to deal with from the reſt, and gave her a piece of Mony for a requital; and after this Superſtitious kind of Fornication ſhe was permitted to Marry whom ſhe pleaſed. The better ſort of Women made their abode near the Temple in certain Waggons covered like Tents: from whence the abomination was called *Succoth Benoth*, and the Goddeſs her ſelf *Benoth* for ſhortneſs, whence the *Criticks* with great probability derive the Latin Word *Venus*.

8. This *Venus* which was worſhipped ſo in ſeveral Places, is conceived by ſome to be the *Moon*, as by *Philochorus*, who affirms her to be ſacrificed to, if by Men, in Womens Apparel, if by Women, in Mens Apparel: Which Planet is rightly called the *Queen of Heaven*, and under the name of *Hecate* is alſo *Maleficarum Venus*, as *Selden* notes. *Aſtarte* alſo is the ſame *Numen*, ſerved by her impure Prieſts, Men of filthy and effeminate Manners. The abominableneſs of the Worſhip of this Goddeſs of Luſt is lively ſet out by *Euſebius* in the Life of *Conſtantine*, *Nemus erat & delubrum extra publicam viam ſpurco* Veneris *dæmoni in parte verticis montis* Libani *in fruticeto poſitum. Erat hîc malitiæ Schola omnibus laſcivis, ubi viri non viri muliebri morbo dæmonem placabant.* And beſides this, it was, as he ſays, the Rendezvous of all lewd Perſons, Men and Women given to Wantonneſs, where they committed Adultery, Fornication and Sodomy with Impunity, becauſe no Man of any Repute would come amongſt them.

CHAP.

CHAP. XII.

1 *Of their famous* Eleuſinia, *how foul and obſcene they were.* 2. *The Magnificency of thoſe Rites, and how hugely frequented.* 3. *That the bottom thereof was but a piece of Baudry, held up by the obſcene and ridiculous Story of* Ceres *and* Baubo. 4. *Of their foul Superſtitions in* Tartary, Malabar, Narſinga, *and the whole Continent of* America.

1. THat ſo villainous Doings are found under ſo bad a Title as this Goddeſs bears, may ſeem leſs marvel; but ſuch Solemnities as have had the greateſt fame for *Myſteriouſneſs* and *Sanctity* are not found clear of this courſe kind of Filthineſs. We will inſtance in one Example for all, in the *Sacra Eleuſinia* inſtituted to the honour of *Ceres*, whom one would expect that ſhe ſhould approve her ſelf an honeſt Country Matron; whereas ſome of the Sights to be ſeen in her Temple (as holy as they made thoſe Myſteries) were but the Enſigns of a Bawdy-houſe, which was the cauſe, I ſuppoſe, that made *Socrates* and *Demonax* not care to be initiated.

2. But whether by the Power of deluſive Spirits, or the Fraud of the Prieſts, that cauſed unexpected flaſhings of Light and aſtoniſhing Thunderings, beſides other ſtrange Sights which they exhibited to them that were come to an ἀυτοψία and were called ἐποπτεία, theſe Myſteries were in ſo great requeſt, that they were honoured ſometimes with the preſence of no leſs than Thirty Thouſand Perſons. *Claudian* in his *de Raptu Proſerpinæ* ſets out the Solemneſs of theſe Rites very lively. Lib. 1.

Jam mihi cernuntur trepidis delubra moveri
Sedibus, & clarum diſpergere culmina lumen,
Adventum teſtata Dei: jam magnus ab imis
Auditur fremitus terris, Templumque remugit
CECROPIDUM ——

Now do I ſee the trembling Temple move
From the Foundation, and the Roof all bright
To ſend down ſudden day ſhot from above,
Sign of the God's approach; Now ſtrange affrights
Of bellowing murmurs echoing under ground
Fill the CECROPIAN ſtructure with their ſound.

3. But this magnificent Deſcription of the Poet will be quite daſh'd out of Countenance, if we do but produce that ſmart taunt to their foul Superſtition ſet down by the Pen of one of the ancient Fathers, *Tota in Adytis divinitas, tota ſuſpiria Epoptarum, totum ſignaculum linguæ, ſimulacrum membri virilis revelatur.* To this of * *Tertullian* we might add out of *Theodoret*, or rather (as ſome would have it) correct *Tertullian*'s miſtake. For they did (ſay they) exhibit to the Eyes of the *Epoptæ* τὸ κλέινα, not τὸ φαλλόν. But the Ἰακχαγωγία being part as it were of this Solemnity, *Tertullian*'s miſtake is not quite ſo wide as they would make it, but the Peoples Eyes were befool'd with the ſight of them both. Τὸν κλέινα μὴν ἔχει ἡ Ἑλλάς, ſays * *Theodoret*; and *Clemens* gives a reaſon of it, becauſe *Ceres* after her long Travail in ſeeking *Proſerpina*, being weary and very ſad, ſate in that heavineſs on a certain Stone, the Greeks call it πέτραν ἀγέλαστον, *Ovid* Tranſlates it, *Saxum triſte, the ſad Stone*;

* *Adverſus Valent. cap.* 1.

* *Therap. l.* 7.

Hic primùm gelido ſedit mæſtiſſima ſaxo,
Illud Cecropidæ nunc quoque TRISTE vocant.

The Goddeſs being in this diſconſolate Condition, one *Baubo*, ſaith * *Clemens*, an old Country-woman, offer'd her to drink: but the Goddeſs being overcome with ſadneſs and refuſing it, ἀναχέλλεται τὰ αἰδοῖα ἡ Βαυβὼ, τέρπεται ὃ τῇ ὄψει ἡ Δηὼ, and afterward it ſhould ſeem more chearfully took off her Cup.

* *In Protrept.*

4. Thus filthy and impure is the Religion of the Pagans all over, whoſe naſty Ceremonies had not been recorded by the Pens, nor uttered by the Mouths of the holy Fathers, had not Neceſſity done violence to their Modeſty. Nor will I detain you any longer in ſo unſavory a Subject, though we might travel further in this Mire, relating to you the unclean Cuſtoms of *Candu* in *Tartary*, where they proſtitute their Siſters, their Daughters, nay their own Wives to Strangers by way of Honour to their Idols: Of *Calecut* in *Malabar*, where the King ſtrains Courteſie with the High Prieſt, and will needs have him reap the *primitiæ* of the Pleaſures of the new-married Bride; in that City alſo is there a Temple dedicated to the *Ape*, an Animal of noted Lechery: Of *Narſinga*, where Women proſtitute themſelves to get Money for their Idols: Of the whole Continent of *America*, where beſides that their common Luſt and Venery has no bounds, they alſo offer their Daughters to be deflowred by their Prieſts, and dedicate young Boys to Sodomy; particularly at *Old Port* and *Puna* in *Peru*, where the Devil ſo far prevailed in their beaſtly Devotions, (as *Purchas* relates out of *Cieza*) that there were Boys conſecrated to ſerve in the Temple, and at the times of their Sacrifices and ſolemn Feaſts the Lords and principal Men abuſed them to that deteſtable Filthineſs; and generally in the Hill Countries the Devil under ſhew of Holineſs had brought in that Vice. For every Temple or principal Houſe of Adoration kept one Man, or two, or more, which were attired like Women even from the time of their Childhood, and ſpake like them, imitating them in every thing; with whom under pretext of Holineſs and Religion their principal Men on principal Days had that Helliſh Commerce. But enough and too much of the Foulneſs of the Pagan Superſtition.

CHAP. XIII.

1. *The bloody Tyranny of the Devil in his cruel Superſtitions. The whipping of the prime Youth of* Lacedæmon *at the Altar of* Diana. 2. *The ſacrificing to* Bellona *and* Dea Syria *with the Prieſts own Blood. The Blood of the ſick vow'd to be offered in* Cathaia *and* Mangi, *with other Vile and Contemptuous Abuſes of Satan.* 3. *Other ſcornful and harſh miſuſages in* Siam *and* Pegu. *Men ſqueezed to death under the Wheels of an Idol's Chariot in the Kingdom of* Narſinga *and* Biſnagar. 4. *Foul tedious Pilgrimages in* Zeilan, *together with the Cuttings and Slaſhings of the Fleſh of the Pilgrim.* 5. *Whipping, eating the Earth, plucking out Eyes before the Idol in* New-Spain, *with their Antick and Slovenly Ceremonies in* Hiſpaniola. 6. *The intolerable harſhneſs of their Superſtitious Caſtigations in* Mexico *and* Peru. 7. *That theſe barbarous and baſe Uſages are an infallible Demonſtration of the Devil's Hatred and Scorn of Mankind.*

1. HAving given you a competent view of the *Miſgovernment* of the Prince of this World in the lawleſs Extravagancies of *unclean Luſt*; we ſhall now conſider his *cruel Inſolences* and *deſpightful Uſages* of contemned Mankind, which we may call *the bloody Tyranny of the Devil over Men.* And there are not a few Examples thereof: We ſhall not omit to produce ſuch as are on this ſide *Murther*, and yet are manifeſt Arguments of that Envy and Scorn he bears to Man. As the *Whipping of the prime Youth of Lacedæmon* before the Face of their Friends at the Altar of *Diana*: A Cuſtom ſo barbarous, that *Theſpeſion* the chief of the *Gymnoſophiſts* thought fit to object it to *Apollonius* that great Reformer of Paganiſm. But he is fain to excuſe the *Lacedæmonians*, as having choſen that which was the more tolerable; the *Scythian* Goddeſs rigidly exacting of them the effuſion of Man's Blood at her Altar.

2. The Sacrificing to *Bellona* was with the Prieſt's own Blood, which was alſo done to *Dea Syria* by hers at the Fire-Feaſt, where alſo young Men in a ſuperſtitious Rage, (who after ran through the City with that in their Hand which they had cut off from their Body, and caſt it into ſome Houſe or other, thereby to oblige them to give them their Womaniſh Habit and Attire) diſmembred themſelves in Honour to the Goddeſs. The ſick in *Cathaia* and *Mangi* (as is recorded by *Paulus Venetus*) were taught to vow the offering of their Blood to their Idol, if they

See Purchas his Pilgrim. Part 1. Book 1. Chap. 15.

reco-

recovered. And what had leſs Pain (but more Contempt and Scorn with it) the Prieſt uſed to beſprinkle his Congregation, before he diſmiſſed them, with Blood, Mire, pieces of Earth and Cows-dung.

3. In *Siam* the Religious Orders are held under very hard Laws, it being Death to ſpeak to a Woman, and to drink Wine no leſs than Stoning. That alſo is a baſe Abuſe of the People in *Pegu*, as *Purchas* relates out of *Gaſp. Balby*, who drink the Water wherein the Prieſt has waſh'd himſelf. In the Kingdom of *Narſinga* and *Biſnagar* there is an Idol to which they make long Pilgrimages, and when they appear before him, come with their Hands bound, or with Ropes about their Necks, or with Knives ſticking in their Arms or Legs, or elſe cut their Fleſh, and caſt the pieces into the Idol's Face. The Idol being drawn in ſolemn Proceſſion, the more Zealous of the People lye in the way to be ſqueezed to Death by the Wheels, as both *Balby*, *Odoricus* and *Lintſchoten* Write. I might add other Examples of this kind, but I will not overmuch tranſgreſs my propoſed Method, not intending for the preſent to ſpeak of any Cruelties of Satan but ſuch as are on this ſide *Murther*.

4. In *Zeilan* they make Pilgrimages of incredible tedioufneſs; for having travailed many Hundred Miles, they are fain to wade near Twenty Miles together in ſtinking Mire, beſides their clambering up an Hill of many Miles aſcent by the help of Ropes and Hooks and Buſhes that they are to take hold of: And when they are got up to the Top, and have fed their Eyes with the print of his Foot that was their ancient Law-giver, they compleat their Penance with pricking and cutting their own Fleſh.

5. In *New-Spain* they ſought Pardon of their Idols by whipping themſelves on the naked Shoulders, and taking up Earth and eating it. In *Peru* they lay proſtrate on the Ground before their Idols, the more Zealous not ſparing to pluck out their own Eyes in a blind Devotion. In *Hiſpaniola*, when they ſacrific'd, they were wont to thruſt a Conſecrated Hook down their Throats to fetch all out of their Stomachs; which done they ſate round their Idol in an antick Poſture, Wry-Neck'd and Croſs-Leg'd, praying for the acceptance of their Sacrifice.

6. The Prieſts and Religious at *Mexico* were wont to riſe at Midnight, and having caſt Incenſe before their Idol, to retire into a large Place where many Lights were burning, and there with Lancets and Bodkins to pierce the Calves of their Legs near to the Bones, anointing their Temples with the Blood. They would alſo ſlit their Members in the midſt in a frantick purſuance of a thankleſs Chaſtity. They whipp'd themſelves alſo with Cords full of knots, beſides their tedious and deſtructive Faſtings. Theſe ſad Ceremonies they alſo uſed in *Peru*, where they ſwinged themſelves with ſtinging Nettles, and ſtruck themſelves over the Shoulders with hard Stones.

Theſe and the like wicked and ſpiteful Abuſes (that you may meet withal in Writers) which Satan has put upon Mankind, are a Demonſtration of his great Contempt and Hatred of us. But we ſhall come nearer now to make good that charge, which our Bleſſed Saviour, who came to deſtroy his Dominion, moſt juſtly has laid upon this Uſurper, *That he was a Murderer from the beginning*: Which is moſt evident from that Execrable Cuſtom of *Sacrificing of Men to him* under what account or Title ſoever: Which was an Abomination practiſed of Old in moſt parts of the World, as the Teſtimony of Hiſtorians will make good.

CHAP. XIV.

1 *Men ſacrificed to the Devil in* Virginia, Peru, Braſilia. *They of* Guiana *and* Paria *alſo eat them being ſacrificed. The Ceremony of theſe Sacrifices in* Nicaragua. 2. *The hungry and blood-thirſty Devils of* Florida *and* Mexico. 3. *Their ſacrificing of Children in* Peru, *with the Ceremony of drowning a Boy and a Girl in* Mexico. 4. *The manner of the* Mexicans *ſacrificing their Captives.* 5. *The huge numbers of thoſe Sacrifices in* Mexico, *and of their dancing about the City in the Skin of a Man new flay'd.* 6. *And in* New-Spain *in the Skin of a Woman.*

1. THE Knowledge of this is freſh concerning the *Americans*, as that they in *Virginia* ſacrificed Children to the Devil, as alſo in *Peru* for the Health and Proſperity of the *Ingua*, and for Succeſs in War. The ſame they do in *Braſilia*. The People of *Guiana*, of *Paria* and other adjacent parts do not only Sacrifice Men, but ſome of them after feed upon the Sacrifice. The Prieſts of *Nicaragua*, as *Purchas* relates out of *Gomara*, after the Ceremony of a mournful Sound and going thrice about their Captives, fly upon them unawares, of a ſudden ripping up their Breaſts with certain Knives of Flint, and then after the diſtribution of the Body to the King, their High Prieſt and him that took the Captive in War, they ſet their Heads upon Trees, under which they Sacrifice alſo other Men and Children.

2. In *Florida* the Devil appears to them, and complains that he is Thirſty: But nothing quenches his Thirſt but the Blood of Men. *Acoſta* relates of the *Mexicans*, that their Prieſts would tell their Kings that their Gods were ready to die for hunger: the meaning whereof was, that they muſt forthwith go out to War to get Captives for Sacrifices to their Gods.

3. In *Peru*, at the Inauguration of their new *Ingua*, they ſacrificed two hundred Children; they either cut off their Necks, anointing themſelves on the Face with their Blood, or drowned them and ſo buried them with certain Ceremonies. And the *Mexicans* alſo are reported at a Feaſt which they keep in their Canaoes on the Lake, to drown a Boy and a Girl, to keep the Gods of the Lake Company. They of *Peru* would alſo Sacrifice Virgins out of their Monaſteries, as the ſame Author writes: And ordinarily any *Indian* of Quality, and thoſe too of mean ſort, would Sacrifice their Firſt-born to redeem their own Life, when the Prieſt pronounced that they were mortally Sick.

4. The *Mexicans* indeed, if *Acoſta* is not too favourable to them, ſacrificed only Captives to their Idols. But they were unmercifully laviſh of the Blood of their Conquer'd Enemy, their Sacrifices being often repeated, and they ſacrificing at leaſt Forty or Fifty at a time, making them to aſcend to the top of an high Terras in the Court of the Temple, where the chief Prieſt (as alſo his Aſſiſtants) being clad in moſt ugly and diabolical Dreſſes to aſtoniſh the People, opened the Breaſt of the Captive with a wonderous dexterity, pull'd out the Heart with his Hands, and ſhew'd it ſmoaking to the *Sun*, to which he did offer this heat and fume of the Heart, and then caſt it at the Idol's Face, and with a ſpurn of his Foot tumbled the Body of the Sacrifice down the Stairs of the Temple.

5. So Prodigal was their abominable Religion of *humane Blood*, that ſome Days they have ſacrificed five thouſand or more, and in divers Places above twenty thouſand, as *Acoſta* relates from the reports of the *Indians*. There is one naſty and horrid piece of Cruelty that he ſays was uſed in *Mexico*, which was the flaying of a Slave, and apparelling another Man with his Skin, who was to go dancing and leaping through all the Houſes and Market-places of the City to beg Money for the Idols; and they that refuſed to give, he was to give them a flap on the Face with the bloody Corner of the Skin.

6. This is ill enough; but that ſomething worſe in *New-Spain*, where they flay'd a Woman, and covered a Man with her Skin, who was to dance about the Streets two Days together. So *deſpightfully Cruel and Tyrannical* has the *Rule of the Devil* been in the New-found Pagan World; and yet we ſhall not find him much better in the Old. For there we ſhall alſo find him a Blood-thirſty Murderer in moſt of the parts thereof.

CHAP. XV.

1. *The ſacrificing of Children to* Moloch *in the Valley of* Hinnom. 2. *That it was not a ſimple Februation, but real Burning of them.* 3. *That this Cuſtom ſpread from* Syria *to* Carthage. 4. *Further Arguments thereof, with the Miſtake of* Saturn *being called* Iſrael *rectified by* Grotius. *And that* Abraham's *offering up* Iſaac *was no occaſion at all to theſe execrable Sacrifices.* 5. *Sacrificing of Men in* Britain, Luſitania, France, Germany, Thrace, *and in the* Iſle of Man. 6. *In ſundry Places alſo of* Greece, *as* Meſſene, Arcadia, Chios, Aulis, Locri, Lacedæmon. 7. *That the* Romans *were not free neither from theſe ſalvage Sacrifices.* 8. *To which you may add the* Cimbrians, Lituanians, Ægyptians, *the Inhabitants of* Rhodes, Salamis, *and* Tenedos, Indians, Perſians, *&c.*

1. SYria is famous, or rather fouly Infamous, for that cruel God of the *Ammonites*, *Moloch*, to whom they ſacrificed their Children burning them in the Fire. This was, as in other Places, ſo alſo done in the Valley of *Hinnom*, ſo called, *à rugitu ſeu lamentis puerorum dum exurebantur, From the Roarings and Cryings of Children whilſt they were a burning*, or elſe from the Poſſeſſors of that Field, the Sons of *Hinnom*. It is alſo named *Tophet*, from the beating of the Drums they then uſed to drown the Cries of the poor Infants that were ſacrificed. Some are of Opinion, that it was only a *Februation*, *Purification*, or *Conſecration of their Children*, not a *Sacrificing* of them: But Mr. *Selden* has ſufficiently confuted that Conceit, to whom I remit the Curious, *De Diis Syris, Syntagm.* 1. *Cap.* 6.

2. *Gaffarel* indeed, though he will admit that certain *Perſian* Colonies ſeated in *Samaria* ſacrificed their Children to *Adramelech* and *Anamelech* the Gods of *Sepharvaim*, yet he will not allow by any means that Children were *Sacrificed* to *Moloch*, but only *februated*: And this he does in favour to the *Jews* whom he would not have to ſtand guilty of ſuch a deteſtable piece of *Idolatry*. But it is beyond all exception plain, that they did *Sacrifice their Sons and Daughters to Devils*, *Pſal.* 105. and *Joſephus* himſelf acknowledges of *Achaz*, * Ὅτι ἴδιον ὁλοκάυτωσε παῖδα κατὰ τὰ Χαναναίων ἔθη. See *Grotius* upon the 18. of *Deuteronomy*, where he does plainly enough prove that Children were *really ſacrificed* to *Moloch*, though he does not deny but in proceſs of time the rigour of this cruel cuſtom might be chang'd into what was more tolerable, *viz.* the Traduction of their Children between two Fires; later Ages finding out ſuch σοφὰ φάρμακα, for the mitigating of the Barbarouſneſs of their antient Rites. And it is not unlikely but that before this Cruelty was laid aſide, there was firſt a ſeldomer uſe of it, and that at laſt it vaniſhed into ſimple *Februation*; which is the beſt way I know to ſave *Solomon*'s Credit, and vindicate him from the Suſpicion of ſo barbarous a piece of Idolatry, though he reigned long before *Achaz*.

* i. e. *That he burnt his own Son, offering him as an Holocauſt, according to* the Cuſtoms or ſuperſtitious *Rites of the* Canaanites.

3. That this Cuſtom of *ſacrificing Children* ſpread it ſelf out of *Syria* into *Europe* I cannot ſay: but it is likely that the *Carthaginians* had it from thence, they being a Colony of that Nation; and *Lactantius* charges them with this cruel Superſtition, that they uſed to ſacrifice Men to *Saturn*; and that, being overcome by *Agathocles* King of *Sicily*, and ſuſpecting their God was angry with them, they ſacrific'd *ducentos nobilium filios, two hundred Noble-mens Sons* at once. This Abomination of *ſacrificing* their Children *Ennius* alſo had noted of old,

Pœni ſunt ſoliti ſos ſacrificare puellos.

4. The *Cretians* alſo as well as the *Syrians* ſacrificed to *Saturn*, however they took up the Cuſtom. But a further Evidence that the *Carthagenians* had theirs from the *Syrians* is, that the name of the God they ſacrificed to was called *Amilcas*, as *Selden* notes out of *Athenagoras*, which comes very near to *Moloch* or *Milcham*, and that they uſed alſo Drums and Pipes to drown the Noiſe and Crys of the ſacrificed. *Porphyrius* out of the *Phœnician* Chronicles tells us, that this *Saturn* the *Phœnicians* call *Iſrael*, who was their antient King, and ſacrificed his only-begotten Son to deliver his Kingdom from a preſent danger of War. His Son's name alſo, he ſaith, was *Jeoud*, which has near affinity with the Hebrew יחיד ἀγαπητὸς, *unigenitus*; and the whole Narration ſeems to ſome a deprav'd Story of

Abraham's

Abraham's ſacrificing *Iſaac*, though *Grotius* be of another Mind, and haply out of a true Conjecture: The miſtake being in ſome Scribe, who finding Ἰλ, which was the name of the King that ſacrificed his Son, (Ἴλου τὸν καὶ Κρόνον, as *Philo Byblius* has it out of *Sanchuniatho*) thought it the uſual Contraction of Ἰσραήλ, when as that *Phœnician* King was called איל (which the *Syrians* uſe for אל) as *Enoch* bore the name of יהוה, as *Grotius* will more fully inform us upon *Deuteron.* 18. But though that way that *Selden* recites out of *Porphyrius* were true, I do not ſee that this Occaſion ſhould need to have any influence on remoter parts in *Europe*, they of *Peru* without any ſuch Invitation being laviſh of the Blood of their Children in ſacrificing them to the Devil. But if it had, it were no Excuſe, but a greater Reproach to them and their ill Maſter, that God's refuſal of ſo high and rigorous an Homage (though he had an indiſputable Right to it) could not bind their Hands from either offering or receiving ſuch bloody Sacrifices.

5. Wherefore, without any ſuch Animation or Emulation, I believe, the Apoſtate Spirits every where full of *Scorn* and *Cruelty*, did of themſelves ſet up ſuch abominable Rites in moſt parts of the old World. As here in *Britain*, where they were wont to ſacrifice Captives to foretel things to come, as *Tacitus* writes. *Strabo* affirms the ſame of the *Luſitani*, who for the ſame purpoſe ſacrificed their Captives to *Mars*. *Diodorus* writes the ſame concerning the *Gauls*, and *Suetonius* of the *Germans*; *Euſebius* of the *Thracians*, who ſacrificed Men, to be better aſcertained of their Succeſs in War: And *Tacitus* concerning the *Iſle of Man* near us, ſaith, that it was the feat of the *Druids* who were great *Men-ſacrificers*, which they performed in Woods. *Lucos ſævis ſuperſtitionibus ſacros*, that Author calls them.

6. Neither were the *Greeks* free from this *bloody Superſtition*. For *Ariſtomenes Meſſenius* ſacrificed three hundred Men to *Jupiter Ithemius*. The *Arcades* alſo ſacrificed Boys to *Jupiter Lycæus*, and the Inhabitants of *Chios* a Man to *Diomedes*. The *Locri* were commanded by their Oracle, for the aſſwaging of a Peſtilence, to ſend every year two Virgins to *Troy*, which had their Throats firſt cut, and then were burnt in ſacrifice to *Pallas Trojana*: And *Iphigenia*, the butchering of her (under the pretence of Marriage) by the Hand of the Prieſt at the Altar of *Diana* in *Aulis*, is notoriouſly known, and lively ſet out by *Lucretius*, with this *Epiphonema* at the end of the Narration,

Tantum Relligio potuit ſuadere malorum.

The *Lacedæmonians* alſo ſacrificed Men to *Mars*. *Phylarchus* affirms all the *Greeks* to have done the like.

7. *Pliny* boaſts that the *Romans* were free from thoſe cruel and impious Superſtitions: But if he mean they were always ſo, it will be found but a vain Boaſt. For of old they *ſacrificed Men* to *Saturnus* and *Jupiter Latialis*, as *Tertullian* and *Lactantius* have noted; and it was a thing moſt uſual with them to give Men to be devoured by Beaſts in their great Feſtivals, which they celebrated to this or the other Deity. Beſides, they are ſaid to have ſacrificed at *Rome two Greeks* and *two Gauls*, a Male and Female of each, every year. And throughout *Sicily* and *Italy* thoſe barbarous Sacrifices were very frequent according to *Pliny*'s own Teſtimony, and were not abrogated at *Rome* till about ſix or ſeven hundred years from the Building of the City.

8. We might reckon up more Nations polluted with this execrable Impiety, as the *Cimbrians*, *Lituanians*, *Ægyptians*, the Inhabitants of *Rhodes*, *Salamis*, *Tenedos* and *Cyprus*, alſo thoſe of *Laodicea*, beſides the *Indians*, *Perſians*, *Arabians*, *Albanians*, and others; but theſe may ſuffice which we have already named for remarkable Examples of Satan's villainous Miſcarriages in his uſurped Rule over the Sons of Men.

CHAP.

CHAP. XVI.

1. *Four things ſtill behind to be briefly touch'd upon for the fuller Preparation to the underſtanding the Chriſtian Myſtery; as Firſt the Pagan* Catharmata. *The uſe of them prov'd out of* Cæſar. 2. *As alſo out of* Statius *and the Scholiaſt upon* Ariſtophanes. 3. *That all their expiatory Men-ſacrifices whatſoever were truly* Catharmata. 4. *The Second, their* Apotheoſes *or* Deifications *of Men. The names of ſeveral recited out of* Diodorus. 5. *Of* Baal-Peor, *and how in a manner all Temples of the Pagans were Sepulchers. Their Pedigree noted by* Lactantius *out of* Ennius. 6. *Certain examples of the* Deification *of their Law-givers.*

1. WE have clearly and fully enough ſet out unto your view the *Uncleanneſs* and *Cruelty of the Pagan Superſtitions*: There are only four Things behind which we will lightly touch upon, and then I think we ſhall ſufficiently have prepared the Way to give you an eaſie and intelligible Repreſentation of *the whole Frame of Chriſtian Religion*, as it is ſet out in the Holy Scripture.

The firſt of the four Things I am to mention is, the Καθάρματα, *Purgamenta*, *Piacula* of the Pagans: but the Greek word is more proper, which ſignifies the Death of ſome Man which the Pagans ſacrificed for the expiating of their Faults, and ſaving themſelves from the Rigour and Vengeance of their Gods. This Reaſon was acknowledged plainly by the *Gauls*, amongſt whom this ἀνθρωποθυσία, this *Mactation of Men* was ſo frequent, as *Cæſar* has obſerved. *Pro vita hominum niſi vita hominis reddatur, non poſſe Deorum immortalium numen placari arbitrantur*: i. e. *They think that unleſs the Life of a Man be given in lieu of the Life of Men, the Majeſty of the Immortal Gods cannot be pacified.* And therefore, *in gravioribus morbis, præliis, periculis, homines pro victimis immolant aut immolaturos vovent*, as *Ortelius* cites it out of *Cæſar*: *And therefore in more grievous Diſeaſes, Wars, Dangers, they either ſacrifice Men, or at leaſt make a Vow they will ſacrifice them.*

2. This kind of Sacrifice becauſe it was made ordinarily of the vileſt ſort of People, Slaves or Captives or other Contemptible Perſons, the Apoſtle, to ſhew how vilely himſelf was eſteemed of by Men, ſet off his Condition by a Phraſe borrowed from thence, ὡς περικαθάρματα τῷ κόσμῳ ἐγενήθημεν, 1 Cor. 4. 13. To this Cuſtom *Papinius Statius* alludes, where he brings in *Meneceus* his Mother ſpeaking to him thus,

Luſtralemne feris ego te, puer improbe, Thebis
Devotumque caput, vilis cen mater, alebam?

Have I, O wicked Child, thee nouriſhed
Like Mother poor, for cruel Thebes *to be*
A luſtral Wretch, a vile devoted Head?

This is noted alſo by *Servius* upon *Virgil*. But there can be nothing more pertinent either for the explaining of that Phraſe of the Apoſtle, or for a clearer witneſſing of this Heatheniſh Cuſtom, than what *Grotius* adds upon the place out of the Scholiaſt upon *Ariſtophanes* his *Plutus*, Καθάρματα ἐλέγοντο οἱ ὅτε λοιμός τινος ἢ τινος ἕτερας νόσου δυόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίοις ἐπεκράτησεν· i. e. *Men that were ſacrificed to the Gods for the clearing of a City or People from the Peſtilence or any other Diſeaſe, were called* Catharmata, *which cuſtom alſo obtain'd amongſt the* Romans. And on another Comedy the *Scholiaſt* aſſerts it to have been alſo the Cuſtom of the *Athenians*, and that they made choice of ſome poor uſeleſs Wretches for that purpoſe. Ἔθος ἦν τι καὶ Ἀθηναίοις λιμὸν ἀγενεῖς καὶ ἀχρήστους, καὶ ὅτε καιρῷ συμφορᾶς τινος ἐπελθούσης τῇ πόλει, λοιμοῦ λέγω ἢ τοιούτου τινός, ἕνεκεν τούτου ἕνεκα τοῦ καθαρθῆναι τοῦ μιάσματος, ὃς καὶ ἐπωνόμαζον καθάρματα· i. e. *For the* Athenians *alſo got certain baſe and uſeleſs Perſons, and in the time of any Calamity coming upon the City, as of Peſtilence and the like, they ſacrificed theſe, thereby to be cleared of their piacular Crime, for which cauſe theſe Men were called* Catharmata: Which in Latin is *Piacula* or *Purgamenta*.

3. We

3. We might alledge other Teſtimonies, as that out of *Suidas* upon the word καθάρματα, and others; but theſe may ſuffice in ſo plain a matter. For all the *Expiatory Sacrifices* wherewith they would appeaſe the Wrath of the Gods, as often as they were ἀνθρωποθυσίαι or *mactations of Men* (which were too-too frequent all over the World,) theſe Men that were thus ſacrificed were indeed *Catharmata* properly ſo called.

4. The ſecond thing we would have noted is, Their *Apotheoſes*, than which nothing was more frequent amongſt the Gentiles, there ſcarce being any of the Imortal Gods, ſo deem'd amongſt them, but ſome Mortal Man there was alſo that bore the ſame name, and had the ſame Worſhip alſo done unto him. *Diodorus* inſtances in *Sol*, *Saturn*, *Rhea*, *Jupiter*, *Pan*, *Ceres*, and others, whoſe Genealogies, Inventions, or famous Exploits that Hiſtorian purſues in his firſt Book of *Bibliotheca Hiſtorica*. He names alſo *Belus* the Son of *Neptune* and *Lybia*, as the Captain of an *Ægyptian* Colony which he conducted into *Babylon*, with whom it fared as it did with inumerable others, who were conſiderable Benefactors to the Country they liv'd in, or People with whom they did converſe: They had *Altars* and *Temples* erected to their Memorial, and *Sacrifices* and Religious Ceremonies appointed to be done to them as to the Immortal Deities.

5. And as to *Baal-Peor* to whom *Iſrael* joyned, *Pſal.* 106. where they are ſaid to *eat the Sacrifices of the dead*; *Bede* upon the Text expounds it to this Senſe, *They were initiated and ſacrificed to* Baal *who was worſhipped in* Phegor, *for* Belus *was the Father of* Ninus, &c. and that is the reaſon that they were called * יבחי מתים, becauſe they were Sacrifices offered to the Soul of the deceaſed *Belus*. *Clemens Alexandrinus* upbraids to the Heathen, that in a manner all their *Temples* were nothing elſe but the *Sepulchers* of ſome famous Men, whoſe Memory was the firſt occaſion of thoſe Religious Solemnities and Ceremonies that were performed there. *Lactantius* alſo out of *Ennius* and *Cicero* plainly demonſtrates that the generality of the Pagan Deities, ſuch as we have already named out of *Diodorus*, were *once Men* living here on Earth, and produces out of *Ennius* their Pedigrees, Counſels and Tranſactions in this Life. *Cicero* makes a kind of diſtinction in his Books *de Legibus*, where he makes this Decree concerning Religion: *Divos & eos qui Cœleſtes ſemper habiti ſunt, colunto, & eos quos in cœlo merita locaverunt, Herculem, Liberum, Æſculapium, Pollucem, Caſtorem, Quirinum*, i. e. *Let them Worſhip the Gods, both thoſe who were ever accounted Celeſtial, and thoſe whom their Merits have placed in Heaven, as Hercules, Bacchus, Æſculapius, Pollux, Caſtor, Quirinus.*

* *The Sacrifices of the dead.*

6. For the *Romans* worſhipped *Romulus*, as the *Babylonians Belus*, like as other Nations alſo have *Deified* thoſe that have firſt given them Laws and religious Rites; as the *Scythians Zamolxis*, and the *Chineſes* their Kings, and in particular their Law-giver *Confuſius*. *Minos* alſo, *Æacus* and *Rhadamanthus*, for their ſingular *Juſtice* while they lived, were by the *Greeks* aſſigned to the Honour of being Judges amongſt the dead in the other World. But of this enough.

CHAP. XVII.

1. *The Third Obſervable, the Mediation of Dæmons.* 2. *This Superſtition glanced at by the Apoſtle in* θρησκεία τῶν ἀγγέλων. *And that Dæmons are the Souls of Men departed, according to* Heſiod. 3. *As alſo according to* Plutarch *and* Maximus Tyrius. 4. *The Author's Inference from this Poſition.*

1. THE third Thing Obſervable is their δαίμονες. By δαίμονες or *Dæmons* I mean their *Dii Medioxumi*, *i. e.* middle Gods, or rather *thoſe Spirits that were Mediators* (as I may ſo call them) betwixt the *Supreme Deities* and *Men*. According to this Senſe is that of *Plato* in his *Sympoſion*, Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ δαιμονίων πᾶσα ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους· i. e. *God intermingles not himſelf with Man, but all the Converſe and Conference betwixt the Gods and Men is performed by Dæmons.* And the ſame Philoſopher ſays plainly and expreſly, That theſe δαίμονες receive the Prayers and Oblations that Men make, and preſent them to the Gods, and bring back from them Rewards and Injunctions which they communicate ſome way or other to Men. But this is not *Plato*'s Opinion alone, but of moſt of the ancient Philoſophers that would venture to ſay any thing at all in Religion;

gion; as of *Zoroaſter*, *Thales*, *Pythagoras*, *Celſus*, *Plutarch*, *Apuleius*, and who not? Nay this conceit is ſo natural, that it is found among the rude *Americans*, who profeſs that their *Zemes* are no other than *Mediators* and Meſſengers from the great God that is Eternal and Inviſible, as *Peter Martyr* relates in his firſt Decad, lib. 9. concerning the Inhabitants of *Hiſpaniola*.

2. This Opinion of the Heathen ſeems to have been glanced at by the Apoſtle, Coloſſ. 2. 18. ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, as *Grotius* alſo obſerveth upon the Place. Nor does the difference of the words ἄγγελος and δαίμων make any difference in the thing, the Greek word δαίμων being the ſame with ἄγγελος, as *Philo* has noted; and either of them is competible to the *Soul out of the Body*, as the ſame Author alſo acknowledgeth. But δαίμων ſignifies alſo *the Soul in the Body*, according to *Xenocrates* in *Ariſtotle*, ὁμοίως ὃ καὶ εὐδαίμονα ἔφη εἶναι ὁ δαίμων ἢ εὐδαίμων, καθάπερ ὁ Ξενοκράτης φησὶν, εὐδαίμονα εἶναι τὸν τοῦ ψυχοῦ ἔχοντα εὐδαίμων. ταύτην γὰρ ἑκάστῳ εἶναι δαίμονα· i. e. *In like manner that he is* Εὐδαίμων (i. e. happy) *who has a good* δαίμων *or* Genius, *as* Xenocrates *ſays, that he is happy or has a good* Genius *that has a good Soul. For the Soul is every Man's Dæmon or Genius.* But the more proper Senſe, and that which we mean in this place, is that of *Philo*: To whom we may add the ſuffrage of *Heſiod*, out of *Plutarch*: αἱ δ' ἀπηλλαγμέναι γενέσεως ψυχαὶ καὶ χολάζεσθαι τὸ λοιπὸν ἀπὸ σώματος, δαίμονες εἰσιν ἀνθρώπων ἐπιμελεῖς, καθ' Ἡσίοδον· i. e. *But the Souls that have quit themſelves from* Generation, *and are for the future free from the Incumbrances of the Body, become* Dæmons, *careful Inſpectors over Mankind, according to* Heſiod. From whence haply δαίμων may be from δαίω *divido*, it ſignifying the very ſame that *Anima ſeparata*.

3. And *Plutarch* himſelf ſubſcribes to *Heſiod's* Opinion, That Souls freed from their Bodies become *Dæmons* or *Genii*, and that they go up and down the Earth as being Obſervers and Rewarders of the actions of Men; and that though they be not Actors themſelves, yet they are abettors and encouragers of them that Act; as old Men that have left off the more youthful Sports, love to ſet the younger ſort to their Games and Exerciſes, themſelves in the mean time looking on. So *Plutarch* in his *De Genio Socratis* and *Maximus Tyrius* endeavour at large to prove, that the δαίμονες or *Genii* are nought but the Souls of Men departed, who are occupied much-what in ſuch Employments as they were in the Fleſh.

4. From whence it will follow that good Men that were full of *Humanity* and *Love* to Mankind, will prove good *Genii*: and by how much their Love is greater and their Spirits more free and univerſal, that they will have a more general Inſpection, or at leaſt they will be more fit for it; were they but armed with ſufficient Power and Authority from above anſwerable to that noble and tender affection they bear to Man: And in that themſelves have been in the Fleſh, and taſted what belongs to our Condition, they will be the more kindly *Mediators* and *Negotiators* in our Affairs. So reaſonable is this Opinion of the Pagans concerning the Interceſſions of the *Genii*; but their Worſhipping of them is no leſs raſh, they having no ſufficient Warrant for ſo foul a Superſtition.

CHAP. XVIII.

1. *The Fourth and laſt thing to be noted, namely their* Heroes, *who were thought to be either begot of ſome God, or born of ſome Goddeſs: The latter whereof is ridiculous, if not impoſſible.* 2. *The former not at all incredible.* 3. Franciſcus Picus *his Opinion of the* Heroes (*feigned ſo by the Poets*) *as begot of the Gods: That they were really begotten of ſome impure* Dæmons, *with* Joſephus *his ſuffrage to the ſame purpoſe.* 4. *The poſſibility of the thing further illuſtrated from the impregnation of Mares merely by the Wind, aſſerted by ſeveral Authors.* 5. *The Application of the Hiſtory, and a further Confirmation out of Dr.* Harvey. 6. *Examples of Men famed for this kind of miraculous Birth of the* Heroes, *on this ſide the* tempus μυθικὸν or Ἡρωϊκόν.

1. THE fourth and laſt Thing I would propound to your view is their *Heroes*, which are δαίμονες alſo, that is, the Souls of Men departed this Life: but there was ſomething ſpecial in their *Birth*, in that they were conceived to be born of ſome Goddeſs impregnated by a Man, or ſome Woman impregnated by ſome

God. From whence *Plato* would give the reaſon of the name Ἥρως, as if it were from Ἔρως, *Love*, becauſe the *Heroes* were begot by ſome God or Goddeſs falling in love with Mortals. Such was the Birth of *Æneas*, as Antiquity has conceited, who was begot on *Venus* by *Anchiſes*, and of *Achilles* the Son of *Thetis* by *Peleus*. But that *Goddeſſes*, that is, Spirits ſuſtaining the Perſon of Women, ſhould bring forth Children; though there be pretended true Stories of ſuch things, and that it may be it is not impoſſible, yet it ſeems to me very incredible.

2. But that the *Genii* or Spirits which Antiquity called Gods, might impregnate Women ſo, that they might bring forth Children without the help of a Man, ſeems not to me to be at all incredible; and moſt of your *Heroes* have been reported to be ſuch, the greater number of the moſt famous of them being certain By-blows of *Jupiter* upon ſeveral Women he fell in Love with. For he is ſaid to beget *Hercules* upon *Alcmena*, *Pelaſgus* of *Niobe*, *Sarpedon* of *Laodamia*, *Dardanus* of *Electra*, *Amphion* of *Antiope*, *Minos* and *Rhadamanthus* of *Europa*, of *Leda Caſtor* and *Pollux*, and *Perſeus* of *Danaë*. His four laſt Adulteries are handſomely comprized in a Diſtich by the Epigrammatiſt, with the faſhion or fraud he uſed in his Aſſaults upon thoſe Women.

Ζεὺς κύκνος, ταῦρος, σάτυρος, χρυσὸς, δι ἔρωτα
Λήδης, Εὐρώπης, Ἀντιόπης, Δανάης.

3. Which I could not forbear to rehearſe, the firſt Transformation there named, viz. of *Jupiter*'s becoming a *Swan* (when he had to do with *Leda*) putting me in mind of *Ludovicus* the Familiar of that Witch whoſe Story *Franciſcus Picus* ſo fully proſecutes, whom ſhe confeſſed to have to do with her, though in the reſt of his parts in the ſhape of a Man, yet with Feet faſhioned like a Gooſe. But the main thing obſervable in that Dialogue is *Picus* his ingenious Conjecture concerning theſe ſuppoſed Fables of the Poets, as ſome would have them. But he conceives there may be a conſiderable Truth in them as concerning the *Generation* of the *Heroes*, and that in rude Antiquity, when the Dominion of the Devil was more free, and Mankind more fooliſh and ignorant, there were really and frequently ſuch Congreſſes or venereous Conjunctions of unclean Spirits with Women, according to that practice which to this day is confeſſed by Witches, eſpecially in their Meetings and jovial Revellings in the Night at that Solemnity which they call our *Lady's Play*, the Ancients called it *Ludum Dianæ* or *Ludum Herodiadis*; where the *Witches*, as themſelves confeſs, do eat and drink and dance, and do that with theſe impure Spirits which Modeſty would forbid to name. Which dalliance had ſometime ſuch real effect with them of ancient Times, that the Women, as *Picus* would have it, were impregnated by the *Dæmones* or *Genii*, the deemed Gods of the Heathens. From whence came *Famous* Men, that were not only reputed but really ſprung *ex ſtirpe Deorum*, according to their Opinions they had of the Gods. *Joſephus* a ſober Writer acknowledges the Birth of the Giants of old to be after this manner, to whom he aſcribes all the Impiety and Injuſtice that had crept into the World before *Noah*'s Flood. * πολλοὶ γὰρ ἄγγελοι Θεοῦ γυναιξὶ συμμιγέντες, ὑβρεις ἐγέννησαν παῖδας, ἐπὶ παντὸς ὑφορίας καλῶ, διὰ τὸ ὅτι τῇ δωμάμει πεποίθησαν, as he writes in his firſt Book of *Jewiſh Antiquities*.

* *Many Angels of God having to do with Women, begot inſolent and injurious Children, and deſpiſers of all goodneſs, by reaſon of their Confidence in their own Strength.* Lib. 3.

4. And though this may ſeem incredible to others, yet ſtranger matters have been aſſerted concerning the Conception of Females without the help of a Male in the perfecteſt kind of living Creatures: As that which *Virgil* affirms in his *Georgicks* concerning ſome metal'd *Mares* that have conceiv'd of the Wind.

Ore omnes verſæ in Zephyrum ſtant rupibus altis,
Exceptántque leves auras; & ſæpe ſine ullis
Conjugiis, vento gravidæ (mirabile dictu!)
Saxa per & ſcopulos fugiunt——

All ſtanding on high Crags with turned Face
To gentle Zephyr, *the light Air they draw;*
And oft (O Wonder!) without Venus *Law,*
Quick with the Wind o're Hills and Rocks they trace.

Which *Silius Italicus* expreſſes alſo very livelily of the Spaniſh *Gennets* of his Country;

Et Venerem occultam genitali concipit aurâ.

Which that you may not ſuſpect to be only the Levity and Credulity of Poets to report ſuch things, I can inform you that S. *Auſtin* and *Solinus* the Hiſtorian write the ſame of a race of Horſes in *Cappadocia*. Nay, which is more to the purpoſe, *Columella* and *Varro*, Men expert in rural Affairs, aſſert this matter for a moſt certain and known Truth.

5. Wherefore if the free Air by the advancing of the Pleaſure of the Spirits of theſe Animals, or actuating them by a volatil Salt, will fill them ſo full of Life and Joy, that it will make their Wombs bloſſom, as I may ſo ſay, and after bring forth Fruit; why may not an airy Spirit transforming himſelf into the ſhape of a Man, ſupply his place effectually, he being able, as Witches have confeſſed, to raiſe as high Pleaſure and indeed higher than any Man can do; and ſo to looſen the Body into a Transmiſſion of ſuch Principles and Particles as will prove in their conflux in the Womb vital and prolifical? Which may be the eaſilier admitted, if we conſider that the Seed of the Male gives neither Matter nor Form to the *Fœtus* it ſelf, as Dr. *Harvey* expreſſes it. So that the Pagan Gods, when they would have to do with Women, needed no ſuch *ambages* as ordinarily Men imagine, *viz.* firſt to play the *Succubi*, and then the *Incubi*, that is, firſt to receive the Seed of Man, having transformed themſelves into the ſhape of a Woman, and then to transfuſe the Seed into the Womb of a Woman, after they had changed themſelves into the form of a Man. For it is not the Matter of the Seed, but a grateful Contact or Motion fermenting or ſpiriting the place of Conception, that make the Female fruitful. So great a probability is there, that there is ſome Truth in that Fame concerning the *birth* of the ancient *Heroes*, though their time by reaſon of the uncertainty of the Story is called * χρόνος μυθικὸς as well as * Ἡρωϊκὸς by Hiſtorians.

* *The fabulous time.*
* *Heroical.*

6. But there is ſo ſtrong a Suſpicion in the Minds of Men that there are ſuch Events in the World, that they venture upon ſome Examples within the compaſs of more approved Hiſtory, as *Alexander* and *Scipio*, whom many conceited to be the Sons of *Jupiter*. And *Diogenes Laertius* tells a formal Story of *Perictione Plato*'s Mother being impregnated by *Apollo*, which he confirms by the Authority of three ſeveral Writers, *Speuſippus*, *Clearchus* and *Anaxilides*.

CHAP. XIX.

1. *That out of the Principles we have laid down, and the Hiſtory of the Religions of the Nations we have produced, it is eaſie to give a reaſonable account of all Matters concerning our Saviour from his Birth to his viſible return to Judgment.* 2. *That Chriſtianity is the Sum and Perfection of whatever things were laudable or paſſable in any Religion that has been in the World.* 3. *The Aſſertion made good by the enumeration of certain Particulars.* 4. *That our Religion ſeems to be more chiefly directed to the Nations than the Jews themſelves.* 5. *An enumeration of the main Heads in the Hiſtory of Chriſt, that he intends to give an account of.*

1. I Have now omitted nothing of conſiderable moment to our preſent Purpoſe, having laid down by way of Preparation ſuch Grounds, as will inable us to give a ſolid account of whatſoever occurs in the *Hiſtory of Chriſt*, whatſoever happened to him, was done or is to be done by him, from his *Birth* to his *viſible return to Judgment*. For beſides that there are no *Effects ſo miraculous* there recorded, as to exceed the efficacy of thoſe *Inviſible Powers* which we have demonſtrated to be in the World; ſo the *Reaſonableneſs* of every thing will be eaſily illuſtrated by what we have diſcovered concerning the *Nature and End of Chriſtianity*, which is to advance the *Divine Life* upon Earth, and to bring the Partakers thereof to eternal Happineſs; and in the mean time to redeem the World out of the Dominion and Tyranny of the *Devil*, and to bring in the Worſhip of *Chriſt* as the lawful Owner of all Soveraignty in Heaven and in Earth: And that not by external Force and Violence, but by the wonderful Wiſdom of God diſcoverable in the Goſpel; there being ſuch winning Com-

pliances and Condeſcenſions to the Faculties of Man, and ſo powerful Endearments upon his Affections, that at the firſt hearing it is able to carry away the ingenuous Captive into obedience to it, with joy in their Hearts and tears in their Eyes, their whole Man melting into an eaſie pliableneſs to this new gracious Law in the ſenſe of ſo great Joy, Love and Sorrow: beſides their being ſurprized with a juſt Slighting or Indignation againſt the Religions they were formerly ingaged in, for either their beggarly Elements or abominable Sacrifices and Ceremonies.

2. For whatſoever is defective in any, Chriſt makes a full ſupply; and where their Rites are execrable and deteſtable, he treads quite contrary there to both the foul *obſcenities* and bloody *cruelties* of Satan. But what *Propenſions* in Mankind were more warrantably natural, he gratifies them in a truer and higher manner than ever they were yet in the World. So that of a very truth *Chriſtianity* is not only the Compleatment and Perfection of *Judaiſm*, but alſo of univerſal *Paganiſm*; the Sum or Subſtance of whatever was conſiderable in any Religion being comprehended in the Goſpel of Chriſt, which was reſerved to the laſt Periods of time as an ἀνακεφαλαίωσις or ſumming up
Epheſ. 1. 10. of all that went before, as the Apoſtle ſpeaks in his Epiſtle to the *Epheſians*, *That in the diſpenſation of the fulneſs of times he might ſum up all together in Chriſt, whether things in Heaven or things in Earth.*

3. For as for *things in Heaven*, whether it be the Objects of the Worſhips of the Heathen, namely their ἀποθεωθέντες, Men canoniz'd for Gods and their *Heroes*, or the Truſt they had in their *Dii Medioxumi*, in the Mediation and Interceſſion of their *Dæmons*, or whatſoever obſcure hopes they had of enjoying the Life of the Gods themſelves in Heaven after the diſſolution of the Body; all theſe things are more compendiouſly, and yet more truly, plainly and warrantably, comprehended in Chriſt. As alſo the *Things in Earth*, as the Jewiſh Sacrifices and the Pagans Καθάρματα, ſo many and ſo curious Ceremonies of Expiation and Purification, they are all more fitly and more effectually contained in the Sacrament of Baptiſm, and in the celebration of the Death of our Saviour, than in any of the Rites of the Nations.

4. And truly all things are ſo ſhrewdly levelled at the Religion of the Heathens in the Tranſactions of Chriſt and Matters belonging to him, that he may rather ſeem to be meant for them than the Jews themſelves, though they had the firſt refuſal of him; ſo that the Counſel of God is made evident as well in the Contrivance as the Effect thereof. And this may ſerve for a general Hint concerning the *Nature* and *Compoſure* of *Chriſtianity*.

5. But we ſhall not content our ſelves therewith, but deſcend to a more particular Account, applying the Grounds which we have laid down to all the conſiderable Matters contained in the Hiſtory of Chriſt; which we ſhall refer to theſe Heads: *His Birth*; *His Life*; *His Crucifixion*; *His Reſurrection*; *His Aſcenſion*; Ἀποθέωσις' *Interceſſion*; *Principality over Men and Angels*; *His Miſſion of the Holy Ghoſt upon the Apoſtles*; *The Succeſs of all this in changing of the Affairs of the World, and ruining of the Kingdom of the Devil*; *his viſible returning again to Judgment to take vengeance of the Wicked, and to compleat Redemption to the faithful, crowning all their Labours and Sufferings with Glory and Immortality, and re-eſtabliſhing of them in thoſe Paradiſiacal Joys which they had forfeited and fallen from by the Envy and Subtilty of the Devil.* Of all theſe we ſhall ſpeak with what Brevity we can.

BOOK

BOOK IV.

CHAP. I.

1. *That* Christ's being born of a Virgin *is no* Impossible *thing.* 2. *And not only so, but also* Reasonable *in reference to the* Heroes *of the Pagans.* 3. *And that this outward Birth might be an Emblem of his Eternal Sonship.* 4. *Thirdly in relation to the Sanctity of his own Person, and for the recommendation of Continence and Chastity to the World.* 5. *And lastly for the Completion of certain Prophesies in the Scriptures that pointed at the Messias.*

1. COncerning *the Birth of Christ*, or whatsoever else happened miraculously to him, or was done by him, I conceive I shall give a sufficient Account, if I shew not only their *Possibility*, but their *Reasonableness*. And it is not at all *Impossible* that a *Virgin* should bring forth a Son, if we understand the meaning of that Term aright, which signifies a Woman that never had any thing to do with a Man. For it implies no Contradiction for her to conceive from some other hidden Cause, and therefore at least the omnipotent Power of God can bring it to pass. For whether is it easier to create all things of nothing, to make Plants and Animals to spring out of the Earth without the help of either Male or Female, or to prepare the Womb of a Woman so, as to make her conceive without the help of a Man? Wherefore to deny the *Possibility* thereof is to deny the Existence of God in the World.

2. But it is not only *Possible*, but *Reasonble*. For besides that in general it is fit that so extraordinary a Person as our Saviour, in his coming into the World should be accompanied with miraculous Indications of his Eminencie, there is a peculiar accommodation in this of his being conceived by a supernatural Power to those either true stories or strong Suspicions of the Pagans, who did so easily believe that their famous Heroes, whose Memory continued so long with them, and was so sacred, that they did divine Honours to them, were not sprung of mortal Race, but were *ex stirpe Deorum*, as you have already heard; which is in a most true and eminent Manner accomplished in the Birth of our Saviour.

3 Again, Christ considered out of the Body, he being not a mere humane Soul, but being truly, livingly, and really united with the Λόγος, is by Union the Eternal Son of God. Now that being to come to pass which S. *John* speaks of in the beginning of his Gospel, ὁ Λόγος σὰρξ ἐγένετο, *The Word was made Flesh*; he that was to be born of *Mary* (the Spouse of *Joseph*) he being, I say, the true and genuine Son of God, begotten of the Father from all Eternity, when he was to be born here into the World in time; who was so fit to be entitled to his Procreation as he that was the Author of his eternal Generation? and therefore he was to be born of a *Virgin*, and to be conceived by a supernatural Way, that his visible Humanity as well as his inward Divinity might have a just Occasion of being called *the Son of God*, and that the one might be the Emblem as it were of the other.

4. Thirdly, you have seen how full of abominable Obscenity and Uncleanness the Superstition of the Heathen was; to say nothing of the Carnality and Uxoriousness of the Jews, and of that Impurity which by almost all Nations (unless where Superstition has emboldened them to Beastliness) is confessed to be in the Acts of Venery; they commonly concealing those Parts which Nature ordained for such Uses from the Eyes of Men, as being ashamed to acknowledge themselves subject to so low a kind of Sense. It was therefore unfit that Christ should be born according to that common way of Generation, that he might give no Encouragement to that which Men are so madly set upon, notwithstanding that Bridle of Shame that Nature would curb them in by; especially himself coming into the World to be the highest Pattern of Purity that can be exhibited to Mankind: for which Reason he also abstained from *Marriage*, and commended the *Virgin Life*; which he might do with better Reason than any, he being a more certain Pledge of those Holy, Heavenly and Eternal Joys, than ever was yet manifested to the World. Wherefore partly in Opposition to the Uncleanness

of

of Paganiſm, and partly for an Invitation to his Followers to ſet a due Price upon Continence and Chaſtity as great helps to the purifying of the Soul, and the making of her reliſh thoſe Delights which are truly Divine, himſelf did not vouchſafe to take our Fleſh upon him in that way which is accompanied with the Perception of groſs carnal Pleaſures; nor when he had taken our Fleſh, to reap the Joys thereof, no not ſo much as upon thoſe allowable Terms of Marriage; he coming into the World on purpoſe to ſlight and ſlur that which is of the greateſt Eſteem and ſweeteſt Reliſh with the Natural Man.

5. Fourthly and laſtly, *the being born of a Virgin* being one of the Notes of the *Meſſias*, as the very firſt Propheſie of him in the more proper and emphatical Senſe thereof ſeems to imply, That *the ſeed of the Woman* (in Oppoſition or Excluſion of the Man's Seed) *ſhould break the Serpent's Head*, as alſo that more plain Alluſion and lively Type in the Prophet *Iſaiah* of *a Virgin conceiving a Son* whoſe Name was *Immanuel*, does exquiſitely prefigure; This, I ſay, adds alſo to the congruity of this Miracle of Chriſt's Conception in the Womb of a Virgin. All which things put together are more than enough to ſufflaminate thoſe blaſphemous Suſpicions of witleſs and ungodly Men, and to convince them that it was not the colouring of ſome caſual Miſcarriage in the Mother of Chriſt, that he was ſaid to be *begotten of the Holy Ghoſt*; but that it was ſo indeed, and ſo determined by the Wiſdom and Counſel of God. The greateſt Reaſon whereof was (as I conceive) the Sanctity of our Saviour's Soul, and his purpoſe of Diſcountenancing of the Pleaſures and Pollutions of the Fleſh, and the drawing of Mens Minds to the Study of *Purity*, a very conſiderable Branch of the *Divine Life* which he came to raiſe in the World.

CHAP. II.

1. *That as the* Virginity *of Chriſt's Mother recommended* Purity, *ſo her* Meanneſs *recommends* Humility *to the World; as alſo other Circumſtances of Chriſt's Birth.* 2. *Of the Salutation of the Angel* Gabriel, *and of the* Magi. 3. *That the Hiſtory of their Viſit helps on alſo Belief, and that it is not Reaſon but Sottiſhneſs that excepts againſt the Miniſtry of Angels.* 4. *His Deſign of continuing a Parallel betwixt the Life of* Chriſt *and of* Apollonius Tyaneus. 5. *The Pedigree and Birth of* Apollonius, *how ranck they ſmell of the* Animal Life. 6. *The Song of the Angels and the Dance of the muſical Swans at* Apollonius's *Birth compared.*

1. NOW as his being *born of a Virgin* is a recommendation of *Purity*, ſo his being Born of ſo *mean* a Virgin as the Spouſe of a Carpenter is a recommendation of *Humility*. For it is obſervable that Chriſt on ſet purpoſe vilified and ſlighted that which is moſt eſteemed and moſt dear to the *Animal Life*, and ſuch are all thoſe Things that make for our Honour and Reputation amongſt Men; And *Nobleneſs of Parentage* is not one of the meaneſt of them. Other Circumſtances of his Birth tend alſo to the ſame Scope; for no ſooner came he into the World, but he practiſed that which he after taught others, he *took the meaneſt Place in the Inn:* and though he were Heir of all things, and the deſigned Soveraign of Angels and Men; yet he was ſhouldered out from amongſt them, and was fain to take his Lodgings in the Stable amongſt the brute Beaſts. But in this low Condition while he is taken no notice of by ſupercilious Mortals, yet the *Angels* celebrate his Nativity with an Heavenly Carol, imparting the good News of his Birth not to the *Wiſe* or *Noble* of this World, not to the *learned Rabbies* or *Rulers* of the People, but to Men of a *lowly* and *innocent* Profeſſion, to *Shepherds* attending their Flocks by Night. All which Circumſtances of his Birth you ſee how reaſonable, how ſignificant and decorous they are.

2. Nor is that *Salutation* of the Angel *Gabriel* concerning it, and his Prediction to *Mary*, an uſeleſs and idle Complement: but it was requiſite that what was to happen to her ſhould be foretold her, that the modeſt Virgin might not be abaſh'd to ſee her Womb ſwell, ſhe not knowing the Cauſe of it. The ſame may be ſaid alſo of the journey of the *Magi*, that it is not a thing vainly inſerted into the Hiſtory to make a Show, but that the Fame of the Jews Expectation of their *Meſſias* about that time being ſpread all over the Eaſt, theſe *Genethliaci* that lov'd to buſie themſelves about Nativities and ſtrange Events

Events in the World, amidſt their viewing the Conſtellations, diſcovering a New Star as it ſeem'd to them, and obſerving its Motion, were led to the very Place were the young King of the Jews lay, where they worſhipped him, not as the Son of God, but as one that they expected would be a mighty ſecular Prince; and therefore to engage him to favour themſelves and their Country, they did unto him this timely Homage.

3. But though they intended no more than thus, yet it being ſo famous an Accident, could not but further the Faith of thoſe that were to be called in to the belief of the Goſpel. Beſides that, it was a preluſion to and prefiguration of the Forwardneſs of the Gentiles above the Jews to receive Chriſt as their Soveraign and Redeemer, as alſo a prelibation of that Glory that ſhould at laſt accrew to Chriſt for the great Debaſement of himſelf and unparallel'd Humiliation. So that nothing can make the Circumſtances of the Hiſtory of his Birth incredible, unleſs it be the mention of *the Miniſtry of Angels* in it, which none can cavil at but ſuch as believe no Angels at all, neither good nor bad: nor can any be of this Unbelief, but ſuch as prefer the ſottiſh Suggeſtions of their own dull Temper before the perpetual Teſtimonies of all Ages and all Nations of the World; who have ever and anon had new Inſtances of Apparitions and Communications with evil Spirits, and freſh Occaſions of executing the Laws they had made againſt Witches and wicked Magicians.

4. I ſhould now paſs to the ſecond Head I propounded, could I abſtain from touching a little upon the Circumſtances of the Birth of that famous Corrival of our Saviour, *Apollonius Tyaneus*; whoſe Story writ by *Philoſtratus*, though I look upon it as a mixt Buſineſs partly true and partly falſe, yet, be it what it will be, ſeeing it is intended for the higheſt Example of Perfection, and that the Heathens did equalize him with *Chriſt*, you ſhall ſee how rank his whole Hiſtory ſmells of *the Animal Life*, and how hard a thing it is either in Actions or Writings to counterfeit that which is truly *Holy* and *Divine*. For which end I ſhall make a brief Paralleliſm of the Hiſtories of them both in the chief Matters of either, that the *Gravity and Divinity of the one*, and the *Ridiculouſneſs and the Carnality of the other* may the better be diſcerned.

5. As in this very firſt Point is plain and manifeſt, which is diſpatched in a Word. For in that *Philoſtratus* writes how *Apollonius* was of an ancient and illuſtrious Pedigree, of rich Parents, and deſcended from the Founders of the City *Tyana*, where he was born, is not this that which is as ſweet as honey to the *Natural* Man, and ſuch as an *Holy* and *Divine* Soul would ſet no eſteem upon? Like to this is his Mother's being waited upon by her Maidens into a Meadow, being directed thereto by a Viſion, where while her Servants were ſtraying up and down making of Poſies and Chaplets of Flowers, (O what fine ſoft pompous doings are here!) and her ſelf diſporting her ſelf in the Graſs, ſhe at laſt falls into a Slumber, the Swans in the mean time ranging themſelves in a Row round about her, dancing and clapping their Wings, and ſinging with ſuch ſhrill and ſweet Accents that they filled the neighbouring Places with their pleaſant Melody, they being as it were inſpired and tranſported with Joy by the gentle Breathings of the freſh and cool *Zephyrus*; whereupon the Lady awaking is inſtantly delivered of a fair Child, who, after his Father's Name, was called *Apollonius*.

6. The amenity of the Story how grateful and agreeable it is to Fleſh and Blood! But how ridiculous is that Dance and Roundelay of the muſical *Swans* compared with that heavenly Melody of the holy *Angels* at the Nativity of Chriſt! For that, if it could be true, is but a ludicrous Prodigy and Preſignification that *Apollonius* would prove a very odd Fellow, and of an extraordinary Strein, and ſerves only for the Magnifying of his Perſon. But this is a grave and weighty Indication of the Goodneſs of God and the Love of his holy Angels to Men, and a Prediction of that Peace and Grace which ſhould be adminiſtred unto them through Jeſus Chriſt that was then born. *Behold*, ſaid the chief Angel whoſe glorious Preſence ſurrounded the Shepherds with Light, *Behold*, ſaid he, *I bring you good Tidings of great Joy which ſhall be unto all People; For unto you is born this Day a Saviour, which is Chriſt the Lord:* whereupon there was ſuddenly with this Angel a multitude of the heavenly Hoſt praiſing God and ſaying, *Glory to God in the higheſt, and on Earth Peace, good Will towards Men.*

CHAP.

CHAP. III.

1. *That whatever miraculouſly either happened to, or was done by our Saviour till his Paſſion, cannot ſeem impoſſible to him that holds there is a God and Miniſtration of Angels.* 2. *Of the Deſcending of the Holy Ghoſt, and the Voice from Heaven at his Baptiſm.* 3. *Why Chriſt expoſed himſelf to all manner of Hardſhip and Temptations.* 4. *And particularly why he was tempted of the Devil, with an Anſwer to an Objection touching the Devil's Boldneſs in daring to tempt the Son of God.* 5. *How he could be ſaid to ſhew him all the Kingdoms of the Earth.* 6. *The Reaſon of his Fourty Days Faſt.* 7. *And of his Tranſfiguration upon the Mount. The three firſt Reaſons.* 8. *The Meaning of* Moſes *and* Elias *their receding, and* Chriſt's *being left alone.* 9. *The laſt Reaſon of his Tranſfiguration, That it was for the Confirmation of his Reſurrection and the Immortality of the Soul.* 10. *Teſtimonies from Heaven of the Eminency of Chriſt's Perſon.*

1. WE have done with *the Birth of Chriſt*, we proceed now to his *Life*: wherein we ſhall conſider only thoſe things that extraordinarily happened to him, or were miraculouſly done by him, till the time of his *Paſſion*; wherein nothing will be found *impoſſible* to them that acknowledge *the Exiſtence of God, the active Malice of Devils*, and the *Miniſtry of Angels*. But that which I intend mainly to inſinuate is, the Comelineſs and Suitableneſs of all things to ſo *Holy* and *Divine* a Perſon; which that it may the better appear, I ſhall after ſhew the Difference of this true Example of ſolid Perfection, Chriſt, and that falſe Pattern of feigned Holineſs in that Impoſtour *Appollonius*, whom the later Heathen did ſo highly adore.

2. The chief things that happened in an extraordinary way to Chriſt before his Paſſion are theſe Three. 1. *The deſcending of the Holy Ghoſt upon him in the Shape of a Dove* at his being baptized, and the *Emiſſion of a Voice from Heaven*, ſaying, *This is my beloved Son in whom I am well pleaſed.* 2. *The Temptation of the Devil* upon his Faſting. And 3. *His Tranſfiguration* upon the Mount.

Concerning the Firſt, there is great Reaſon for that Miracle. For God having a Deſign to ſet on foot the *Divine Life* in the World by his Son *Jeſus Chriſt*, Why ſhould he not countenance the Beginning of his Miniſtry by ſome notable Sign, by which Men might take Notice that he was the *Meſſias*, ſent of God? And *John* the *Baptiſt* confeſſes himſelf aſſur'd thereof by this Indication. And being there was to be ſome extraordinary Appearance, What could be more fit than this of a *Dove*, a known Emblem of Meekneſs and Innocency, inſeparable Branches of the *Divine Life* and Spirit? And at what better time, than when *Jeſus* gave ſo great a Specimen of his Meekneſs and Humility, as to condeſcend to be waſh'd, as if he had been polluted, when he was more pure than Light or Snow; and to be in the Form of a Diſciple to *John*, when he was able to teach him and all the World the Myſteries of God? Which may be noted to the eternal Shame of our conceited Enthuſiaſts, who fancying they have got ſomething extraordinary within, contemn and ſcorn the laudable Inſtitutions of the Church; which is an infallible Argument of their *Pride*, as this of our Saviour's *Humility*. But while he humbled himſelf thus, God did as highly advance him, adding to this ſilent Show, an articulate *Voice from Heaven*, the better to aſſure the By-ſtanders that he was the *Meſſias*, the Son of God.

John 1. v. 32.

3. As for *his being tempted of the Devil*, it has the ſame Meaning that the Hardſhip of his whole Life. For being that the Kingdom of God on Earth, which is the Church, was to overcome the Kingdom of Satan by Suffering; our Saviour Chriſt gives himſelf an Example of all manner of Trials and Troubles, of the moſt tedious Difficulties that could occur; like a wiſe and couragious Commander animating his Soldiers, by his own Willingneſs to ſuffer as deeply as they that he commands. Which *Polyænus* relates to be the Stratagem of *Iphicrates*, who when he ſaw it convenient to draw out his Soldiers in a cold froſty Night to aſſault the Enemy, and obſerved their Averſneſs by Reaſon of the Bitterneſs of the Seaſon, and the Thinneſs of their Clothing, he ſtrait-way clad himſelf more thin than the thin-

neſt

neſt of them, and on his bare Feet trudged from Tent to Tent to ſhew himſelf to his Camp: which did ſo encourage the Soldiers, that they ſet upon the Enterprize without Delay under the Conduct of ſo wiſe and valiant a Commander.

4. And therefore Chriſt in like manner, for the Encouragement of his Followers, went before in all manner of Difficulties, not only in Poverty, in Reproach, and in a conſtant Refuſal of all the Pleaſures, Riches, and Honours of this preſent World, as being to eſtabliſh the Faith of a better; but he was given up alſo to be *tempted* of the Devil, that we may not be diſmay'd by ſuch Encounters, and know how to behave our ſelves when we are engaged in them. For, his being tranſported thus ſecurely in the Air by the Hand of Satan, like ſome innocent Bird in the Talons of a rapacious Hawk, and yet not fainting under it, What can it be but an eminent Effect of his Faith in the living God, which is the very *Root* and inmoſt Original of the *Divine Life*? The ſame may be ſaid of his *miraculous Faſt*; For himſelf in Anſwer to the *Tempter* did profeſs, Man lived not only by Bread, but by Faith in that *Word* that ſuſtaineth all things. That alſo is worth the noting that *Grotius* obſerves upon the place, That this *Threefold Temptation* wherewith the Devil tempted Chriſt is the moſt uſual and moſt prevalent that he aſſaults Mankind withal, viz. **Egeſtas*, *Confidentia Prædeſtinationis*, & *Spes ſplendoris humani*, (eſpecially thoſe that have diſentangled themſelves from the more ſoft and ſenſual Deſires of the Fleſh:) and the Advantage of Chriſt's Temptation is, that we are punctually inſtructed aforehand how we are to oppoſe. Wherefore this Hiſtory of his *Temptation* is very decorous and agreeable to Reaſon. Nor does the Relation of the Devil's aſſaulting of the Son of God make it the leſs credible: for it is moſt likely that he was not ſure yet he was ſuch in that Senſe that we underſtand *the Son of God*; and a Queſtion whether all the Devils be yet convinced that he is what we rightly believe him to be. But for his own Curioſity to try what he was, as well as out of a malicious Deſign to pervert him, if he could, he aſſaulted him after this Manner in the Wilderneſs.

*Poverty, Preſumption of being elected, and Hope of worldly Honor and Preferment.

5. That of *ſhewing him all the Kingdoms of the Earth from an exceeding high Mountain*, ſeems to have ſome Difficulty in it. For if it was only a preſtigious Repreſentation of the Glory of the Kingdoms of the Earth, What needed a Tranſportation of him to the Top of a Mountain, or at leaſt of a Mountain ſo exceeding high? But if it was a real View of them, the higheſt Mountain in the World will not enlarge our Proſpect ſo as to take in one ordinary Kingdom under our Sight. But to this I anſwer, That this cunning Preſtigiator took the Advantage of ſo high a Place to ſet off his Repreſentations the more lively, and to make them the more probable to be true. For the Proſpect ſeeming ſo great to the Eye, and ruder Fancies imagining the Earth a round Flat, this old Juggler might eaſily hope that he might delude the Carpenter's Son with ſo large a Show, and perſwade him that what was ſo great, was all; eſpecially affecting in ſuch a manner his Sight, as that the whole Horizon ſhould ſeem full of the pompous Varieties of the Powers and Principalities of the World.

6. As for the long and ſolemn *Faſt of Chriſt* and his Retirement into Solitude for fourty Days, after Notice was given from Heaven that he was the *Meſſias* the Son of God, this was very ſeemly and convenient to ſharpen the Deſire of the People to receive him when he did return, and to gain more Authority to his Doctrine which he was to teach them, and to inculcate to his Succeſſors, by his Example, how fit it is to ſtarve the *Animal Life*, and quite vanquiſh all the Pleaſures of the Body, before they take upon them to be Inſtructers in *Divine* Matters, which are of eternal Concernment to the Soul. When as now a-Days by how much the more a Man's Skin is full treg'd with Fleſh, Blood, and natural Spirits, and by how much the more eager Appetite he has to the things of the World, by ſo much impatienter he is to get into the Pulpit to exerciſe his Voice and Lungs, and thereby to approve himſelf for a Preferment: Whenas Chriſt would not exerciſe this Office *of preaching the Kingdom of Heaven*, before he had at once deſpiſed all the Riches, Pomp, and Pleaſures of the Earth. And as his *Wiſdom* is diſcovered in undertaking this *ſolemn Abſtinence* and *Retirement*; ſo is alſo his *Humility* in affecting no Innovation therein, but he took up the Example of *Moſes* and *Elias*, who after conferr'd with him in the Mount at his Transfiguration. which is the third and laſt eminent Accident which happen'd to our Saviour before his *Paſſion*, and which is not recited to fill up the Story, but is of very deep and weighty Conſequence.

7. Our Saviour takes unto him *Peter*, *James*, and *John*, three of the Prime of his Apoſtles, to be Spectators and Witneſſes of what they ſhould ſee on the Mount, whi-

ther he carried them, where he was transfigured before them, *his Face ſhining like the Sun, and his Raiment becoming as white as the Light*; where *Moſes* alſo and *Elias* talked with him concerning his Death and glorious Reſurrection. Which Conference was Firſt a great Cordial to animate our Saviour the better to go through his heavy Sufferings; and Secondly a great Satisfaction to as many of the Jews as ſhould be converted to Chriſtianity, that *Moſes* and *Elias*, that is, their Law-giver and the chiefeſt of their Prophets, were Abettors to Chriſt in this new Diſpenſation he was to ſet up in the World; and Thirdly, there was a particular Injunction (even while *Moſes* and *Elias* were preſent with him Face to Face) to hearken and yeild Obedience now to Chriſt as to the beloved Son of God, and to let *Moſes* and *Elias* go, all things being compleated in him. *For a Cloud overſhadowed them, and a Voice came out of the Cloud, ſaying, This is my beloved Son, in whom I am well pleaſed: hear ye him.*

Luke 9. 34.

8. And the very *Viſion* was a Repreſentation of what was to come to paſs: For after this *Moſes* and *Elias* vaniſhed, and his Diſciples, when he had raiſed them up from the Ground, (for they had fallen flat on their Faces out of Fear) lifting up their Eyes, ſaw no Man ſave *Jeſus* only.

9. Fourthly and laſtly, It was a very fit and powerful Inſtance to aſſure Men of *the Immortality of the Soul*, and to beget a more unſhaken Belief of *the Reſurrection of Chriſt* out of the Grave: and therefore Chriſt bad his Diſciples tell no Man of the *Viſion*, but reſerve it till its due Uſe and Time, that is, till Chriſt had riſen from the Dead, to be added as a further Confirmation of that Myſtery of enjoying of *Life* and *Immortality* in a *glorified Body*, againſt that dull Infidelity of Atheiſtical Men that think the Soul of Man cannot act unleſs in the Fleſh.

10. In the Firſt and Laſt of theſe memorable Accidents we rehearſed, there is an eminent Witneſs from Heaven of *the Excellency of Chriſt's Perſon*, to which that nothing remarkable may be omitted, we ſhall add alſo that recorded in *John* 12. where Chriſt praying, *Father, glorifie thy Name*, there came a Voice from Heaven, ſaying, *I have both glorified it, and will glorifie it again.*

CHAP. IV.

1. *What miraculous Accidents in* Apollonius *his Life may ſeem parallel to theſe of Chriſt's. His ſuperſtitious faſting from Fleſh and Abſtinence from Wine out of a Thirſt after the Glory of foretelling Things to come.* 2. Apollonius *a Maſter of Judiciary Aſtrology, and of his ſeven Rings with the Names of the ſeven Planets.* 3. *Miraculous Teſtimonies given to the Eminency of* Apollonius *his Perſon by* Æſculapius *and* Trophonius *how weak and obſcure.* 4. *The* Brachmans *high Encomium of him, with an Acknowledgment done to him by a fawning Lion. The ridiculous Folly of all theſe Teſtimonies.*

1. WE have now gone through the chiefeſt things that happened to Chriſt in an extraordinary Manner before his *Paſſion.* Before we proceed any further, being mindful of our Promiſe, we ſhall give a Glance at what may ſeem parallel in the Life of *Apollonius.* And to the miraculous *Faſt* of Chriſt undergone for ſo ſober Purpoſes, which he was carried to by the Power of the Spirit, I find nothing to be compared in that famous Philoſopher, if he deſerved ſo ſolid a Title, but his continual voluntary Abſtinence from Fleſh and Wine. Which needleſs Superſtition is coloured with as contemptible an End, that is, a vain Affectation of Glory by foretelling of things to come; a Faculty that mightily pleaſes and tickles the natural Man: and the Affectation thereof ſhews the *Levity* and *Pride* of *Apollonius* his Spirit, as alſo of his grand Inſtructers in that Science the *Brachmans* of *India*, who having asked *Damis* if he had any Skill in Divination, and he profeſſing that his Study and Knowledge reached no further than to things uſeful and neceſſary, laughed him to ſcorn.

2. But *Philoſtratus* writes of *Apollonius* as wholly giving himſelf up to the Study of *Divination* and *Judiciary Aſtrology*, and how *Iarchas* the chief of the *Brachmans* gave him ſeven Rings with the Names of the ſeven Planets inſcribed upon them, as alſo

†

that

that *Apollonius* wrote four Books of this Art. Which things are a Demonstration of his gross Ignorance in Nature and Philosophy, and of the corrupt and trifling Temper of his Spirit: and that there was nothing truly divine in him, though the deceived Pagans adored him for a God. For those that descend to such Arts, it is a Sign there is no solid Knowledge in them, much less any supernatural Principle either in them or assisting to them; but that their Predictions are Diabolical, or else that they are mere Whifflers and Jugglers, and have no extraordinary Assistance at all.

3. I shall add but another Parallel and so proceed; and that is the Testimonies concerning *the Eminence of their Persons*, in which there is as great a Difference as of their Persons themselves. The Person of Christ being witnessed to by an audible Voice from Heaven, God affirming thereby to the World that he was his beloved Son, and requiring their Obedience to him; but the Eminency of *Apollonius* being recommended by none but the Ghost of *Æsculapius* and *Trophonius*, whose Den he entred, and (as it became a *Necromancer*) confabulated there a long time with him, as he did also with *Achilles* at his Tomb, who imploy'd him to renew his annual Rites and Honours in *Thessalie*. But this Recommendation of his was not immediate from either, but by their Priests, who being informed, the one by a Dream, the other by some obscure Voice in the Temple (of which there was no Witness but the Priest himself) gave out great Matters of *Apollonius*.

4. We may add also the Testimony of the *Brachmans* those famous Magicians, whom *Apollonius* so much applauding, they return'd his Civility, and concluded among themselves that he was worthy to be honoured as a God, both alive and after Death. Nay we will give him in all to make up the Weight. A certain tame Lion in *Ægypt* seem'd also to acknowledge his Divinity, coming to him as he was sitting in the Temple and crouching under him; who when *Apollonius* told the People that he was that ancient *Ægyptian* King *Amasis* come into a Lion's Body, the Beast began to roar, and lament and weep bitterly, as begging his Succour in so bad a Condition: Which *Apollonius* being sensible of, got the Lion to be sent to *Leontopolis* a City of *Ægypt*, and there to be kept in such sort as was more suitable to his Royal Soul. How obscure, confounded and ridiculous are all these Testimonies of the Eminency of the Person of that subtil Impostor! So mean and empty is all humane Contrivance against the Glory and Soveraignty of Christ the true Son of God.

CHAP. V.

1. *Three general Observables in Christ's Miracles.* 2. *Why he several times charged Silence upon those he wrought his Miracles upon.* 3. *Why Christ was never frustrated in attempting any Miracle.* 4. *The Vanity of the Atheists that impute his Miracles to the Power of Imagination.* 5. *Of the delusive and vanishing Viands of Witches and Magicians.*

1. WE come now to what Jesus *miraculously* did in his Life-time. We may refer the most of his *Miracles* to these four Heads; *His feeding the hungry Multitudes. His healing the Sick. His raising of the Dead*, and *his dispossessing of Devils.* In all which you may observe.

First, That his Wonder-working Power was exercised upon known and familiar Objects, such as often occur amongst Men. For such are *Hunger*, *Sickness*, *Death*, and *Possession of Devils* or *Witchery*; not that I think them both one, but that sundry Persons are possessed that way, and it may be most frequently.

Secondly, That Christ puts forth his Power no where out of any *Levity* or *vain Ostentation*, but as the *Necessities* of Men required it: all his *Miracles* being a perpetual Exercise of Love and Compassion to Mankind. To which we might add also in the Third place, what is likewise general to them all, his Purpose of *glorifying God* by them, and laying Foundations of *Faith* for the People to believe in him, as the true *Messias*.

2. Which Belief yet he would not accelerate too fast, that it might not prevent his Suffering; nor yet accelerate his Suffering too fast, before he had done the due pre-

paratory Works which he had to do. Which made him ſometime to ſeem unwilling to do over publick Miracles, as that at the Wedding of turning Water into Wine; and after he had fed the Multitude, he hid himſelf that they might not make him a King; and ſeveral times when he miraculouſly healed Men with more privacy, he ſtrictly charged them that were thus healed to tell no Man; as well that he might not over-haſtily precipitate Belief in Men, as I have already intimated, as alſo to keep himſelf from the Rage of the Phariſees till the due time of his Suffering was at hand. In the mean while his *Miracles* and *Doctrine* were to diſtill into the minds of Men by degrees, to prepare them for a fuller Belief upon his Reſurrection from the Dead.

3. It would be too voluminous a Buſineſs to rehearſe the Story of every particular *Miracle*, and to deſcant upon it. What we have thus advertiſed in general, is moſt conſiderable and moſt profitable to be noted. Nor need we add any thing to facilitate the Belief of them to thoſe that are not ſuch Infidels as not to believe the Exiſtence of either God or Spirit. For others will very eaſily conceive, that Chriſt being joyn'd with that Eternal Word that healeth all Things, might heal thoſe that are abſent either by his Word, or by the Miniſtry of Angels who were always to attend him. And it is no wonder that Chriſt ſhould never be miſtaken in any Attempt or Preſage, he being ſo livingly united with the Eternal Wiſdom of God, and being of one Will and Spirit with him, not diſturb'd or diſtracted with any Excurſions or Impetuoſities of his own Will.

4. The whiffling Atheiſts impute all to *natural Power of Imagination*, and pleaſe themſelves mightily in the Abuſe of thoſe Paſſages in the Goſpel that ſeem to aſſert that Chriſt was hindred from working of Miracles becauſe of *the Unbelief* of the Peo-
Mark 6. 5, 6. ple, as it is ſaid in the Goſpel of S. *Mark*, that *he could do no mighty Works, becauſe of their Unbelief.* But it was not a *natural* but *moral* Impoſſibility; he could not induce his Mind thereto, he being provoked to ſo juſt Indignation againſt his own Country that deſpiſed him. But ſay in good Sadneſs, poor blind and baffled Souls, How can *the natural Strength of Imagination* heal the *abſent*? to ſay nothing of the *preſent* Sick of ordinary Diſeaſes, ſuch as the Leproſy, Palſy and Dropſy; who ever cur'd thoſe by mere Imagination? How then ſhall Imagination recover Sight even to them that were born Blind? How ſhall it raiſe the Dead in whom there is no Imagination at all? as in *Jairus* his Daughter, and *Lazarus* who had lien four Days in the Grave. Can *Phanſy* feed five thouſand Men with five Loaves and two Fiſhes? Or four thouſand beſides Women and Children with ſeven Loaves and a few little Fiſhes, being almoſt hunger-ſtarv'd by three Days Receſs into the Wilderneſs?

5. Which things though not ſo ſubſtantially performed, are notwithſtanding in ſome Meaſure imitated by Witches and Magicians, I mean in their Junketings; whoſe Viands are obſerved to afford ſo little Satisfaction to Nature, that they leave oftentimes the Partakers of them as weak and faint almoſt as if they had eaten nothing (as *Bodinus* relates of the Magical Entertainments of that Nobleman of *Aſpremont*, whoſe Gueſts by that time they had rid a little ſpace from his Houſe were ready to faint and fall down both Horſe and Man for hunger;) and alſo to be of ſuch a fugitive Conſiſtence, that they ordinarily vaniſhed at the taking away of the Cloth: whenas in both theſe Miracles of Chriſt many Baskets full of the Fragments were reſerved.

CHAP.

CHAP. VI.

1. *Of Christ's dispossessing of Devils.* 2. *An Account of there being more* Dæmoniacks *than ordinary in our Saviour's Time. As first from a possible want of care or skill, how to order their Mad-men or Lunaticks.* 3. *The second from the power of the Devil being greater before the coming of Christ than after.* 4. *That not only Excommunication but Apostasy from Christ may subject a Man to the Tyranny of Satan, as may seem to have fallen out in several of the more desperate Sects of this Age.* 5. *An Enumeration of sundry* Dæmoniacal *Symptoms amongst them.* 6. *More of the same Nature.* 7. *Their profane and antick Imitations of the most solemn Passages in the History of Christ.* 8. *A further Solution of the present Difficulties from the premised Considerations.* 9. *A third and fourth Answer from the Fame of their Cure and the Conflux of these* Dæmoniacks *into one Country.* 10. *A fifth from the Ambiguity of the word* Δαιμονιζόμενοι. 11. *The sixth and last Answer, That it is not at all absurd to admit there was a greater number of real* Dæmoniacks *in Christ's time than at other times, from the useful End of their then abounding.*

1. AS for our Saviour's *dispossessing* or *ejecting of Devils out of Men*; as his *raising of the Dead* was a Pledge and Prefiguration of that Power he professed was given him of Crowning them that believed on him with *Life and Immortality* at the last Day, so was this a very proper Prelude to that utter Overthrow he was to give the Kingdom of Satan, he being to dispossess him of all Places at last. There's nothing can seem harsh to them that believe there are Spirits (and none but sensual, prophane and foolish Men will misbelieve such things) there is nothing, I say, can seem harsh in this kind of *Miracle*, unless it be the Multitude of Persons then possessed, or the multitude of Devils in one possessed Person whose Name was *Legion*.

2. But as for the First, there may be many Answers, none whereof want their Use and Weight. Wee'll begin with what seems of meaner Consideration first: where we will not omit to mention that the Redundancy of *Dæmoniacks* in Christ's time above what we observe in later Ages, may proceed from the differences of the Skill and Care that was then had of Mad-men and Lunaticks in *Judea* and the adjacent Countries of the Gentiles from whence no small part of them came, and what is used now a-days. It is, I say, questionable whether they had so good Provision for distracted People at those times and in those Places for keeping them within and ordering their Distemper to the greatest Mitigation it was capable of. For the stronger it is, the more effectual Allurement is there to bring some evil Spirit or other into the Body of a Man. For he ceasing to be his own, another does the more naturally become the Master of him. As he that is not his own Man through the Soveraignty of Drink, will find also many other Masters busie about him; all the Boys in the Town flocking after him, and heightening his Intoxication by their apish Injuries. But I will not insist upon this.

3. Secondly, It is not so strange that there should be a greater number of possessed in Christ's time than now, because since Christianity the Power of the Devil is much more curbed. For it is plain that where Paganism Rules, the Persons of Men are more subject to the Cruelty of the Devil. As appears by what is recorded in History concerning the Inhabitants of several Countries; as of *Madagascar*, where the Devil Afflicts them Bodily: In *Florida* he astonishes them with dreadful Apparitions, and cuts their very Flesh off in his Approaches: they of *Guiana* are beat black and blew by him, and the *Brasilians* so grievously tormented, that they are ready to die for fear upon the very thought of him. The Apostate Jews that they fell under his Power is the Opinion of their own Rabbins: and the primitive Christians *delivered to Satan* felt to their Smart the rigour of his Lash. All which may go for a sufficient Proof, That the Profession of Christianity and the Worship of the true God in that way that he will be worshipped, is a personal Defence, and a Protection from the gross and bodily Incursions and Assaults of the Devil.

4. A Man might add further, That not only they that are *duly Excommunicated* by the Church are made obnoxious to his Tyranny, but also those that revolt of themselves, and deny the Lord that bought them, by their Misbelief of the sacred History of the Gospel, and the personal Office of Christ, even of him that died betwixt

two

two Thieves at *Jeruſalem*, As is notoriouſly apparent in ſome of the forlorn and giddy-headed Sects of theſe times, amongſt whom, I dare ſay, a Man may find out a greater Number of true *Dæmoniacks* than Chriſt and his Apoſtles are ſaid to cure.

5. For to what more rationally than to the Poſſeſſion of theſe deceiving Spirits can be attributed thoſe wild Extaſies they are in, their falling down dead, the ſwelling of their Bodies and foaming at the Mouth, their Neglectedneſs, Sordidneſs, and Abhorring from all decent Order and Humanity, their antick Poſtures and Geſtures? One going in the open Market Place with his Head lift on high and his Arms ſpread out, roaring and mouthing out fanatical Denunciations; and another following him at the Heels with a ſoft ſneaking Pace, his Head hanging down as if his Noſe bled, and his Hands preſſing his Navel, as if he were troubled with the Belly-ach; others creeping on all Four like Brute Beaſts, and wallowing and tumbling on the Ground like Dogs or Swine. Others taken with *the expected Power* they lay vacant for, were hurried on in a very ſwift Pace on Tip-Toes, with their Hats inverted on their Heads, and yet not falling off, and their Arms ſtretched directly upwards with their Fore-fingers pointing to the *Zenith*; and this for ſo long a Space as no ordinary Man could do the like; an Argument that they were thus acted by ſome Demon.

6. Add to this their being troubled with Apparitions, their fearful and hideous Howlings and Cryings, their wild and extatical Singings and frantick Dancings, their running naked through Towns into Churches and private Houſes, their violent and irreſiſtible Shakings and Tremblings, to the utter weakening of Nature and making their very Bodies ſore: and all this tranſacted by *a Power* or *Spirit* which themſelves confeſs diſtinct from themſelves, which alſo ſpeaks diſtinctly and audibly in them, and uſes their Arms and Hands to the beating their Head and Body, which impoſes upon them very abſurd Commands, macerating moſt, killing ſome with Faſting,, tyrannizing over them all in every thing, almoſt as much as the Devil does over the poor *Indians*.

7. Creeping, crouching, licking the Duſt, eating of Butterflies, feeding of nought but Crumbs and Bones, ſuch as we fling to Dogs, Cabbage-ſtalks and Leaves of Coleworts ſcattered and caſt away by the Market-Women; theſe are ſmaller Services of that *imperious Fiend* within them. But this new Gueſt countermanding the allowable Voice of Nature ſo as ſcarce to ſuffer a Man to take four and twenty Hours Reſt in five and twenty Days, to condemn him to the Guidance of every fooliſh Flie that comes in his Sight, and ſo to adjudge him to hold his Leg ſo long and ſo cloſe to the Fire (the Flie guiding him, the time) that it was ſcorched from the Knee to the Foot, in ſuch grieveous manner that it was not to be cured in leſs than a Quarter of a Year; theſe are more ſevere and rigid Services of that *infernal Task-Maſter*. Beſides that, ever and anon this inward Voice, and ſometimes outward, utters very audibly to them ſome place or other of Scripture to a ridiculous Abuſe and Prophanation of it; and not that only, but enforces the poor captivated Vaſſal in Scorn and Contempt of the Perſon of Chriſt to act ſome remarkable Paſſages in his Story, ſuch as his *Death*, and *Triumph at Jeruſalem*; the former by *James Milner* and *John Toldervy*, the latter by *James Naylor*, who had his Horſe led in Triumph by two Women trudging in Dirt at his entring *Briſtol*, with *Holy, Holy, Holy*, and *Hoſanna's* ſung to him by the fanatical Company that attended him; Garments alſo in ſome places being ſtrowed in the Way. Such wild Tricks as theſe are thoſe deluded Souls made to play, to make Sport for thoſe *aerial Goblins* that did drive them and actuate them.

8. I might enlarge further upon this Matter: but this ſhort Glance at things might be enough to induce any indifferent Man (that can at all believe that there is any ſuch thing as Witches and Poſſeſſion of Evil Spirits) not eaſily to miſtruſt but that the Diſtemper of this preſent Age has been ſuch, (and it may be ſtill is) that if there were any ſuch venerable Perſon as could command them from under this *Power* by which many of them are ſo madly actuated, there would plainly prove a more plentiful harveſt of *Dæmoniacks* in theſe times than in our Saviour's; and a number more beſides *John Gilpin* and *John Toldervy* would acknowledge themſelves to have been poſſeſſed by the Devil. But at leaſt we will gain this reaſonable Obſervation from our Digreſſion we have made, which will be ſuccedaneous to what we mainly aim at, viz. *That if one Age be ſo exceeding Fanatical above another, Why may not one Age be as much more Dæmoniacal than another?*

† 9. Thirdly,

9. Thirdly, Such diſtracted and Epileptical Perſons, as alſo Dæmoniacal, would not be talked of unleſs they were miraculouſly cur'd; which not happening in other Ages, they are not ſo much taken Notice of. Fourthly, Our Saviour going from Place to Place, and his Fame flying further than the Motion of his Perſon, he was likely to meet with and to have brought to him more of ſuch Perſons by far from the Pagan Nations about him, than otherwiſe at any time could in any likelihood have been taken Notice of, though there were in other Parts of the World and in other Ages as many.

10. Fifthly, Thoſe δαιμονιζόμενοι ſo called in the Scripture, there is no need to take them all in the ſtricteſt Senſe: *Mad-men*, *Lunaticks* or *Epileptical* Men, or any Men extraordinarily diſtempered with Melancholy, being by the *Jews* deemed and called *Dæmoniacks*, the People being as much over-prone to aſcribe natural Diſeaſes to the Devil, as many Phyſicians are to aſcribe Diabolical Diſtempers and Vexations to Nature. But Chriſt cured the Diſeaſes by his Word, (* ἐπετίμησε τῷ πυρετῷ) ſuffering the People to call them by what Title they pleaſed: as he that has a Catholick Medicine, is not very curious of either the Name or the Nature of the Malady. But there is no Queſtion but that there was a competent Number of *Dæmoniacks* properly ſo called. * Luke 4. 39.

11. Sixthly and laſtly, Suppoſing all ſo called were properly *Dæmoniacks*, and that there were a greater Number of them in Chriſt's time and in thoſe Parts than there elſewhere has been at any time, What Inconvenience is there in this, if Providence would ſo diſpenſe, for ſo good a Purpoſe? As Chriſt intimates in the Caſe of the Man that was born blind, where he profeſſeth, That it was not his Parents Fault nor his own that he was born blind, but it was the Will of God it ſhould be ſo, that he might have the Occaſion of doing the more glorious Miracle. And there wanted nothing then but the Divine Permiſſion to make ſo many *Dæmoniacks*, no more than there was any thing more requiſite but the Permiſſion of Chriſt for the *Gadaren* Devils to take Poſſeſſion of the Swine, and ſo to hurry them into the midſt of the Sea. And certainly they are very captious that will not permit ſo free a Soveraignty to the Almighty to lay ſome Hardſhip on ſome few of his Creatures for the general Good of the reſt, eſpecially when thoſe Creatures themſelves may have deſerved infinitely worſe at his Hand than he inflicts upon them, and are compenſated with a peculiar Advantage for their Sufferings. Some one of theſe Anſwers, or ſeveral of them put together are ſufficient, if not more than ſufficient, to ſatisfie this firſt Difficulty.

CHAP. VII.

1. *That the Hiſtory of the* Dæmoniack *whoſe Name was* Legion *has no Incongruity in it.* 2. *That they were a Regiment of the* Dark Kingdom *that haunted moſt the Country of the* Gadarens; *and that whether we conceive their Chieftain alone, or many of his Army to poſſeſs the Man, there is no Abſurdity therein.* 3. *How it came to paſs ſo many Devils ſhould clutter about one ſorry Perſon.* 4. *The Reaſon of Chriſt's demanding of the* Dæmoniack's *Name, and the great uſe of recording this Hiſtory.* 5. *The Numeroſity of the Devils diſcovered by their Poſſeſſion of the Swine.* 6. *Several other Reaſons why Chriſt permitted them to enter into the* Gadarens *Herds.* 7. *That Chriſt offended againſt the Laws of neither Compaſſion nor Juſtice in this Permiſſion.*

1. THE Second Difficulty, concerning that fierce *Dæmoniack* that had ſo many Devils in him, that he thought fit to call himſelf by the Name of *Legion*, as being poſſeſt by ſuch a Multitude of unclean Spirits, though it bears at the firſt View the Face of an extravagant and incredible thing, yet if it be throughly examined it will prove a very weighty Hiſtory; all being found congruous to the Nature of things, and decorous and beſeeming ſo Divine a Perſon as our Saviour, who was to conquer the Devil and ruine his Kingdom, as we ſee he has in ſome meaſure done at this very Day. That there ſhould be ſuch an *Army of Spirits* in one place, ought not to ſeem ſtrange to him that will believe the Sight and Report of the Young-man whoſe Eyes were opened at the Prayer of *Eliſha*, whereupon he

ſaw

ſaw the Mountain full of Horſes and Chariots of Fire round about the Prophet. Nor is it any real Incongruity, that there ſhould be a multitude of *Dæmons* or Spirits within the compaſs of one Man's Body, though it may be ſo many of that Legion were not entred into him, but that he was actuated principally by the Captain thereof, he being rebuked by Chriſt in the ſingular Number, and he anſwering as one in the Name of many. Which we may as well underſtand of thoſe that were near him and followed him, and had ſome malign Influence its likely on the *Dæmoniack* by way of *Obſeſſion*, as of ſuch only as were entred into him and properly did *poſſeſs* him.

2. For it ſeems by their Petition to Chriſt, they were a Regiment of the *Dark Kingdom*, that uſed to rove and ramble about in the Country of the *Gadarens*, out of which they had no mind to depart; thoſe Parts being more obnoxious to the Infernal Powers, they abounding ſo with *Apoſtate Jews*, who being fallen from the Holy Covenant became more ſubject to the Tyranny of the Devil. Wherefore there is no neceſſity of granting *a whole Legion* of Fiends in this *Dæmoniack*, but a competent Multitude or ſome chief one of the Legion. Though without any Violence to their Natures, there may many lodge in the Body of a Man; theſe Spirits being able to draw themſelves out of their uſual Extent into a far narrower Compaſs, and perhaps wholly to quit their own Vehicle to make uſe of another's; and ſo many may unite with the Blood and Spirits of a Man.

3. Nor need it ſeem ſo harſh that ſo great a number be buſied about one ſorry Wight. For that military word *Legion* ſuggeſts unto us a very fit and eaſie Solution of this Difficulty, *viz.* That this did not happen primarily, but by Conſequence; the chief Commander of this dark Regiment having his uſual Haunt and Recourſe to him, and therefore the *Obſeſſion* of this numerous Rabble is only by ſequel: as if ſome Captain ſhould make his ſtay for his own Pleaſure in ſome blind ſolitary Cottage in the Field; it would be no Wonder to ſee the Houſe beſet with the multitude of his Souldiers, they being there in Attendance on him, rather than in any Satisfaction or Advantage to themſelves, there being not a proportionable Booty for ſo great a Company; but the Place notwithſtanding would not fail to be foully peſtred by them. After this ſort it far'd with this miſerable *Dæmoniack*, who could not but be even ſtifled with the throng of this helliſh *Legion*.

4. Nor is it any Queſtion but that Chriſt knew how *ſtrong* they were and *numerous*: and therefore that the greater Glory may accrew to himſelf and to him that ſent him, he makes them confeſs their *numeroſity* by asking the poſſeſſed his Name. And it was more fit that the *Power* of Chriſt ſhould be demonſtrated and the *Divinity* of his Perſon, in chaſing a whole Army of Devils relating to one poſſeſſed, than that there ſhould be as many poſſeſſed as there were Devils, for him to ſhew his Power on: For the Victory is never the leſs, (the Devils being nothing the weaker for not appearing harneſſed with Humane Fleſh) and a great deal of Inconvenience to Mankind was declined; beſides the great Noiſe and Turbulency in the World which would have riſen thereupon, which Chriſt ever avoided. But it was fit that this Hiſtory ſhould be Recorded as well as Tranſacted, that the Church might have the more *ſtrong Faith* in the Son of God, who even while he was in the Fleſh had ſuch noble Victories over the Powers of the *dark Kingdom*, putting to Flight many thouſands of Devils at once.

5. The truth whereof was very handſomely aſſured by Chriſt's permitting what theſe unclean Spirits deſired, which was *to go into a Herd of Swine*, which, the Text ſays, was *about two thouſand*; which was a very fair Pledge of their *Numeroſity* to them that will not Cavil; theſe impure Spirits, as both *Triſmegiſt* and *Pſellus* have obſerved, pleaſing themſelves to dabble in the Blood of Brutes as well as of Men, and therefore to lodge themſelves in their Veins and Arteries. And *Malice* being as ſweet to them as the refreſhing of their other foul Appetite, every Soldier of this *dark Regiment* would be very nimble at ſeizing of his Prey; and ſo they dividing their Booty amongſt them, every one reaped the Satisfaction of his own foul and malicious Mind, by entring the Swine and hurrying them into the midſt of the Sea: which they indeed had not been able to do, had not Chriſt permitted them. But Chriſt was not at all overſhot in this Conceſſion or Permiſſion to effect their Project: For though they deſired it for miſchief ſake, that they might incenſe the *Gadarens* againſt him, yet he plainly outwitted them in their Project, it being more ſerviceable to him than to them.

6. For hereby was the foulneſs and miſchievous Virulency of the Devils more plainly demonſtrated. Whence his Mercy to the poſſeſſed was the more fully illuſtrated: and by the loſs of the Swine the Temper of the *Gadarens* was alſo diſcovered, the

Mo-

Moſaical Abſtinence ſeaſonably countenanced againſt the Apoſtate Jews of that Country, the ſwiniſh Nature of Men Ænigmatically perſtringed, and the Divine Power of Chriſt, as I ſaid, who alone could deal with ſuch numerous Troops of Infernal Spirits, manifeſted to the World; and the Mouth of ſuch frivolous Allegoriſts ſtopped, as would make the Devils that Chriſt is ſaid to caſt out of the poſſeſſed, to be no Eſſential Spirits, but only deprav'd Affections, as *Calvin* obſerves upon the Place. Wherefore there is nothing of Levity, Injury or any Extravagancy in the whole Story, but all Circumſtances therein are ſober, juſt and uſeful.

7. For Chriſt was not bound to hinder the loſs of the Swine, their periſhing being for ſo publick a good, and of ſo great importance, as to aſſure us of the vaſt Power he has who ſhall one Day be judge, and do final Vengeance upon all the Infernal Powers at once; and that, though he be ſo full of Compaſſion towards Mankind as to lay down his Life for the World, that through Belief in him he may ſave them from eternal Deſtruction, yet no ſoftneſs or effeminacy of Spirit, or unſeaſonable Pity to the brute Creatures, ſhall hold his Hands from doing Execution upon unbelieving and obdurate Perſons; but that as here the Devils and the Swine were plunged together into the bottom of the Sea, ſo a deluge of Fire ſhall be poured out upon the Earth at the laſt Judgment, wherein all terreſtrial Animals together with the Devils and the Damned ſhall burn in Flames unquenchable.

CHAP. VIII.

1. *Of Chriſt's turning Water into Wine.* 2. *The Miraculous Draught of Fiſh.* 3. *His whipping the Mony-changers out of the Temple.* 4. *His walking on the Sea, and rebuking the Wind.* 5. *His curſing the Fig-tree.* 6. *The meaning of that Miracle.* 7. *The Reaſon why he expreſſed his meaning ſo Ænigmatically.* 8. *That both the Prophets and Chriſt himſelf (as in the Ceremonies he uſed in curing the Man that was born blind) ſpoke Δι' τύπων, in Typical Actions.* 9. *The things that were typified in thoſe Ceremonies Chriſt uſed in healing the Blind; as in his tempering Clay and Spittle.* 10. *A further and more full Interpretation of the whole Tranſaction.* 11. *Some brief Touches upon the Prophecies of Chriſt.*

1. BEſides thoſe *Miracles* which are referrable to the four general Heads we noted, there be alſo other Single Examples of different Natures: ſuch are *His turning Water into Wine*; *The miraculous Draught of Fiſh*; *His driving the Buyers and Sellers out of the Temple*; *His walking on the Sea*, and *his rebuking of the Winds*, To all which it is common with the reſt, That they were not done out of any *Vanity* or *Oſtentation*, but out of *a Principle of Love and kind Affection*, being always invited by *ſome preſent Exigency* to ſhew his wonder-working Power. As in that of turning *Water into Wine* at a Wedding in *Cana* of *Galilee*, which he did at the Solicitation of his Mother, though with ſome reluctancy, becauſe of the Envy of the *Phariſees* that ſought to kill him; as alſo out of a principle of *Humanity*, they being at a loſs for Wine (more Company its likely for *Jeſus* his ſake coming to the Marriage-feaſt than was expected;) nay I may ſay out of a Frame of Spirit becoming the *Divinity* of his Perſon. For what is more Divine or God-like, than himſelf being utterly exempted from the Pleaſures of this Life and the Knowledge of the Nuptial-bed, yet wholly laying aſide all Superciliouſneſs and Exprobrations to others, to countenance neceſſary Marriage, gratifying their lawful Deſires (who could not well be diſentangled from theſe Things) in the ordinary and natural Enjoyments of the Body?

2. *The miraculous Draught of Fiſh Simon* pulled up after he had caſt his Net at our Saviour's Appointment, it was partly *a Compenſation* of their long Toil all Night, when they caught nothing, and partly *a Prefiguration* of *Peter*'s excellent Succeſs when he was become a Fiſher of Men.

3. That Miracle of *whipping the Money-Changers out of the Temple*, (for ſo *Grotius* will have it to be eſteemed, Chriſt performing it, as he writes, *nullâ vi externâ, ſolâ divinâ virtute venerabilis*) though it ſeem full of unwarrantable Paſſion or Fury, yet the Provocation was very juſt, and the Principle from whence this fit of Zeal

did flow, the beſt that could be, viz. *a dear Regard to the deſpiſed Gentiles*, (whoſe *Atrium* or place of Worſhip the Jews did thus contemptuouſly prophane) and *a juſt Indignation againſt the Jews*, who out of a fond Pride and Conceit of their being *the Seed of Abraham*, though they prov'd themſelves the Sons of the Devil, ſcorn'd and deſpiſed the poor *Gentiles* for whom Chriſt was to die; and it was an Act full of Love and Heroical Affection to right them thus while he lived.

4. His *Walking on the Sea*, it was to come to his Diſciples that were toiling and rowing againſt the Wind and the Stream, he having in all likelihood not the Convenience of taking a Boat any where to come unto them. And laſtly, *His rebuking the Wind and the Sea in a mighty Storm*, Neceſſity plainly extorted that Miracle, the Ship being covered with Waves, and his Diſciples, as they conceived, ready to be caſt away, which made them awaken him, crying out, *Lord ſave us, we periſh.* So *natural*, *decorous* and *becoming* are all the *Actions* and *Miracles* of Chriſt.

5. There is only one behind, *Inſtantia monodica*, as a Man may call it, an Example not parallel'd in the whole Hiſtory of the Goſpel, which is *The curſing of the Fig-Tree*: The Meaning whereof has puzzled many, as the Narration it ſelf has ſcandalized ſome; as if this Act was guilty not only of *Levity* but of a ridiculous kind of *Ferocity*, with a Semblance of *Injuſtice*, if *Injuſtice* can be committed againſt a *Tree*. For was there any Reaſon that a Tree ſhould be curſed for not bearing Fruit, when the Time of Year was not yet for the bearing thereof? This ſeems very odd and prepoſterous. But if it be rightly underſtood, there is nothing more grave, more ſober, nor more weightily myſterious.

6. For my own part, I make no Queſtion but that the genuine Meaning of it is this, and what it ſignifies it ſets out to the very Life, viz. That the moſt acceptable and deſirable Fruit of the everlaſting Righteouſneſs was not then found in the *Judaical Diſpenſation*: nay, I add further, That it was never intended that that Tree ſhould bring forth any ſuch Fruit, but only the fair Fig-leaves of an external and ceremonial Righteouſneſs, and a more overly and legal kind of Morality; but the more perfect Fruits of the regenerating Spirit were not to be found there, though Chriſt came into the World to exprobrate to them the Want thereof, and ſo to put a Period to the *Judaical Diſpenſation*, ſo as that it ſhould quite wither away and fall to nothing as we find it come to paſs at this very Day. Which Conſideration, amongſt others that occur in Scripture, more evidently confirms what we find true in effect, That according to the eternal Counſel of God, Chriſt was mainly intended for the *Gentiles*, and that breaking this Shell of *Judaiſm*, in which he was brooded, under ſo many Types and Shadows, he ſhould take his Flight thence, and after ſpread his Wings from one End of the Earth to the other.

7. But this Myſtery having ſomething of ſeeming Harſhneſs in it to Men of leſs profound Minds, ſuch was the Sweetneſs and Inoffenſiveneſs of our Saviour's Temper, that he would neither ſcandalize them, nor grate too hard againſt the *Judaical* Oeconomy, which that Nation ſo highly reverenced, and therefore recorded this Truth only in this Enigmatical Miracle,

*In Types. *In Words.

8. And thus to ſpeak * Δια τύπων as well as * Δια λόγων was not only uſual with the Prophets, but practiſed alſo by our Saviour himſelf in other Caſes as well as in this: As in the manner of his healing him that was born blind, *John* 9. where the Ceremonies he uſeth ſeem very uncouth and ſtrange before one knows the Meaning of them, but rightly underſtood, they muſt be acknowledged admirably fit for the purpoſe: I mean, not for *curing of the blind*, (For what can *Clay* and *Spittle*, and *the Water of a Pool* avail for the reſtoring of Sight to one that was born blind?) but for myſteriouſly ſetting out ſome grand Truths concerning *Jeſus*.

9. As that he was the Son of God, or that *Eternal Word*, whereby God created the World and framed Man of the Earth, in token whereof he tempers Clay and Spittle, he being about to rectifie and amend the Workmanſhip of his own Hands. To which *Eraſmus* ſeems plainly to allude in his Paraphraſe upon the Place; **Ejuſdem autem Autoris eſt reſtituere quod perierat, qui condiderat quod non erat.* Beſides another Truth of very great Importance which is ſet out to the very Life in this *Typical Cure*, viz. That we are to expect the Renovation of our Minds and our Regeneration from that Power that created us; That no Man can come to Chriſt, as he is a viſible Perſon, unleſs the Father, that is, the Eternal Divinity, draw him, or as the Apoſtle ſpeaks to the *Corinthians*, *That no Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.*

* It is for the ſame Author to reſtore what had periſhed, who had made what before had no Being.

1 Cor. 12. 3.

10. Now

10. Now I say, That Christ's tempering Clay and Spittle does emblematize the Eternal Deity that created all things; and his acting first upon the blind Man, and so sending of him to the Pool of *Siloam* (by which undoubtedly is meant *Shilo* or the *Messias*) this does plainly figure out the forementiond Truths; That those that do come to Christ, and faithfully adhere to him, are prepared and given to him of God; and that by Faith, they are purg'd and purified from all Blindness and Filthiness, by the Assistance of that Spirit which is promised to all that believe in him: according to what Christ himself has pronounced, *He that believeth on me, out of his Heart shall flow Streams of living Waters:* which he understands of *the Spirit*, of which these Waters of *Siloam* are therefore a very fit Figure or Emblem, they fitly denoting even from the very Name, as I have already intimated, the clearing and healing Spirit of Christ, who is the *Shilo* or *Siloam* wherewith we are to be washed and cleansed from that Foulness and earthly-Mindedness which we had contracted in the State of Nature or *First Creation*, before the Work of Regeneration was either begun or compleated in us. John 7. 38.

11. We have consider'd the *Miracles* of Christ; let us give a short Glance on his *Prophecies*. In which, that which is mainly considerable is, that they are *very few*. Which I look upon as a Reprehension and Reproach of that natural Itch in Mankind to *Divinations* and *Predictions*; of which Impostors usually much boast, and a Nation of *America*, tho' more Atheistical than the rest, are so vehemently set upon, that they often even grow mad again with that Study. But very little fell from our Saviour's Mouth by way of Prophecy, but what was in a manner of indispensable Concernment to be foretold. Such as his own *Sufferings* and *Resurrection*, *the Destruction of the City*, and the *General Judgment*. He exercised also his Power of *Divination* in his Conference with the Woman of *Samaria*: But his Applications there were so serious that he forgot the Sense of Hunger, being more pleased with the Attempts of her *Conversion* and her Country-men, than with the most delicate Junkets that could be set before him. He foretold also *who should betray him*: but it was to demonstrate that both his *Betraying* and all his *Sufferings* else, they being foreseen, might have been avoided; and therefore that he underwent them willingly. To which also that *Prediction* tends, *When I am lifted up, I shall draw all Men unto me*; as also that of the good Shepherd laying down his Life for his Sheep, and then presently adding, *And other Sheep I have which are not of this Fold*, meaning the *Gentiles* who were to be brought in by his Death. Which is a plain Demonstration that Christ suffered Death **voluntarily* out of his entire Love to the World, and that he knew aforehand what an *Effectual Instrument* his *Passion* would prove for the Conversion of the *Gentiles* to the true Knowledge of God. John 12. 32. *See Book 7. chap. 17. sect. 8.

CHAP. IX.

1. *The Miracles of* Apollonius *compared with those of Christ.* 2. *His Entertainment at a Magical Banquet by* Iarchas *and the rest of the* Brachmans. 3. *His Cure of a Dropsie and of one bitten by a Mad Dog.* 4. *His freeing of the City of* Ephesus *from the Plague.* 5. *His casting a Devil out of a laughing* Dæmoniack, *and chasing away a whining Spectre on Mount* Caucasus *in a Moon-shine Night.* 6. *His freeing* Menippus *from his espoused* Lamia.

1. WE have now done with *the Actions* of Christ, such as were more extraordinary and *miraculous*: we will proceed to his *Passion* after we have made a short Comparison of the most famous Exploits of *Apollonius* with these of our Saviour, according to those Heads we have already insisted upon; *His miraculous feeding of the People*; *His curing Diseases*; *His casting out Devils*; *His raising of the dead*, and *His Predictions of things to come.*

2. As for the First, I do not remember any Example of it in *Apollonius* his Life; only *Philostratus* writes that *Apollonius* himself was entertained by the *Brachmans* at such a Banquet as was provided in a miraculous Manner, together with the King of *Media*, where three-footed Tables were brought in and plac'd in the midst without the Help of any Man's Hand; as also the Floor spread with odoriferous Herbs and

Flowers; and Bread, Wine, Fruits and Sweet-Meats on Plates conveyed through the Air and ſet upon thoſe Tables without any Servitours to carry them. Which Story being ſo very like the Junketings of Witches, and the Behaviour of *Iarchas* and his Brother *Brachmans* being ſo full of Scorn and Inſolency towards the King and the very chief of his Retinue, his Brother I mean and his Sons, may fully confirm any Man that they were no better than *Magicians*; nor their Favorite and Diſciple *Apollonius* any other than a Wizzard and a Necromancer, as his conjuring up the Ghoſt of *Achilles* does further prove.

3. As for his *Cures*, I do remember but Three, the Firſt of which ſeems to have more of the Power of Nature and Morality than of a *Miracle*; he curing a young Man of a Dropſie by Precepts of Temperance in the Temple of *Æſculapius*. The other was *of one bitten by a Mad-dog*, who was ſo diſtempered therewith, that he would bark, go on all four, and crouch on the Ground like a Dog: But it looks ſo like a Piece of Witchery, and *Apollonius* was ſo punctual in diſcovering what the Inhabitants of the place (which was *Tarſus*) could not inform him of, as of the Colour, Shaggedneſs, and other Qualities of the Dog, as alſo where he was, that it is a Suſpicion that he that cured the Diſeaſe did inflict it himſelf, or rather his Familiars for him; and ſo it is likely that the Dog as well as the Man was bewitched. For he came along from the River-ſide (where he was ſhivering as if he had an Ague) ſo ſoon as *Damis* had whiſpered in his Ear that *Apollonius* would ſpeak with him: who told the People alſo while he was cheriſhing him and ſtroaking him, that the Soul of *Telephus* the *Myſian* was entred into him; which is a further Confirmation of our Conjecture. But indeed all the *Circumſtances* of the Story are either *ludicrous* and *ridiculous*, or elſe *impious*; As his making the Dog cure the Man by licking of him, and then himſelf curing the Dog by praying to the River *Cydnus* and flinging the Dog into the Stream.

4. But the moſt famous Cure of all is that, *when he freed the City of* Epheſus *from the Plague*. But it being diſcovered already what a kind of Man this *Apollonius* was, viz. *a mere Magician*, I cannot but ſuſpect that the Caſe is the ſame with that former, and that the whole City ſuffered ſo direful a Diſeaſe as the devouring Peſtilence by the Hand of the Devil, to get the greater Renown to *Apollonius* that ſtout *Hyperaſpiſtes* of Paganiſm, who for the advancing of his own Credit was to free them from this raging Evil. Of which Opinion of ours there are two grand Arguments: The one his aſſembling the People in the Theater, and there incouraging them to ſtone an old ragged Beggar, which he perſwaded them was the Plague, but it ſeems it was πλαμναῖος δαίμων, *a deſtroying Dæmon*; as it appeared by his Eyes as he was a ſtoning, and by that Deluſion of a ſhagged Dog as big as a Lion found under the Heap of Stones, when the People had thought to have ſeen him there in his former Shape of a patch'd Beggar. The other Argument is the *Epheſians* erecting the Image of *Hercules Apotropæus* in the place where this old *Mendicant* was ſtoned, which is a Sign that Pagan Idolatry was the Upſhot of the Plot. Wherefore I look upon theſe two laſt *Cures* as done out of ſuſpicable Principles, and the Miracles as perform'd upon abſurd and unſuitable Objects.

5. As for his *caſting out Devils*, I do not remember any Example thereof ſaving one, and that was of a Young-Man of *Corcyra* who was a laughing *Dæmoniack*, out of whom at *Athens*, by a many repeated Menaces and imperious Railings, he at laſt ejected the Evil Spirit, who for a Sign of his Departure made a great Image tumble down from the royal Porch in the City with a great Noiſe and Clatter. To this Head we may refer alſo, though by an improper Reduction, his conjuring of a Phantaſm that appeared to him and his Fellow-Travellers as they were journying on Mount *Caucaſus* in a bright Moon-ſhine Night: Which Phantaſm went before them ſometime in one Shape and ſometime in another; but by many vehement Chidings, by many Railings, Reproaches and Execrations, was made to diſappear at laſt, and to depart, crying and whining at the diſcourteous Uſage.

6. We may add to theſe the Story of *Menippus* and the *Lamia*: Who in the Form of a beautiful Young Woman made Love to *Menippus*, and at laſt perſwaded him to marry her. But *Apollonius* being at the Naptials, diſcovered the Illuſion, and by reproaching the Bride, made, I think, the whole Edifice, (which was ſuppoſed to be plac'd near *Corinth*) I am ſure the Furniture and Riches thereof, all the Moveables, the Tapeſtry, the Gold and Silver-Veſſels, nay the Pages, Servants and Officers of this fair Lady to vaniſh at once, and her ſelf only left was compelled to confeſs

feſs her ſelf a foul carnivorous *Fiend*. So either *frivolous* or *exorbitant* are all the miraculous Fxploits of this deified Impoſtor. But all the *Objects* of our Saviour's Miracles were, as I at firſt noted, *more obvious* and *familiar*: which is the greater Aſſurance as well of the Innocency and Sincerity of his Perſon, as of the Truth of his Hiſtory.

CHAP. X.

1. Apollonius *his raiſing from Death a Young Married Bride at* Rome. 2. *His Divinations, and particularly by Dreams.* 3. *His Divinations from ſome external Accidents in Nature.* 4. *His Prediction of* Stephanus *killing* Domitian *from an* Halo *that encircled the Sun. Aſtrology and Meteorology Covers to Pagan Superſtition and converſe with Devils.* 5. *A Diſcovery thereof from this Prediction of his from the* Halo *compared with his phrantick Ecſtaſies at* Epheſus. 6. *A general Concluſion from the whole Parallel of the* Acts *of* Chriſt *and* Apollonius.

1. THAT famous Exploit at *Rome*, which was *the raiſing of a Young Woman to Life* that was carrying to be buried, had been indeed a more ſolid *Miracle*, if it had been any at all. But the time not being ſet down how long ſhe had been dead, it is moſt likely that it was no more than is competible to a *Trance*. But the *Knowledge* of the Devil extending further than his *Power*, he might eaſily inform *Apollonius* what a ſeaſonable Opportunity he had to do *a ſeeming* Miracle. But our Saviour's raiſing of *Lazarus* after he had been four Days buried, gives ſufficient Credit to his other two Miracles of that kind, that they were *real* and *true*. This Re-enlivening therefore of the new married Bride at *Rome* is rather to be referred to the *Predictions* or *Divinations* of *Apollonius* than to his *Miracles*, which were very few in compariſon of the other: Of which yet we will give you ſome Examples, for it would not be worth the while to reckon up all, nor to rehearſe theſe at large, but only briefly to name them.

2. Such therefore was the Diſcovery of the unclean Luſt of *Timaſion* his Mother in Law in *Ægypt*, and the Prediction of a foul Act in an Eunuch upon one of the King of *Babylon*'s Concubines; as alſo of ſaving *Pharion* at *Alexandia* from being executed amongſt other Robbers that were led along to die, by keeping the Executioner in diſcourſe till a Meſſenger on Horſe-back galloping with all ſpeed ſeconded *Apollonius* his Divination with a clear Demonſtration of *Pharion*'s Innocency. You may add to theſe his *Divinations by Dreams*, as that of the ſuppliant Fiſhes that beſought the Dolphin's Favour, which he interpreted to the Advantage of the *Eretrians*, for whom he interceded with the King of *Babylon*: and another by which he was diverted from going to *Rome* till he had ſeen *Candy*; a Woman with a rich Crown upon her Head, who told him ſhe was the Nurſe of *Jupiter*, embracing him in his Sleep, and deſiring him that he would firſt come to converſe a while with her before he went to *Rome*: Which Woman he intepreted to be *Crete*, where *Jupiter* was born and brought up.

3. There were alſo ſeveral of his *Divinations* which he ſeemed to gather from ſome external Accident in Nature. Such was that from the chirping of the Sparrows in the midſt of his Speech to the *Epheſians*, whereupon he broke off, to tell them that not far off a Young-man had ſpilt a Sack of Corn in the Street. And that from the Lioneſs the Hunters had ſlain in *Babylonia*, as *Apollonius* was in his Journey to *India*, which having eight young Lions in her Belly, he preſaged from thence that it would be a Year and eight Months till their Return. A third from a terrible Thunder at an Eclipſe at *Rome*; whereupon he lifting up his Eyes toward Heaven, ſaid that it were a great Marvel indeed if this ſhould end in nought. But his meaning was known by the After-Clap, for *Nero*'s Cup was ſtruck out of his Hand, as he was drinking, by a Flaſh of Lightning, while he ſate at Table. A fourth from a monſtrous Birth in *Syracuſe*, a Woman of Quality being brought to Bed of a Child with three Heads, which he interpreted of the three Roman Emperors, *Galba*, *Otho*, and *Vitellius*.

4. The Fifth and Laſt we ſhall mention is an *Halo* which was obſerved about the Sun in *Greece*; which Meteor being round like a Crown, but much obſcuring the Light of the Sun, *Apollonius* his Prediction was, that one *Stephanus* (which ſignifies *a Crown*) ſhould kill the Emperour *Domitian*. But for my own part, I conceive, that the Obſervation of *Prodigies* can as little help a Man in ſuch punctual Predictions, as of the *Figurations* of the Stars: but that theſe things are Pretences and Covers of a baſer Art, or rather of ſome wicked Superſtition and unlawful Familiarity with the Apoſtate Spirits.

5. Which a notorious Circumſtance of the Event of this laſt Prediction will demonſtrate to the indifferent. For while *Domitian* was a murdering at *Rome*, *Apollonius* being at *Epheſus*, ſees the Tranſaction of the Buſineſs ſo plainly as if he had been there, and at the very Hour it was done encouraged *Stephen* to the Act; and ſtarting backwards and forwards, and ſtaring terribly with his Eyes, bad him ſtab the Tyrant, as if he had been preſent by to aſſiſt. Which Phrantick and gaſtly Ecſtacy is an Argument that he was then poſſeſſed of the Devil that raiſed this Theater of things in his Mind, and therefore in all likelihood foretold him them alſo before they came to paſs.

6. Wherefore briefly to conclude concerning the *extraordinary Acts* of *Chriſt* and *Apollonius*, in the one there is nothing but what is ſound and neceſſary, of weighty and uſeful Importance and from a divine and irreprehenſible Principle; in the other nothing but what is either vainly affected, ſlight and frivolous, or elſe infernal and diabolical; that of *Pharion* not excepted, which looks the moſt plauſible of them all. For that Divination is no more than is performed by ordinary Witches; and that Act of Juſtice which was the reſcuing of the innocent from Death, though good in it ſelf, was proſtituted by him to baſe Purpoſes, to the gaining of Credit to a grand Reſtorer of *Paganiſm*, and induſtrious Upholder of the Kingdom of the Devil.

CHAP. XI.

1. *A Compariſon of the Temper or Spirit in* Apollonius *with that in* Chriſt. 2. *That* Apollonius *his Spirit was at the height of the* Animal Life, *but no higher.* 3. *That* Pride *was the ſtrongeſt Chain of Darkneſs that* Apollonius *was held in, with a Rehearſal of certain Specimens thereof.* 4. *That his whole Life was nothing elſe but an Exerciſe of Pride and Vain-Glory, boldly ſwaggering himſelf into Reſpect with the Greateſt where-ever he went.* 5. *His Reception with* Phraotes *King of* India, *and* Iarchas *Head of the* Brachmans. 6. *His intermeddling with the Affairs of the* Roman *Empire, his Converſe with the* Babylonian Magi *and* Ægyptian Gymnoſophiſts, *and of his plauſible Language and Eloquence.* 7. *That by the Senſe of* Honour *and* Reſpect *he was hook'd in to be ſo active an Inſtrument for the* Kingdom of Darkneſs. 8. *That though the* Brachmans *pronounced* Apollonius *a God, yet he was no higher than the better ſort of Beaſts.*

1. WE have made a Parallel of the *Miracles* and *Prophecies* of *Chriſt* and *Apollonius*, and have ſpent our Judgments upon them; the Equity and Truth of which Cenſure that it may the better appear to all, we ſhall briefly *compare their Temper* or Frame of Spirit.

2. Which I confeſs is as *Brave* in *Apollonius* as the *Animal Life* will reach unto. But that *Animal Life* at the beſt falls ſhort of the ſaving Knowledge of God, and is but that which in a manner is common to Beaſts, Devils and Men. This therefore we will acknowledge to be in *Apollonius* a generous Senſe of *Political Juſtice*, a ſevere Profeſſion of *Temperance*, and a great Affectation of *Knowledge*, eſpecially of things to come. But as for *Political Juſtice* and Civil Agreement and Concord, which he ſeems often to be very ſenſible of, and earneſtly to exhort the Cities to, where he went, no leſs than this can be entertained in the very Kingdom of Satan; which, if it were divided againſt it ſelf, could not ſtand. And for his vehement Affectation of *Knowledge*

ledge, it is evident that it is a mere Branch of the *Natural Life*, and ſuch as is as competible to the Apoſtate Spirits, nay more by far than to an ordinary good Man: and *Apollonius* his *Temperance* aiming but at this which is ſo low and vile, How far ſhort does it fail of what is truly Heavenly and Divine? This therefore is obſervable in him, that if he quitted one Entanglement of the *Animal Life*, it was the more fully and willingly to be fettered by another.

3. But the ſtrongeſt Chain of Darkneſs that he was caught in, is that of *Pride*, which though it be made of more ſubtile and ſmall Links, yet holds us longer captive than any. This is that which blemiſhes the Hiſtory of his Life more than any Immorality elſe whatſoever. For to what but this can be reduced that ſcornful and ridiculous Prayer he made to *Apollo* at *Antioch*, that he would turn the Country-People into *Cypreſs-Trees*, that the Wind taking their Branches, they might at leaſt by that Means make ſome Sound, they being as yet quite mute and not able to diſcourſe with ſo ſage a Philoſopher? To what but this can we impute that magnificent Anſwer he gave the Keeper of the Bridge as he paſſed into *Meſopotamia*, when he was demanded what Merchandizes he brought? To whom he reply'd, That he brought along with him *Juſtice*, *Temperance*, *Fortitude*, *Continence*, *Tolerance*, *Magnanimity* and *Conſtancy*. He adds *Modeſty* to the reſt; but it was ill plac'd in ſo flaunting a Diſplay of his own Praiſes. To what but this can you refer his Cavilling with the ſober Queſtions asked him by the Captain of the Guards on the Confines of *Babylon*, where he takes upon him as if himſelf was King of every Country he came into?

4. But what need we recite Particulars? His whole Life being nothing elſe but a lofty Strutting on the Stage of the Earth, or an induſtrious Trotting from one Nation of the World to another, to gather *Honour* and *Applauſe* to himſelf, by correcting the Cuſtoms of the Heathen, or renewing their fallen Rites, and playing the uncontroulable Reformer where-ever he pleaſed: *Which is a very pleaſant thing to Fleſh and Blood.* Beſides the bold Viſits he gave to Princes and Potentates, with the greateſt Confidence and Oſtentation of his own Virtues that could be imagined, making himſelf the Meaſure of others Worth, inſomuch that he would not do the ordinary Homage to *Bardanes* King of *Babylon*, till he was certified whether his Virtues deſerved it or no. With whom, as alſo with other Princes, he treated of Political Affairs, not detrecting to intermeddle with the preſent Adminiſtration of Juſtice. But this unexpected Audacity of his proved ever ſucceſsful, he always, by I know not what Luck or Power, ſwaggering himſelf into reſpect, by deſpiſing both the Pomp and Perſons of the greateſt. So that he was ever *hail fellow well met* with the higheſt Kings and Emperours, they being ever taken with great Admiration of his Wiſdom. And therefore *Bardanes* is brought in in the Story courting of him at laſt, and earneſtly intreating the beggarly Philoſoper to take his Lodging in his Palace, ſhewing him all the Glory and Pomp of his Kingdom, offering him great Sums of Gold and precious Stones, The former whereof though he refuſed, yet he could not well abſtain from fingering the latter, under Pretence, forſooth, that there was ſome ſtrange Philoſophick Virtue in them, as alſo that they ſhould be an offering to the Gods at his Return into his own Country.

5. So alſo *Phraotes* King of *India* is ſaid to receive him with very great Reſpect, he carrying him to bath himſelf in his Royal Bath, and after receiving him at a Feaſt, and placing him next himſelf, above his Nobles. Beſide the great Honour he had from *Iarchas* and the reſt of the *Brachmans*, to whom the King of *India* wrote in his behalf. Where in conference with thoſe Sages he was plac'd in *Phraotes* his Chair of State, being forbidden alſo to riſe up at the coming in of the King of *Media*; with whom (at that Banquet which I have already mentioned) he having ſome Conteſtation, the King became at laſt ſo much his Friend, that he was almoſt uncivilly importuate to ſee him at his own Court in *Media* at his Return.

6. Add unto theſe his intermeddling in the Affairs of the *Roman* Empire; his large political Conferences with *Veſpaſian*; his abetting Conſpiracies againſt *Nero* and *Domitian*; his learned Diſcourſes with the *Babylonian Magi*, concerning whom he told *Damis*, that they were not ſo perfect but that they wanted the Benefit of ſome of his Inſtructions, as he confeſſed that ſomething he learned from them; his campling and cavilling with the *Gymnoſophiſts*, who though they ſeemed not ſo great Wizzards, yet were not leſs virtuous than either the *Brachmans* or himſelf; and laſtly, his *plauſible Language* and great *Eloquence*, he making in ſeveral places very winning Orations and Exhortations to Morality and the Obſervance of the moſt behoofful

hoofful Laws and inſtitutes, ſuch as would tend moſt to Civility and the Peace and Security of the People.

7. From all which it is moſt evident, That a natural Senſe of *Honour* and *Gallantry* was the Wing and Spirit that made *Apollonius* ſuch a great Stickler in his time; and that, he being of a lofty and generous Nature apt to reach out at high things, the *Kingdom of Darkneſs* hook'd him in, to make an Inſtrument of him for their own Turn, and ſo to dreſs up Paganiſm in the beſt Attire they could, to make it, if it were poſſible, to vie with Chriſtianity: and that there ſhould be nothing wanting to this *Corrival* of *Chriſt*, the *Indian Brachmans* pronounced him of that Eminency, that he deſerved to be reputed and honoured as a Deity, both living and dead, as I have already related to you.

8. But if the Excellency of his Perſon be better examined, he will be found ſo far from being in the Rank of a *God*, that there can be no more acknowledged of him than that he was of the *better ſort of Beaſts*, that is, that he was a *mere natural Man*, only dreſſed up and diſguiſed by his *Pythagorick* Diet and Habit, and a *Magical* Power of doing of Miracles; as is demonſtrable from the whole Tenour of his Story, there being nothing in it that reliſhes or ſavours what is above the *Animal Life*. From whence we may ſafely conclude there is nothing in him *Divine*.

CHAP. XII.

1. *The Contrariety of the Spirit of* Chriſt *to that of* Apollonius. 2. *That the Hiſtory of* Apollonius, *be it true or falſe, argues the exquiſite Perfection of the Life of* Chriſt, *and the Tranſcendency of that* Divine Spirit *in him that no Pagan could reach by either Imagination or Action.* 3. *The Spirit of Chriſt how contemptible to the mere Natural Man, and how dear and precious in the Eyes of God.* 4. *How the ſeveral Humiliations of Chriſt were compenſated by God with both ſutable and miraculous Priviledges and Exaltations.* 5. *His deepeſt Humiliation, namely, his Suffering the Death of the Croſs, compenſated with the higheſt Exaltation.*

1. WHerefore we ſhall find *the Life of our Saviour* quite contrary to his, there being nothing Recorded in him that is plauſible to Fleſh and Blood, no ſplendour of Parentage, no ſtreams of Eloquence, no favour of Potentates, no affectation of any Peculiarity to himſelf in any thing; but being every where reproached and deſpiſed, he ceaſed not to do good without any Man's Applauſe. And whereas the very Spirit and Life of all *Apollonius* his Actions is *a Gallant Senſe of Glory*, which the Devil befool'd him by; ſo that which perpetually breath'd in the Actions of our Saviour was a paſſive, loving, profound Spirit of *Humility*, which is the moſt certain Character of the *Divine Life*, of any thing that is.

2. So that let the Hiſtory of *Apollonius* be wholly true, or partly falſe, or wholly falſe, it is all one to me. For if it be *True*, this grand Example of Divine Virtue, as he is pretended, falls infinitely ſhort of the Truth of the *Divine Life* manifeſted in Chriſt, there being indeed nothing found in *Apollonius* that is truly Divine. But if it be a *Figment*, in whole or in part, how tranſcendent is that Divine Worth in Chriſt, and how lovely and illuſtrious is the Beauty of his Image, that the Pens and Pencils of the moſt learned and accompliſh'd Pagans cannot draw one Line thereof, nor give one Touch or Stroke near his Reſemblance?

3. And indeed how ſhould it ever come into the Mind of a *mere natural* Man to think of an *humble*, *paſſive*, *Soul-melting*, *ſelf-afflicting*, and *ſelf-reſigning Divinity lodging in any* Perſon; or if it did, that there were any ſuch great Price upon that Spirit more than on that which ſeems to the World more gallant and generous? But certainly this is more precious in the Eyes of God than all things in the World beſide; and whatſoever Injury is done to this, it is like the touching of the Apple of his own Eye. And ſo tender was he over our Saviour, in whom this was tranſcendently found, that he ever compenſated his *Sufferings* with a proportionable *Triumph*, and his willing Submiſſions and Debaſements of himſelf with anſwerable *Exaltations*.

4. And

4. And therefore his *humble Birth* he Honoured with the *Muſick* of a *Quire of Angels* from Heaven, and the *Homage of the Wiſe Men* from the Eaſt who brought Preſents to him, as to a new-born King. So his long *Faſting* in the Deſart was compenſated by the Power not only of curing Diſeaſes, but of turning Water into Wine, and of miraculouſly feeding of Multitudes in the Wilderneſs. As alſo his refuſing of all the Pomp and Glory of the World, (which was ſhewn him from the top of a Mountain) by the *Transfiguration* of his Perſon on the top of mount *Tabor* into ſo great a Glory as all the ſpecioſities of the World could not equalize, his Face ſhining as the Sun, and his Garments being bright as the Light. And laſtly, his being carried from Place to Place by the Hand of Satan, as an Innocent Lamb in the Talons of an Eagle, this Temptation alſo was amply recompenſed by having a palpable Power over the Kingdom of Satan, and diſpoſſeſſing Dæmoniacks, and putting to flight many thouſands of Devils at once, as you heard concerning him whoſe Name was *Legion*.

5. But the emergency of the *greateſt Honour* that accrew'd to him was from the deepeſt *Sufferings*, even from his *bitter Paſſion* on the Croſs: Which was fully remunerated by ſo glorious a *Reſurrection* and *Aſcenſion*, by his *Seſſion at the Right Hand of God, and his Exaltation above all Principalities and Powers*, whether in Heaven or Earth; he being made Head and Soveraign over Men and Angels, and indued with a Power of Crowning all Believers with a Glorious Immortality at the laſt Day. Of all which we ſhall ſpeak in order, ſhewing the *Fitneſs* and *Reaſonableneſs* of every thing in its Place.

CHAP. XIII.

1. *The ineffable Power of the* Paſſion *of Chriſt, and other endearing Applications of him, for winning the World off from the Prince of Darkneſs.* 2. *Of his preceding Sufferings and of his Crucifixion.* 3. *How neceſſary it was that Chriſt ſhould be ſo paſſive and ſenſible of pain in his Sufferings on the Croſs; againſt the Blaſphemy of certain bold Enthuſiaſts.* 4. *Their Ignorance in the* Divine Life, *and how it alone was to triumph in the Perſon of Chriſt unaſſiſted by the Advantages of the* Animal *or* Natural. 5. *That if Chriſt had died boldly and with little ſenſe of pain, both the Solemnity and Uſefulneſs of his Paſſion had been loſt.* 6. *That the ſtrange Accidents that attended his Crucifixion were Prefigurations of the future Effects of his* Paſſion *upon the Spirits of Men in the World.* 7. *Which yet hinders not but that they may have other ſignifications.* 8. *The third and laſt Reaſon of the Tragical unſupportableneſs of the Paſſion of Chriſt, in that he bore the Sins of the whole World.* 9. *The Leguleïous cavils of ſome conceited Sophiſts That pretend that it is unjuſt with God to puniſh the Innocent in ſtead of the Guilty.* 10. *The falſe Ground of all their frivolous ſubtilties.*

1. FIrſt therefore as concerning his *Paſſion*, I ſay, it is an Enraviſhing conſideration to take notice how this humble Candidate for ſo great an Empire as I have deſcribed, applies himſelf to his deſign, giving an infallible proof not only of his *Power*, that he is able to protect, but of his dear Affection and entire *Love* to his People, in that he can undergo ſo horrid Agonies in their behalf; and being to win the Kingdoms of the Earth out of the poſſeſſion of the Devil, how he uſes no other Engine than the diſplaying of his own Nature, and the endearing Lovelineſs and Benignity of his own Spirit, to ſhame and confound the uglineſs and deteſtableneſs of his uſurping Competitor. Wherefore he did not only tread counter to the ways of Satan in *Humility* and *Purity* and continual *Beneficency* in his Life-time: But further to ſhew the vaſt Diſparity or Diſcrepancy betwixt that old Tyrant and this Gracious Prince that is to Succeed; whenas the Devil, as you have already heard, inflicted unſupportable penances upon his abuſed Vaſſals, ingaging them to cut and ſlaſh their own Fleſh, and frantickly to diſmember themſelves, to whip themſelves with knotted Cords or ſtinging Nettles, to wound themſelves with ſharp Flints, and to faſt and macerate themſelves ſo as to pine away in Deſarts, or break their Necks down ſome ſteep Rock or Precipice, as *Acoſta* reports of them; not to mention the infinite Numbers of Human Sacrifices: Chriſt, quite contrary to this, is ſo far from ſuch like Tyranny and Cruel handling of others, that to ſatisfy us concerning the juſtly-ſuſpected wrath of

his Father, he undergoes all this Load himſelf, to win us off *to a more perfect and chearful Obedience to his holy Precepts*, by ſo great and ſenſible an Engagement. The Weight and Power of his Scepter being mainly to be felt in the Senſe of *Love*, which is the ſtrongeſt Tie imaginable even to Natural Ingenuity. But the Power of the old Serpent was Exerciſed in Fear and Terror and Deſpightful Scorn upon poor Diſtreſſed Mankind. There being this great Advantage therefore of winning of the Hearts of Men from the Kingdom of Darkneſs to the Power of God by Chriſt's Afflictions and Sufferings; it is no wonder that he ſubmitted himſelf to them, tho' they were ſo unſpeakably grievous.

2. And indeed what can be imagined more grievous than that lively *Repreſentation* of his bitter *Paſſion* (unleſs the *Paſſion* it ſelf,) when in the Mount of Olives, at his Devotions, he was in ſuch an *Agony*, that he ſweat as it were great drops of Blood that fell from his Face to the Ground? Beſides the *deſpightful mockings* and *ſpittings in his Face*, with *cruel and bloody ſcourgings:* The conſideration whereof would drive a Man to any hardſhip to approve himſelf faithful and thankful to ſo loving a Saviour. What then may the contemplation of his Direful and Tragical *Crucifixion do?* Where ſo Divine a Perſon, nay, where the Son of God in the Fleſh, being diſgracefully placed betwixt two Thieves, his holy and ſpotleſs Humanity was ſo deeply pierced with the preſent ſenſe and real Agony of Death, that the weight and burthen thereof enforced him to cry out, *Eloi, Eloi, My God, My God, why haſt thou forſaken me?* And here he may appeal from the Croſs to all the World in the words of *Jeremiah*; *Behold and ſee, if there be any ſorrow, like unto my ſorrow wherewith the Lord hath afflicted me, in the Day of his fierce Wrath.*

3. Which *Sorrow* and *Paſſion* had it not been as *real* and as *great* as it is recounted, how ſlight and ludicrous a matter would the Myſtery of Chriſtianity be? How prophane therefore and execrable are thoſe Wretches, that would turn that to the diſgrace of Chriſt, which is the Glory of the Goſpel? As if our Saviour was leſs *Perfect* by being thus *Paſſive* and ſo ſenſible of pain. But it is plain that theſe bold and inſolent *Enthuſiaſts*, which boaſt ſo much of *Perfection* as to equalize themſelves or their blind guides with Chriſt, nay, prefer them before him, I ſay, it is plain they are ſo Ignorant that they do not know in what the *true Perfection* conſiſts.

4. For I have already declared, That in the Perſon of Chriſt, that only which was *truly Divine* was to have the Triumph and Victory, unaſſiſted with any thing that is precious and praiſe-worthy in the Eyes of the World. And the *true Perfection* approveable before God is found only in that which is *Divine*, not *Natural* or *Animal*, ſuch as would be applauded by a mere Carnal Man. And ſuch is *Stoiciſm* and *Spartaniſm*, a Power as well reliſhed by wicked Men and Apoſtate Angels, nay, I may ſay, better, than by the Holy and Regenerate. And it is an Exerciſe of far greater *Faith* and *Obedience to the Divine Will*, to undergoe *Pain* and *Affliction*, when it ſearches us ſo deep, and ſtings us ſo vehemently; than when by any *forced Generoſity* and *Stouteneſs of Spirit*, or any *Natural* or *Artificial helps* whatſoever, we bear up againſt the Senſe thereof, and quit our ſelves in this heat and ſtomachfulneſs, as if we were invincible and invulnerable Champions.

5. If it had fared thus with Chriſt at his Death, the *Solemnity of his Paſſion* had been loſt. Indeed it had been no Paſſion, nor would have cauſed any in them that read the Story. But his *Sufferings* being *ſo Great* and *ſo Real* as they were, it is the greateſt Attractive of the Eyes and Hearts of Men towards him that could poſſibly be offered to the World: Which himſelf was very well aware of, and did foretel it in his Life-time; *When I am lifted up, I ſhall draw all Men unto me.*

6. Which *Effects* of his *Paſſion*, thoſe *Miraculous Accidents* that attended it ſeem alſo to preſage. For what was that *rending of the Vail of the Temple* from the top to the bottom at *Jeruſalem?* What were thoſe *Earth-quakes* in more remote Places of *Judæa*, and the *torn* or *cloven Rocks*, but a Preſage how the *Earthly* Minds and *Stony* Hearts of all Men in time, as well *Jews* as *Gentiles*, would be ſhaken and broke in pieces with *Sorrow* and *Grief* at his *Sufferings* who is the Saviour of the World? Nay, what did the *Sun*, the very Life and Soul of the Natural World, what did that *deliquium* or ſwooning Fit of his betoken, but that this ſad Spectacle of the *Crucifixion* of Chriſt would ſo empaſſion the Minds of all Ingenuous Men, and ſo melt their Hearts with Love and Affection to this Univerſal Saviour, that they would willingly die with him, that they might alſo live with him and rejoice with him for ever in Heaven?

7. I ſpeak

7. I ſpeak not this to exclude *other Significations* of theſe Prodigies. For they may alſo have their *truth* and *uſe* as well as theſe, eſpecially ſome of them: As that of *the Eclipſe of the Sun*, which may alſo ſignify that the true Light of the World (he that was termed by the Prophet *the Sun of Righteouſneſs*) was then a ſuffering; and that of *rending the Vail of the Temple*, which no queſtion denoted the reſcinding of the *Moſaical* Rites and Ceremonies, and the abrogation of the High-Prieſt's Office, Chriſt now having taken away the Partition-Wall, and given every Believer free acceſs to the preſence of his Father by his own Death whereby he has reconciled us to God.

8. Which offers us a third Reaſon why this *Paſſion* of Chriſt ſhould be ſo *Tragical* as it was, and the weight thereof ſo unſupportable. For he bore then the Wrath of God for the Sins of the World, being ſmitten, as the Prophet ſpeaks, for our Tranſgreſſions, and the Iniquities of us all were laid upon him; that is, he was an Univerſal Sacrifice for all Mankind. Which the Proud and Self-conceited *Enthuſiaſt*, that phanſies himſelf ſo well within, that he contemns all External Religion (unleſs it be of his own Invention) being not at leiſure to conſider, boldly and blaſphemouſly traduces him for weak and delicate, that willingly underwent the greateſt Pain that ever was inflicted upon any Mortal, that bore a weight more heavy then Mount *Ætna*, and too big for the ſhoulders of any *Atlas* to bear.

9. As little to the purpoſe are the leguleicus Cavils of ſome *Pragmatical Pettifoggers*, as I may ſo call them, in matters of Divinity, who tho' they be favourable enough to the *Perſon* of Chriſt, and ſeem to condole his ill Hap that he fell thus into the Hands of Thieves and Murtherers; yet ſet no price at all upon his *Death*, no more than upon theirs that died with him, accounting his Blood as common and unholy as that of the Malefactors that were Crucified with him; the Wrath of God being not at all atoned, as they ſay, by his ſuffering, becauſe it is unjuſt that an Innocent Man ſhould be puniſhed for thoſe that are guilty. But what Unjuſtice is done to him that takes upon him the debt or fault of another Man willingly, if he pay the Debt or bear the Puniſhment; provided that he that may exact or remit either, will be thus ſatisfied?

10. But ſuch trivial and captious Intermedlers in matters of Religion, that take a great deal of pains to obſcure that which is plain and eaſie, deſerve more to be ſlighted and neglected than vouchſafed any Anſwer. For all their frivolous Subtilties and Fruitleſs Intricacies ariſe from this one falſe Ground, That the *Sovereign Goodneſs* of God and his kind Condeſcenſions and Applications to the Affections of Man are to be meaſured by *Juridical* niceties, and narrow petty Laws, ſuch as concern ordinary tranſactions between Man and Man. But let theſe brangling Wits enjoy the Fruits of their own elaborate Ignorance, while we conſidering the eaſy Air and Senſe of *Sacrifices* in all Religions, ſhall by this means be the better aſſured of the natural meaning of it in our own.

CHAP. XIV.

1. That Sacrifices *in all Religions were held Appeaſments of their Gods. 2. And that therefore the* Sacrifice *of Chriſt is rather to be interpreted to ſuch a Religious Senſe than by that of Secular Laws. 3. The great diſſervice ſome corroſive Wits do to Chriſtian Religion, and what defacements their Subtilties bring upon the winning comelineſs thereof. 4. The great advantage the* Paſſion *of Chriſt has, compared with the bloody Tyranny of Satan.*

1. HOW *General* the Cuſtom of *Sacrificing* was in all Nations of the World is a thing ſo well known, that I need not inſiſt upon it; and that their *Sacrifices* were accounted *an Appeaſement of the Wrath of the Gods* and *Expiation for their Faults*, is alſo a Truth ſo conſpicuous that it cannot be denied. Hence theſe *Sacrifices* we ſpeak of were called ἱλαστικὰ, ἁγνιστικὰ, καθαρτικὰ, in Latin *Placamina*, *Februa*, *Piamina*. Much of this Nature you may read in *Grotius*, *De Satisfactione Chriſti*, *Cap.* 10. where he does not only make good by many Expreſſions and Examples, that the Sacrifices of the Ancient Heathen pacified the Anger of the Gods, but alſo (which is nearer to our purpoſe) That the Puniſhment of thoſe that were thus reconciled and purged was transferred upon the Beaſt that was Sacrificed: For the clearing whereof he alledges many Citations; and theſe two amongſt the reſt. One out of *Cato*;

Cum ſis ipſe nocens, moritur cur victima pro te?

Since thou thy ſelf art guilty, why
Does then thy Sacrifice for thee die?

The other out of *Plautus*,

Men' piaculum oportet fieri propter ſtultitiam tuam,
Ut meum tergum ſtultitiæ tuæ ſubdas ſuccedaneum?

That is to ſay, *Is it fit that I ſhould be made a piacular Sacrifice for your fooliſhneſs, that my back ſhould bear the ſtripes that your folly has demerited?*

2. Wherefore this being the Senſe of the Sacrifices we ſpeak of in all the Religions in the World, it is more fit to interpret the Death of Chriſt, who gave himſelf an Expiation for the Sins of the World, according to that Senſe which is uſual in the Myſteries of Religion, than according to the entangling niceties and intricacies of ſecular Laws.

3. But as for thoſe buſy and Pragmatical Spirits, that by the acrimony of their Wit eat off the comely and lovely gloſs of Chriſtianity, as *Aqua Fortis* or rather *Aqua Stygia* laid on poliſh'd Metal, what thanks ſhall they receive of him whom yet they pretend to be ſo zealous for? The moſt winning and endearing Circumſtances of his exhibiting himſelf to the World being ſo ſoiled and blaſted by their rude and foul breath, that as many as they can infect with the contagion of their own Error, Chriſtianity will be made to them but a dry withered branch; whenas in it ſelf it is an aromatick Paradiſe, where the Senſes and Affections of Men are ſo tranſported with the Agreeableneſs of Objects, that they are even *enraviſhed* into *Love* and *Obedience* to him that entertains them there. And nothing can entertain the Soul of Man with *ſo ſweet* a *Sorrow* and Joy, as this Conſideration, That the Son of God ſhould bear ſo dear a regard to the World as to lay down his Life for them, and to bear ſo reproachful and painful a Death to expiate their Sins and reconcile them to his Father.

4. But this is not all the Advantage he had to win the Government of the World unto himſelf. For not only his *exceeding Love to Mankind* was hereby demonſtrated, but the cruel and execrable nature of that old Tyrant the more clearly detected. For whereas the Devil, who by unjuſt uſurpation had got the Government of the World into his own Hands, tyrannizing with the greateſt cruelty and ſcorn that can be imagined over Mankind, thirſted after humane blood, and in moſt parts of the World, as I have already ſhewn, required the Sacrificing of Men; which could not ariſe from any thing elſe but a ſalvage *Pride* and *Deſpight* againſt us: This new gracious Prince of God's own appointing, *Chriſt Jeſus*, was ſo far from requiring any ſuch villainous Homage, that himſelf became a Sacrifice for us, making himſelf at once one Grand and All-ſufficient κάθαρμα or *Piamen* to expiate the Sins of all Mankind, and ſo to reconcile the World to God.

CHAP.

CHAP. XV.

1. *An Objection concerning the miraculous Eclipse of the Sun at our Saviour's Passion, from its not being Recorded in other Historians.* 2. *Answer, That this wonderful Accident might as well be omitted by several Historians as those of like wonderfulness; as for Example the darkness of the Sun about* Julius Cæsar's *Death.* 3. *Further, That there are far greater Reasons that Historians should omit the darkness of the Sun at Christ's Passion than that at the Death of* Julius Cæsar. 4. *That* Grotius *ventures to affirm this Eclipse recorded in* Pagan *Writers; and that* Tertullian *appeal'd to their Records.* 5. *That the Text does not imply that it was an Universal Eclipse, whereby the History becomes free from all their Cavils.* 6. Apollonius *his Arraignment before* Domitian, *with the ridiculousness of his grave Exhortations to* Damis *and* Demetrius *to suffer for Philosophy.*

1. WE have seen how *Reasonable* the History of Christ's *Passion* is; neither do I know any thing that may lessen the *Credibility* of it, unless it be the *miraculous Eclipse of the Sun.* Not that the *Eclipse* it self is so incredible, but that it may seem incredible that so wonderful and so generally conspicuous an Accident of Nature should be recorded by none but by the Evangelists themselves, Learning and Civility in those times so Universally flourishing, and there being no want of Historians to recount such things. This Objection makes a great shew at first; but you will see at length it will come to nothing.

2. First therefore let us set down the like Accidents to this that have fallen out, and been as conspicuous to all the World: As that *Sensible obscurity* and languor of the *Sun* in *Julius Cæsar*'s time, as also in *Justinian*'s time, and lastly that *Bloody dulness* in the Face of that Luminary for four Days together in the times of *Carolus Quintus*; things as remarkable in themselves as this *Eclipse* at the *Passion* of Christ, and all its likely proceeding from like Causes. But the moderating of these Causes so, as that the Effect should take place just at the time of our Saviour's suffering, this was *miraculous* and by special Providence. Now I demand for that first observation of the Sun, that indured a whole Year together, and was a Concomitant of *Julius Cæsar*'s Death; when there were so many Historians in the after-Age till *Suetonius* his time, viz. *Livy, Strabo, Valerius Maximus, Velleius Paterculus, Philo, Mela, Plinius, Josephus, Plutarch, Tacitus,* how many of these recorded so great a Prodigy. I do not find any Historian alledged but *Pliny,* who likely had it from *Ovid* and *Virgil,* who after the manner of Poets pleasing themselves to record strange things and to magnify great Men, recite this Accident in Nature, in Honour to *Julius Cæsar.*

Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiáque æternam timuerunt secula noctem.

At Cæsar's *Death he Rome compassioned,*
In rusty hue hiding his shining Head,
And put the guilty World into a fright
They were surpriz'd with an eternal Night.

As *Virgil* has it in his *Georgicks.* And *Ovid* in his *Metamorphoses* to the same purpose, Lib. 1.

——.....Solis quoque tristis imago
Lurida sollicitis præbebat lumina terris.

Lib. 15.

The Sun's sad Image Cæsar's *fate to moan*
With lurid light to anxious Mortals shone.

Which condition of the Sun, *Pliny* writes, lasted for a whole Year. The like *Cedrenus* reports to have happened in *Justinian's* time. But there were nigh twenty considerable Writers from *Justinian*'s time till *Georgius Cedrenus.* I would therefore remit the Caviller to peruse these Historians, and observe in how few of them this Prodigy in *Justinian*'s Days is Recorded. The same may be said of what happened under *Carolus Quintus.*

Quintus. And then if he deprehend that ſo remarkable Accidents be taken no notice of by many Writers that had a capacity of recording them, I would have him alſo to conſider, that ſuch like Reaſons that might cauſe them to omit the Writing of thoſe Prodigies, might alſo fit thoſe that omitted the ſetting that down that happened at our Saviour's Paſſion; and to reſt contented that he finds it recorded by them that are moſt concerned in it, that is, three of his faithful followers, *Matthew*, *Mark* and *Luke*, who bearing a truer reſpect to Chriſt's Perſon than thoſe flatterers of Princes, *Virgil* and *Ovid*, to the Deceaſed *Julius*, recorded this Miraculous *Eclipſe* to his Honour, as they did that long obſcuration of the Sun to the Honour of their adored *Cæſar*.

3. Neither is this all; for I may further add, That there are greater Reaſons why all, ſaving Chriſt's own Followers, ſhould omit the recording that Eclipſe at his Paſſion, than that thoſe Writers we ſpeak of ſhould the continual Obſcurity of the Sun, that was to be obſerved for a whole Year together about the End of *Julius Cæſar*'s Reign. For the Novelty of that in *Cæſar*'s time might make the greater Impreſſion upon Mens Spirits; when as that obſcurity of the Sun at our Saviour's ſuffering (tho' I doubt not but that it was ſo great, as that the Stars appeared through the defect of the Sun's Light, ſo as they may do in a Summer's Night) might well be neglected by the Nations of the World, they having noted already that the Light of the Sun is obnoxious to ſuch obfuſcations and dulneſſes, and that for ſo long a time together. So that altho' this lurid deadneſs of the Sun at the *Paſſion* was far greater than that at *Cæſar*'s Death; yet it being ſhorter by far, as laſting not above three hours, it might ſeem to them leſs conſiderable; eſpecially they not knowing what was the meaning of it. And when they did, they had the leſs encouragement to record it, it making for a new Religion contrary to their own. So that even that Conſideration alone may ſeem a ſufficient Reaſon why this notable Accident may be pretermitted by both Jewiſh and Heatheniſh Hiſtorians.

4. But *Grotius* out of *Phlegon* a Pagan Writer ventures to anſwer more point-blank, namely, That the ſaid Author does affirm that in the fourth Year of the two hundred and ſecond *Olympiad*, (which is the Year wherein Chriſt ſuffered according to the uſual Opinion) there was the greateſt Eclipſe that ever was known; Night ſurprizing Men at the ſixth hour of the Day (which is at noon,) and being ſo dark that the Stars were ſeen at that time of the Day. He mentions alſo therewith a mighty Earthquake in *Bithynia*, and how the greateſt part of *Nicæa* was ruined thereby. Other things to the ſame purpoſe are there alſo recited out of another Pagan Writer by *Euſebius*; whom *Grotius* diſcovers to be one *Thallus*. Which Teſtimonies will ſtand good, till the Oppoſer of the Truth of the Narrations of the Evangeliſts, ſhall either prove infallibly by Chronology, that Chriſt did not ſuffer that Year, or elſe by Aſtronomical calculation, that there was a natural Eclipſe of the Sun in that Year he ſuffered, ſo horrid and diſmal as *Phlegon* deſcribes. But *Phlegon* confining it to no place, intimates it was *Univerſal*, and therefore *not Natural*. *Tertullian* alſo ſpeaking to the Pagans concerning this matter, appeals to their own Records concerning the Truth thereof. And for my own part, I make no queſtion but that it is true in the very Senſe we ſpeak of, *viz.* that it was an *Univerſal Eclipſe*, whatever becomes of the Teſtimonies of *Thallus* and *Phlegon*.

5. But being the Text does not neceſſarily imply thus much, we may with *Calvin* reſtrain it to *Judæa*, God miraculouſly intercepting the Light of the Sun from thoſe parts only, by the interpoſition of ſome conſpiſſated body, or by raiſing a black caliginous miſt, ſuch as he cauſed in the Land of *Ægypt*. For the Scripture will ſute well enough with any of theſe Senſes; ſo little of any juſt occaſion is there left to the Caviller and Infidel. So that the *Credibility* and *Reaſonableneſs* of the *chief Circumſtances* of our Saviour's *Paſſion* is ſufficiently cleared.

6. To which we have nothing to parallel in *Apollonius* his Life, except it be his Arraignment before *Domitian*: Where *Domitian* quitting him for the charge that was laid againſt him, yet he for oſtentation ſake, to ſhew what an expert *Magician* he was, vaniſhes in the midſt of the Court, to the great amazement of the Emperor and the reſt of his Judges. But in the mean time he having ſuch a trick of *Legerdemain* as this, to keep himſelf from peril; it makes all his *magnanimous Precepts* concerning the Contempt of Death that he ſo gravely imparts to *Damis* and *Demetrius* (encouraging them to ſuffer any thing for the cauſe of Philoſophy) *hypocritical* and *ridiculous*. So whiffling and ludicrous is every thing of *Apollonius*, if compared with that ſolid Truth and real Excellency that is diſcoverable in Chriſt.

BOOK V.

CHAP. I.

1. *Of the* Reſurrection *of Chriſt, and how much his Eye was fixed upon that Event.* 2. *The chief Importance of Chriſt's Reſurrection.* 3. *The World excited by the Miracles of Chriſt the more narrowly to conſider the Divine Quality of his Perſon, whom the more they looked upon, the more they diſliked.* 4. *Whence they miſinterpreted and eluded the force and conviction of all his Miracles.* 5. *God's upbraiding of the World with their groſs Ignorance by the raiſing* him *from the dead* whom *they thus vilified and contemned.* 6. *Chriſt's Reſurrection an aſſurance of Man's Immortality.*

1. WE have done with the *Paſſion* of Chriſt: We come now to his *Reſurrection* and *Aſcenſion*; and firſt to his *Reſurrection*. Concerning which it is obſervable, That our Saviour's Eye was fix'd upon nothing more than it; He Propheſying of it in his Life-time under that Parable of *deſtroying the Temple*, and then *raiſing of it up within three Days*, meaning the *Temple of his Body*; as alſo in the application of that ſtrange Accident that befell *Jonas*: *For as* Jonas *was three Days and three Nights in the Whales Belly, ſo the Son of Man ſhould be three Days and three Nights in the Belly of the Earth.* He deferred alſo the divulging of his *Transfiguration* in the mount till his Reſurrection, as not being of any ſuch efficacy to beget Faith in the People, till this alſo had happened unto him; not to mention now that more invidious Circumſtance of the diſappearing of *Moſes* and *Elias*, Chriſt alone remaining. John 2. 19. Matth. 12. 39, 40.

2. Now the grand Importance of this ſo wonderful an Accident conſiſts chiefly in theſe three things.

Firſt, *In that it is a very Eminent Triumph of the Divine Life in the Perſon of Chriſt.*

Secondly, *In that it is ſo plain an aſſurance of a bleſſed Immortality.*

And Thirdly, *In that it is ſo ſure a Seal and ſo clear a Conviction of the truth and warrantableneſs of all the Miracles Chriſt did in his Life-time.*

3. That our Saviour Chriſt was the moſt Illuſtrious Example of *the Divine Life* that ever appeared in the World, cannot be denied by any but ſuch as are blind, and have no Eyes to behold that kind of ſplendour. But that the Judgment of the World might be the more notoriouſly baffled, God aſſiſted this Divine Worth with many ſtrange Miracles, that they might more fixedly and conſiderately contemplate this ſo holy and lovely a Perſon. But the more it ſeems they looked upon him, the more they diſliked him, the whole World being ſo deeply lapſed into the *Animal Life*, (the Jews themſelves not excepted,) that they had no knowledge nor reliſh of the *Divine*. Nay, they had an Antipathy againſt him, as the wiſe Man very lively expreſſes it, *He is grievous unto us even to behold, His Life is not like unto other Mens, his ways are of another faſhion: He was made to reprove our thoughts.* Wiſdom, chap. 2. 14, 15.

4. Wherefore they having ſo ſettled an *hatred* againſt him, all the *Miracles* that he did, or whatſoever happened miraculouſly unto him, did but ſet a more venemous edge of their ſpleen againſt him. From whence it was eaſy for them to miſinterpret and elude every thing, imputing his *caſting out Devils* to a contract with *Beelzebub* the Prince of the Devils; The *Teſtimony from Heaven*, That *he was the Son of God*, to the deluſion of evil Spirits that would lapſe them into Idolatry; His *feeding the multitudes in the Wilderneſs*, to Witchcraft and Sorcery; and his *raiſing of Men from the Dead*, to the Nature of ſome Lethargical or obſtupifying Diſeaſe, that may ſeem to make a Man devoid of Life for four Days together. The *Eclipſe of the Sun* indeed was a very ſtrange thing, if the darkneſs was in the Sun it ſelf: But they might remember, at leaſt from the Relations of others, that it was ſtrangely obſcured for a whole Year together about the Death of *Julius Cæſar*, and ſo interpret this at the *Paſſion* as a mere caſual coincidence of things; or that ſome deluſive Spirits intercepted the Light of the Sun in favour of the great Magician, whom they thought juſt to Crucify betwixt thoſe other two Malefactors.

5. But

5. But he whom they numbred amongſt the Tranſgreſſors, and took to be the vileſt of Men, becauſe he was not recommended by any thing that the *Animal Life* likes and applauds, (as *Nobleneſs of Birth, the Power of popular Eloquence, Honour, Wealth, Authority, high Education, Beauty, Courtſhip, Pleaſantneſs of Converſation*, and the like;) he is, I ſay, notwithſtanding this general contempt from Men, very highly prized by him who is the infallible Judge, whoſe ways are not as our ways, nor his thoughts as our thoughts; But that he might conform our apprehenſions to his own, raiſed *Jeſus Chriſt* from the Dead, bringing that paſſive, contemptible Divinity that lodged in him into a deſerved Victory and Triumph; exprobrating to the blind World the Ignorance of that Life that is moſt dear and precious to himſelf; making him alive whom they maliciouſly killed, and preparing a way to an Univerſal Homage for him, who was Univerſally ſcorned and became περίψημα πάντων, *the off-ſcouring of all*, tho' his Spirit, Life and Nature was of more worth than all the things of the World beſide.

6. Nor is this *Reſurrection* of Chriſt only a particular Honour and high Teſtimony given to the Perſon of Chriſt, who was ſo ſplendid an Habitation of the *Divine Life*; but it is alſo an aſſurance of a bleſſed Immortality to all thoſe that will adventure to
1 Cor. 15. 58. follow his Example, that *their Labour ſhall not be in vain in the Lord.* And therefore he is not ſaid here to *riſe alone*; but in token of what a general concernment his *Reſurrection* was, the Monuments of ſome lately-deceaſed Souls flew open, and themſelves appeared to ſeveral in the Holy City. Which things were a palpable Prophetical prefiguration of that bleſſed Immortality that Chriſt has purchaſed for all Men that believe in him and obey him.

CHAP. II.

1. *The laſt End of Chriſt's Reſurrection, the Confirmation of his whole Miniſtry.* 2. *How it could be that thoſe chief Prieſts and Rulers that hired the Soldiers to give out, that the Diſciples of Chriſt ſtole his Body away, were not rather Converted to believe he was the* Meſſias. 3. *How it can be evinced that Chriſt did really riſe from the Dead; and that it was not the deluſion of ſome deceitful Dæmons.* 4. *The firſt and ſecond Anſwer.* 5. *The third Anſwer.* 6. *The fourth Anſwer.* 7. *The fifth Anſwer.* 8. *The ſixth and laſt Anſwer.* 9. *That his appearing and diſappearing at pleaſure after his Reſurrection is no argument but that he was riſen with the ſame Body that was laid in the Grave.*

1. THE laſt End of Chriſt's *Reſurrection* is the *Confirmation of his whole Miniſtry.* For aſſuredly the Jews dealt with him as with ſome *Magician* and *Impoſtour*, who tho' he did very ſtrange things whilſt he lived, yet if he were once judicially tried, condemned and put to Death, they did not make any queſtion but that it would be with him as with other Malefactors, the trouble of him would end with his Life; as is uſually obſerved in matters of this kind: Otherwiſe it would be a great flaw in Providence, and the Generations of Men would not be able to ſubſiſt for the Inſolencies of Witches and Sorcerers. But God thus extraordinarily and miraculouſly interpoſing his Power, in raiſing *Jeſus* from the Dead, gave the moſt certain and moſt confounding Teſtimony againſt the malicious cruelty of the Jews (if we may call that *Malice* which the Love and Candour of Chriſt in the midſt of his bitter ſufferings named only *Ignorance*) that poſſibly could be given. For their judicial proceedings are hereby not only in an extraordinary way made ſuſpicable and taxed of injuſtice, but by ſuch a miraculous means, that it is manifeſt that none other but God himſelf is their *Accuſer*, as well as the *Acquitter* of the *Innocent* whom they put to Death, and did ſo throughly Martyr, that none but the Hand of God could recover him to Life. The Fame therefore of ſo notable an Accident the chief of the Jews very well knowing, and that it would, if believed, demonſtrate that all he did or ſaid before in his Lifetime was right, and from an undeniable Principle; that the People might not receive him for their *Meſſias* now, whom three Days ago they had Crucified; hired the Soldiers that watched his Monument, to tell abroad that his Diſciples ſtole him away by Night while they were aſleep.

2. But

2. But here haply ſome may demand, how it came to paſs that theſe chief Prieſts and Rulers, being ſo punctually informed by the Soldiers (which watched the Sepulcher of Chriſt) that he *was riſen from the Dead*, were not Converted to the Faith themſelves, and convinced that *Jeſus* was indeed the expected *Meſſias*? But we may very well conceive, that what might prove very effectual to move others to believe in Chriſt, might yet take no hold upon them; partly becauſe they were further engaged in this bloody and direful Tragedy than others were; and having a deeper Senſe of Honour and Repute with the People, than of the favour of God and Love to the Truth, they might in a deſperate and obdurate condition venture, as the ſaying is, over Shoes over Boots; being more willing to expoſe themſelves to any thing, than to that ſhame and reproach that would attend the acknowledgment of ſo Hainous an Error. And then partly becauſe tho' this Accident may ſeem very ſtrange, yet they might conceit that it was not above the Power of Evil Spirits to perform, who might change themſelves into the Luſter of Angels of Light, and therefore that it was but a greater temptation upon them to try their faithfulneſs and obedience to the Law of *Moſes*. For what would not they think rather than find themſelves guilty of ſo grand Ignorance, as not to know the promiſed *Meſſias* when he came into the World, and of ſo groſs a Crime as to be Murderers of him that from Heaven was declared the Son of God?

3. But out of this Solution, you'll ſay, ariſes as great a Difficulty as the former, *viz.* How we can be aſcertained that Chriſt is really raiſed from the Dead: Becauſe ſome deluſive Spirits might open his Sepulchre, and carry him away, and afterward appear in his ſhape, making uſe of his Body to ſhew to *Thomas*, or changing their own vehicles into the likeneſs of Fleſh and Bones, ſo that no Man's Senſe may diſcover any difference. But to this many things may be anſwered: And

4. Firſt, *That that which may be an Exception or Evaſion in any caſe, is of conſequence in no caſe.* For what does there at any time really happen, but Evil Spirits have a Power to imitate ſo near, that our Senſes may well be deceived?

Secondly, Tho' they have this Power in themſelves, yet I deny that they can exert it, *when*, and *ſo far as they pleaſe*; and therefore God would not permit them to add ſo irreſiſtible Credit to the whole Miniſtry of Chriſt by this laſt Miracle, if Chriſt had not really been the *Meſſias*: But he being the *Meſſias*, it was no deluſion of theirs, but a real tranſaction by that Hand that is Omnipotent.

5. Thirdly, Every thing was exactly as if he had riſen from the Dead: The Watch ſaw the Earth-quake, and the Stone rolled from the Door of the Sepulchre by an Angel from Heaven: *Peter* look'd in and beheld the Linen Cloaths lying by themſelves, the Body of Chriſt was miſſing there. He appeared to his Diſciples elſewhere, he diſcourſed with them, eat and drunk with them, they felt his Fleſh, and put their very Fingers into his wounds. What greater demonſtration than this could there be that he was *really riſen from the Dead*? And therefore by Men indifferent it muſt needs be acknowledged to be ſo, tho' there be a poſſibility of being otherwiſe.

6. Fourthly, Thoſe Miraculous things, either happening to him or done by him while he was alive, they being ſo *real* as they were, muſt needs beget *Faith* in the unprejudic'd, that this Accident was *real* alſo. For is it ſo ſtrange a thing that that Divine Power ſhould raiſe Chriſt from the Dead, that enabled him to raiſe *Lazarus* out of the Grave when he had been four Days Buried? To ſay nothing of his other Miracles, and thoſe evident Teſtimonies from Heaven that he was the Son of God. For tho' there was ſome room left for the ſhuffles and ſubterfuges of the blinded Jews; yet to thoſe that are free and piouſly diſpoſed, the *Reſurrection* of Chriſt compared with what either ſupernaturally was done by him, or happened to him in his Life and at his Paſſion, they do ſo bind and ſtrengthen one another, that there is no place left for misbelief.

7. Fifthly, Beſides the Teſtimony of the Angels that told *Mary Magdalen*, *Joanna* and others, that Chriſt was riſen, and that they did fondly to ſeek the living amongſt the dead, our Saviour's own *Prophecy* concerning his *riſing the third Day* could not but make the thing undoubtedly ſure to his Diſciples, and all ſuch as were concerned in it, and had believed on him before, whereby they became zealous aſſertors and witneſſers of it to the World.

8. Sixthly and laſtly, All theſe things happening thus extraordinarily and ſupernaturally to a Perſon that profeſſed himſelf the *Meſſias*, * at that very time that the Jewiſh Propheeies foretold the *Meſſias* would come; it is an unanſwerable Demonſtration that this was he, and that therefore all things that he did, ſpoke, or happened unto him, were no vain Illuſion, but Reality and Truth.

* See Book 7. chap. 4.

9. Neither does his appearing and diſappearing at pleaſure, and coming in to his Diſciples when the Doors were ſhut, at all weaken the truth of his *Reſurrection* and vital actuating that very Body that lay in the Grave. For he gave a *Specimen* of a *wonderful Power* reſiding in him in his *Transfiguration* on the Mount; and that he carried that about him then, that was able to ſwallow up Mortality into Life, tho' it was uſually reſtrained as a light in a dark Lanthorn. His Divinity therefore with his inward exalted Humanity, I mean his Soul, took hold again of his Body, and did vitally irradiate it, ſo that he was as naturally united with it as any Angel is with his own Vehicle, or any Soul of Man, or any other Animal with their Bodies. Nor was it any greater wonder that Chriſt ſhould *rarify* his Body into a diſappearing Tenuity, than that Angels and Spirits condenſate their Vehicles into the viſibility and palpability of a Terreſtrial Body, the ſame Numerical Matter ſtill remaining in both.

CHAP. III.

1. *The* Aſcenſion *of Chriſt, and what a ſure pledge it is of the Soul's Activity in a thinner Vehicle.* 2. *That the Soul's Activity in this Earthly Body is no juſt meaſure of what ſhe can do out of it.* 3. *That the Life of the Soul here is as a Dream in compariſon of that Life ſhe is awakened unto in her Celeſtial Vehicle.* 4. *The Activity of the ſeparate Soul upon the Vehicle argued from her moving of the Spirits in the Body, and that no Advantage accrews therefrom to the wicked after Death.*

1. THere is no reaſonable allegation therefore againſt the *Reſurrection* of Chriſt: And as *Uſeful* and *Intelligible* a Myſtery is his *Aſcenſion*. For we are not leſs aſſured by his *aſcending into Heaven* of the Life and Activity of the Soul out of an Organical terreſtrial Body, than by his *Reſurrection* of her Immortality. For the Body of Chriſt in his *Aſcenſion*, tho' it left the Earth in all likelihood Organiz'd and terreſtrially modified, yet paſſing through the ſubtil Air and purer *Æther*, it cannot be conceived but that it aſſimilated it ſelf to the Regions through which it paſſed, and became at laſt perfectly *Celeſtial* and *Æthereal*, whatſoever was *Earthly* or Feculent being abſorp't or ſwallowed up into pure Light and Glory.

2. Nor can it ſeem harſh to any that has well conſidered theſe things, that the Soul freed from this Terreſtrial Dungeon ſhould have ſo great Power and Activity over a thinner Vehicle; the ſubtilty thereof in all likelihood contributing much to this Activity and Vigour: Of which tho' ſhe have but a ſmall ſpark at firſt, yet the Power of the Mind being kindled therewith may, as ſhe pleaſes, Convert her whole Vehicle into an Æthereal flame. For we are no more to meaſure what ſhe can do being rid of the fatal Entanglements of this Earthly Priſon, by what ſhe does in it, than we can of the Proweſs and Activity of ſome Captive Champion when he is ſet free, by what he does in Fetters and hard Bondage; or of her own Agility, Reaſon and Perſpicacity when ſhe is awake, by her ſtupidity and inconſiſtency of thoughts while ſhe is aſleep.

3. For the whole Life of Man upon Earth Day and Night is but a Slumber and a *Dream*, in compariſon of that awaking of the Soul that happens in the recovery of her Æthereal or Celeſtial Body: Which tho' it be (unleſs it pleaſe her occaſionally to mould it into any Organiz'd ſhape) one Simple and Uniform Light, which we may call an *Æthereal Star*, as *Ficinus* calls thoſe of leſs purity *ſtellas aereas*; yet all the more Noble functions of Life are better performed in this Heavenly Body than in the Earthly, ſuch as *Intellection*, *Volition*, *Imagination*, *Seeing*, *Hearing*, and the like. The ſame may be ſaid of the *Paſſions of the Mind*, they being more pure, more pleaſing and more delicate than can poſſibly happen, or at leaſt for any time continue with us, in this Life.

4. What I have affirmed of this *Æthereal Body*, this Uniform and Homogeneal Orbe of Light, cannot ſeem raſhly ſpoken to them that underſtand the immediate Organ of Senſe in thoſe Bodies we are now United with: Which I have already intimated to be either the *Animal Spirits* or the *Conarion*, as unlikely a Seat of Senſe as the *Air* or *Æther*, and either of theſe as unlikely to be diſobedient to the Power of the Soul as the

the *Animal Spirits* now are in the State of Conjunction. * And therefore it being undeniable but that the Soul does move them some way in the Body, I see no difficulty but in her releasement from the Body, she may be able to act upon her Vehicle of *like Tenuity* with them, so as to mould and transfigure it even as she pleases: That natural charm that lull'd her Active Powers asleep while she was in the Body, losing its force now she is out of it. Which notwithstanding will prove no advantage to the wicked, they being thereby awakened into a more eager and sharp torment, and a more restless and intolerable Hell.

* See my Discourse of *the Immortality of the Soul*, Book 2. Ch. 8.

In the mean time 'tis evident, that tho' we should yield an *Æthereal Body* to be altogether Homogeneous, *i.e.* of like Substance, and Inorganical, *i. e.* without Parts of Various Use and Structure, yet would this prove no Hindrance of the Soul to perform the Operations of Sense and Understanding; which is sufficient to put to Silence certain Philosophers, who vehemently deny that the Soul can Operate, unless United to an Organical Body. But that the Celestial Body is also an Organical one, is plainly by us declared in the following Chapter.

CHAP. IV.

1. *Christ's Session at the Right Hand of God interpreted either figuratively or properly.* 2. *That the proper Sense implies no humane shape in the Deity.* 3. *That tho' God be Infinite and every where, yet there may be a Special presence of him in Heaven.* 4. *And that Christ may be conceived to sit at the Right Hand of that Presence, or Divine* Shechina.

1. TO the *Ascension* of Christ we are to add his *Session at the Right Hand of God*, his ἀποδημία, and his *Intercession* with God for his Church. And for the First, there is no difficulty therein, whether we understand the phrase *Figuratively*, as *Calvin* seems to do, (For then by his *Sitting at the Right Hand of God* nothing else is signified, but that he is next to God in the Administration of his Kingdom, that he is as his Right Hand to sway his Scepter over Men and Angels, to bruise the wicked as with a Rod of Iron, and to receive the Righteous into favour;) or whether we understand it *Properly*, as some others would have it to be understood. For there is no inconvenience to acknowledge the *Glorified Body* of Christ to be in humane shape, and that this *Organized Light* will sit as steadily on an Æthereal Throne, as a Body of Flesh and Bones on a Throne of Wood or Ivory.

2. Nor does that expression of the *Right Hand* of God imply any absurdity in it, as if God himself were an Essence also in Humane shape, and that he had a *Left Hand* as well as *Right*, and the rest of the parts of the Body of a Man. For from the words of the Text, * Καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ, a Man may as well prove that he has many *Right Hands* as any at all: Which shews plainly that the *Anthropomorphites* have no ground for their fond and ridiculous conceit from such passages of Scripture as these. * Mark 16. 19.

3. But yet tho' God be *Infinite*, and consequently every where at once, nothing hinders but that there may be some special presence of him in one place more than another, whither if a Man had access, he may be truly said to converse with God *Face* to *Face*. We will grant therefore a Divine *Shechina* and a peculiar visible Glory of God which no Creature can imitate residing in the Heavens, which presence he may manifest in many places at once if he please: But where-ever it discovers it self, it is a most certain and infallible sign that God himself is in a *special* manner there. Which ineffable and unimitable Glory is of this great consequence, that the Holy Saints and Angels receive commands from thence as from the very Mouth of God, are recreated more by that wonderful Luster than we Mortals are by the Light of the Sun, and that it is an Oracle with whom they may consult, and receive answers of clear and indubitable certitude, and do Divine Worship and Honour to the external Substance, as it were; and visible Presence of the Deity.

4. At the *Right side* of this *Glory* might Christ in his humane shape be placed, as at the *Right Hand* of his Father that sent him into the World, to whom also he prayed with his Eyes lift up to Heaven, and to whom he said that he was to return when he

left the Earth, with whom also *Steven* saw him standing, and comforting him at his Martyrdom: Whether his Visive faculty was in a wonderful and stupendious measure fortified to discern so distant an Object, or whether that Object was not so distant as the false conceits of some vain Philosophers would determine: For my own part, I think that if the true Philosophy were known and rightly understood, there would nothing more facilitate the belief of Christianity than it.

CHAP. V.

1. *The* Apotheosis *of Christ, or his Receiving of Divine Honour, freed from all suspicion of Idolatry, forasmuch as Christ is God properly so called, by his Real and Physical Union with God.* 2. *The Real and Physical Union of the Soul of Christ with God being possible; sundry Reasons alledged to prove that God did actually bring it to pass.* 3. *The vain Evasions of superficial Allegorists noted.* 4. *Their Ignorance evinced, and the* Apotheosis *of Christ confirmed from the Immortality of the Soul and the Political Government of the other World.* 5. *That he that equalizes himself to Christ is* ipso facto *discovered an Impostour and Lier.*

1. THere is nothing therefore harsh or incongruous in the *Session of Christ at the Right Hand of God the Father*, the Mystery being fitly explained: His ἀποθέωσις will be found as Reasonable, if rightly understood. By his ἀποθέωσις I mean *his Residence in Heaven, and his receiving of Divine Honour and Adoration from the Church.* In which there can be nothing suspicable, unless there be any danger of *Idolatry* there where he that is truly God is Worshipped. The * Apology of the Gentiles you have heard already, and how far guilty they were of that miscarriage in the worshipping of Creatures under the pretence of their being only more Eminent manifestations of that One Eternal Deity which they did adore. But the immediate Object of our worship is not simply a Creature, but God properly so called; forasmuch as he is as *Really* and *Physically* united with God as our Soul is with our Body. Now as a Man is truly said to be a *Body* or a Corporeal Substance because of the Real or Physical Union of his Soul with the Body; so Christ is truly and properly said to be *God*, because his whole Humanity is joined with God. This is a very easy and intelligible way of conceiving this Mystery; neither does it imply any Contradiction or Inconsistency in it, no more than is found in the natural Union of Soul and Body; God being as able to find fitting means of really and vitally uniting the Soul of the *Messias* to himself, as of uniting an Humane Soul to a Terrestrial Body.

* See Book 3. Chap. 3.

2. Now this which was in the Power of God to do, we may be the better ascertained that he did do it, or is to do it some time, (For I will not anticipate and fall upon the Third part of my Discourse, before I come at it,) if we consider the *Congruities* thereof. I have recited to you Examples of the Pagan *Apotheoses*, how they did Divine Honour to Men that liv'd amongst them, and were considerable in their Generations for several Benefactions and Gratifications of the *Animal Life*, whether they were the Improvers of their Pleasures or their Profit, such as Law-givers, successful Commanders in War, or happy Inventers of some useful things to supply Humane Necessities. Hence it came to pass that *Venus*, *Mercurius*, *Zamolxis*, *Mars*, *Bacchus*, *Ceres* and others were deified by them. Now there being so transcendent an advantage to accrew to Mankind by the coming of the *Messias* into the World, and he being to suffer for the Sins of the People, and so by his Death to vanquish the Power of Death, *and to set open the Gates of Heaven to all Believers*; that that strong, natural, and at least pardonable propension in Mankind of exhibiting the highest Honours they can to their most *Heroical Benefactors* might not be frustrated and seem ever to be in vain; as also that the great Humiliation and Reproachful Passion that the *Messias* was to undergo might be largely compensated; and that that which is most lovely of all things, and yet in the Eyes of Men most despicable, I mean the *Divine Life*, might be Exalted, even in an outward Homage and Worship, as high as ever the *Animal Life* was, in the World, and that warrantably and without any guilt of *Idolatry*: God, when he sends the *Messias* into the World, is so to Communicate his own Nature to him, or so *really* and *physically* to unite himself with him, that he may be a lawful Object

Object of *Divine Worship*. Which he is, if not only by a Moral adhesion, or Political institution, but by a Natural and Real Union with the Divine Λόγος, he truly become *the Son of God*.

3. We see then upon what warrantable and rational Grounds the *Messias* is Exalted to so high a pitch of Honour, God having made him Supreme Head over Men and Angels: I speak of the very *Person* of Christ as well as his *Nature*. For the shuffling and superficial *Allegorist* will acknowledge that the *Divine Nature* or *upright Being*, as some of them call it, is above all. But that they are so shie of taking any notice of the *Person* of Christ, is either out of Ignorance in their Understanding, or out of a *total misbelief of the History of Christ*, wherein is asserted the *Existence of Angels* and the *Immortality of the Souls of Men*.

4. Now if there be *Angels*, and if the *Souls* of Men *Subsist* and *Act* out of their Bodies, they must also (as I have already demonstrated in my preparative Assertions) needs fall into *Political* Order and Government, and therefore must have some *Head* over them: Which here the Scripture does plainly assert to be Christ, who is the *Captain of our Salvation* for to assist, direct and encourage all the Powers of the *Kingdom of Light* to defend themselves and rescue others out of the Captivity of the *Kingdom of Darkness* and Tyranny of the Devil.

5. Wherefore if any Man start up and pretend an Equality with Christ, he is *ipso facto* convinced of Ignorance in the Mystery of Godliness, and deprehended to be an *Impostor* and a *Lyar*; or he is haply a *Beast* and an *Epicure*, denying *the Immortality of the Soul*, and thereupon building all his slights and contempts of the Personal knowledge of our Saviour; he deeming him as all Men else wholly Mortal, and therefore utterly to have perished above sixteen hundred Years ago.

CHAP. VI.

1. *An Objection against Christ's Soveraignty over Men and Angels, from the meanness of the rank of Humane Spirits in comparison of the Angelical Orders.* 2. *An Answer to the Objection so far as it concerns the fallen Angels.* 3. *A further inforcement of the Objection concerning the unfallen Angels, with an Answer thereto.* 4. *A further Answer from the incapacity of an Angel's being a Sacrifice for the Sins of the World.* 5. *And of being a fit Example of Life to Men in the flesh.* 6. *That the capacities of Christ were so Universal, that he was the fittest to be made the Head or Soveraign over all the Intellectual Orders.* 7. *Christ's Intercession: His fitness for that Office.* 8. *What things in the Pagan Religion are rectified and compleated in the Birth, Passion, Ascension and Intercession of Christ.*

1. BUT it may be further objected, That altho' it be very *Reasonable* that the *Angels* and the *Spirits of Men*, whether in the Body or out of the Body, be reduced under some *Political* form of Government; yet it seems very incongruous and disproportionable that some one of the *lowest* rank of all the Orders of Rational Creatures should be made the Soveraign over all, over Angels and Arch-Angels, and all Principalities and Powers whatsoever, whether in Heaven or in Earth.

2. But to this I answer, That tho' the *Superior Orders of Intellectual Beings* may have far more *strength* and *natural Understanding* in them than *Man*; yet the *Humanity of Christ* may not be Inferior to them in *Humility* and an *Holy adhesion to God*, in *Self-resignation*, and *Faith* in him who is the Root of all things, in *Love* also and dear *Compassion* over the whole Creation, and, in a word, in whatever appertains to the *Divine Life*. But as for the *lapsed Angels*, let them be otherwise as cunning and *knowing* in all Arts and Subtilties of Nature, let them be as *Powerful* and as *Gigantick* as they will, even to the overturning Mountains, and striking down Steeples at a blow; yet Christ has infinitely the pre-eminence of them in those Divine Accomplishments I have recited; nay, he has a *Principle* beyond them, removed above their Sphere, as Man has a *Principle* beyond Beasts. And therefore it is no more wonder that God has constituted him Lord over these Rebellious *Titans*, than that Man is made Superior to Lyons, Elephants, Whales, and other mighty and monstrous Creatures.

3. But

3. But you'll say, Tho' it seem just that the usurped Empire of the *Devil* be taken from him, and given to *Christ*, yet there is no reason that the *unfallen Angels* should be brought under his Scepter, they being naturally of an higher order than himself, and having forfeited nothing by Rebellion or Disobedience to God: And therefore it had been more Reasonable for God to have united himself *Hypostatically* (as they call it) with some *Angel* than with *Humane Nature*. But what art thou, O Man, that pretendest to be so wise as to give Laws to God? May not he dispose of his own and of himself as he pleases? Besides, there being so great a Revolt in the *Angelical* Orders, who tempted also Mankind into their lapse, the pretermission of them all in the conferring of so great an Honour as was conferred upon Christ, was but a *just* check and slight cast upon all their Orders at once; the *Angelical* Blood, as I may so say, being tainted with Treason.

Again, the Revolt and Rebellion of the Apostate Angels being nothing else but a wild and boundless giving themselves up to the Pleasures and Suggestions of the *Animal Life*, and Christianity (as I have already defined it) nothing else but *a Triumph of the Divine Life over the Animal*; this Triumph, Scorn and Insultation over the *Animal Life* is more exactly pursued, by how much in every place those things that seem of most Value to it are left out, as slighted and disregarded; and the whole Mystery of the *Recovery* of the *lapsed Creation* to God performed by him who undertook it without the false Pomp of those needless Circumstances of Highness of Order, Nobleness of Birth, Worldly Authority, Strength and Beauty of Body, Subtilty of Wit, Knowledge of Nature, Plausibility of Eloquence, or whatsoever else seems precious to the mere *Natural* or *Animal* Spirit. So that upon this very account the *Angels* were to be excluded from this Function.

4. But fourthly and lastly, If any *Angel* would have been Competitor with our Saviour in this Honour, that question put to *Zebedee*'s Children might well have dash'd
Matth. 20. 22. him out of countenance in his Competition: *You know not what you ask: Can you drink of the Cup that I am to drink of, and be baptized with the Baptism that I am to be baptized with?* That is, Can you undergo that shameful and scornful Death of the Cross? Cerly an *Angel* cannot. For if he could be Born into the World in Humane Flesh, and suffer those Agonies the Soul of the *Messias* did, this Angel were no Angel, but an Humane Soul. But perhaps you'll reply, that tho' an Angel cannot suffer Death in an Humane Body, yet he is so capable of torment and punishment, that he may be made an Expiation for the Sins of the World. But I demand how we that are so much concerned in it shall know of that suffering. For the Transactions of Men are a Spectacle to the Angels, but the Transactions of Angels are not discerned by Men by reason of the *Tenuity* of their Vehicles. But this *suffering Angel* would have appeared on purpose: Yet how unsatisfactory and phantastical would this have been conceived in comparison of the real and assured Passion of our Saviour Christ.

5. Besides, If an Angel had undertaken this Office, he could not have been so fit an Example of Life to us as Christ, who was a Man subject to the same Infirmities with our selves, and who really felt what belong'd to the imbecillity of our Natures. *For the Passions of his Mind were no more abated nor destroyed by his Union with the Deity, than the Passibility of Matter is by being united with a Soul.* Wherefore Christ wading thus faithfully without Sin or blame throughout all the incumbrances of the Flesh, which are *greater* than those that the *Angelical Orders* are liable unto, is a very concerning Spectacle of both Men and Angels: But what an Angel could do, would but very little concern us Men.

6. Wherefore he who was of so Universal a Capacity, as to be an Example of Good and a Reprover of Evil to all the Orders of *Intellectual Beings* that are peccable and mutable, and of so general a kindness and compassion to all rational Souls, that he could die a most shameful and bitter Death, to reduce them from their Rebellion and Confederacy with the *Kingdom of Darkness*, to return to the *Kingdom of God*; this Person, I say, whose influence is so great upon all, is fit to be made *Head* over all, according as
Matth. 28. 18. himself has declared, *To me is given all Power in Heaven and in Earth.* Whence it is plain that there is none save God himself above him, at whose Right Hand he Sits, and *intercedes* for his Church.

See Book 3. chap. 17. Sect. 4. 7. Which is the last thing I propounded, His *Intercession*; upon which I need make no stay, there being no difficulty at all in it, but a very great Congruity, and such as is incompetible to any Angel, as I have already intimated. The Author to the *Hebrews* takes notice of it, Chap. 4. *For we have not an high Priest which cannot be touched with the*
Heb. 4. 15. *feeling of our infirmities; but was in all points tempted like as we are, yet without Sin.*

Who

Who therefore muſt needs prove a very *Compaſſionate* and *Potent Interceſſor* for us with his Father, not only for Forgiveneſs of Sins, but for all needful ſupplies of Grace and Aſſiſtance to his Church Militant here on Earth.

8. Thus we have ſeen how in the *Birth*, *Paſſion*, *Aſcenſion* and *Interceſſion* of Chriſt is comprehended a full and warrantable completion of thoſe four notable Parts of the Pagan Religion which relate to their *Heroes*, to their *Catharmata*, their *Apotheoſes*, and *Interceſſions* of their Δαίμονες, or *Dii Medioxumi*. For what they were naturally groping after and miſtaken in, in thoſe Points, all that is rectified here and made lawful and allowable, nay meritorious and effectual for both preſent and future Happineſs, I mean in *Chriſt Jeſus*; all buſineſſes betwixt God and us being to paſs through his Hands, if we look for Grace and Succeſs. Which *Accommodation* contriv'd by the Wiſdom of God was of very great Virtue for the bringing of the Nations of the World to cloſe with the Truth of the Goſpel, they being invited to that upon good Grounds, which their blind propenſions carried them out to in a way of error and miſtake.

CHAP. VII.

1. *That there is nothing in the Hiſtory of* Apollonius *that can properly anſwer to Chriſt's Reſurrection from the Dead.* 2. *And that his Paſſage out of this Life muſt go for his Aſcenſion; concerning which reports are various, but in general that it was likely he died not in his Bed.* 3. *His reception at the Temple of* Diana Dictynna *in* Crete, *and of his being called up into Heaven by a Quire of Virgins Singing in the Air.* 4. *The uncertainty of the manner of* Apollonius *his leaving the World, argued out of* Philoſtratus *his own Confeſſion.* 5. *That if that at the Temple of* Diana Dictynna *was true, yet it is no demonſtration of any great worth in his Perſon.* 6. *That the Secrecy of his Departure out of this World might beget a ſuſpicion in his admirers that he went Body and Soul into Heaven.* 7. *Of a Statue of* Apollonius *that ſpake, and of his dictating Verſes to a young Philoſopher at* Tyana, *concerning the Immortality of the Soul.* 8. *Of his Ghoſt appearing to* Aurelian *the Emperor.* 9. *Of Chriſt's appearing to* Stephen *at his Martyrdom, and to* Saul *when he was going to* Damaſcus.

1. WE have ſpoken of the *Birth*, *Life*, *Death*, *Reſurrection* and *Aſcenſion of Chriſt*; we will come to the Three laſt things we propounded, when we have briefly conſidered what in *Apollonius* is parallel to Chriſt's *Reſurrection* and *Aſcenſion*: For there is always ſome Glance or other in his Life at the moſt notable Paſſages in our Saviour's. But I can find nothing that muſt go for *Apollonius* his *Reſurrection* from the dead, but his eſcaping out of the Hands of *Domitian*: which Danger was ſo great, that all Men took him for a *dead* Man. *But what a whiffling Buſineſs it was and a mere Piece of Magical Oſtentation, I have already noted. * See Book 4. Chap. 15. Sect. 6.

2. His *real Paſſage* therefore *out of this World* muſt go for his *Aſcenſion*, as his *Eſcape out of that deſperate Danger* for his *Reſurrection*. But the Reports concerning *his Departure* are various; ſome affirming that at a full Age, being fourſcore or an hundred Years old, he *died* at *Epheſus*. But it ſeems not likely, *Philoſtratus* profeſſing that he had travelled the greateſt part of the habitable World to enquire of his Sepulchre, and that he could hear no News of it any where. But ſo grave and divine a Perſon as *Apollonius* was reputed, could not fail to be honoured with a very pompous Funeral and ſumptuous Monument where-ever he happened to die, he being ſo famouſly known over all the World: wherefore it is likely that he did not die, as they ſay, in his Bed, but in ſome Solitude, either by a ſudden Surprizal of Death, or on ſet Purpoſe, as *Empedocles*, who caſt himſelf into the Flames of *Ætna*, that he might be thought what *Apollonius* profeſſed himſelf before *Domitian*, an Immortal God.

Οὐ μάν με κτανέεις, ὅτι ἔσσομαι ἀθάνατος θεός.

3. Others

3. Others report that having entred into the Temple of *Minerva* at *Lindus* in *Rhodes*, he ſuddenly diſappeared before the People, and went no Man knows whither. Others affirm that he left this mortal Life in *Crete*, where approaching the Temple of *Diana Dictynna*, the Doors flew open of themſelves, to the Admiration of the Keepers of the Temple: who ſuſpected him for a ſacrilegious Enchanter, in that the fierce Maſtives that kept the Treaſury fawned on him with more Kindneſs and Familiarity than on them that fed them. Wherefore the Sextons bound *Apollonius* with Fetters to ſecure the Treaſury; but about Midnight he ſet himſelf free, and calling the Guards by their Names, that they might not think he would ſteal away privately, he went to the Door of the Temple, which, as I ſaid, opened of it ſelf, and when he had entred in, ſhut of it ſelf again: Whereupon were heard Voices from Heaven, as it were of young Girls ſinging melodiouſly, and chanting forth a *Stanza* to this ſenſe, *Come from the Earth, come, leap hither up to Heaven, mount from the Earth on high.*

4. But concerning this Hiſtory of his leaving of the World, two things are obſervable. Firſt, That *Philoſtratus* does invalidate his Narration by varying the Story ſo much as he does: For he profeſſing that he made it his Buſineſs to enquire of this matter, travelling moſt part of the habitable World for his better Satisfaction, and not determining which of theſe three Reports is the trueſt; it is a ſign that he was not aſcertained of the Truth of any of them, but that his End may be ſuch as I at firſt intimated.

5. But ſuppoſe the laſt and moſt glorious of theſe three Stories was the trueſt; yet *Apollonius* his Credit is much obſcured by parting thus in the Night, though we allow him a Moon-ſhine Night for his Voyage: For then the higheſt Myſtery (if it be not mere Forgery) that may be in it, is but thus much; That theſe young Girls, the Nymphs of *Diana*, called and carried away the old Wizzard to the Enjoyment of thoſe Diſportments and Pleaſures that ſuch ludicrous Spirits, together with old Hags and others of the Fraternity, uſe to make with one another in far remote Solitudes under ſome broad-ſpread Oak, or on the Top of ſome ſteep Mountain environ'd with Woods and ſhady Trees, (which Solemnity is called *Ludus Dianæ* by the Antients, as I have noted already out of *Mirandula*:) where out of a ſpecial Favour to him for the great Service he did to the *Powers of Darkneſs*, they might break his Neck in a Frolick from ſome Precipice, cracking the Shell to enjoy the Kernel, or ſome more handſome way or other uncaſe him of his wrinkled and loathed Veſtments of Mortality; that ſo being ſtrip'd more naked than when he appeared before the Tribunal of *Domitian*, he might be entertain'd with the more loving Embraces of the Officers of the *dark Kingdom*, and receive the Wages thought due to ſo faithful and induſtrious a Servant; which were but ſuch, though it may be in an higher degree, as other Magicians and Enchanters do receive. So vain, ſo frivolous and vulgar are all things in the Life of *Apollonius*, if compared with what is recorded in the Life of *Chriſt*.

6. But be his Departure out of this World what way it will, it is likely that the *Secreſie* thereof conciliated much Credit to his Perſon; and by adding to his Pagan Zeal the ſpurious Pretences of Abſtinence, Chaſtity, Contempt of the World and other plauſible Shows of Morality, beſides thoſe Miracles (as a Man may call them) which he did by the Aſſiſtance of the Powers of the *dark Kingdom*, he did not fail to be thought by ſome to have been carried Body and Soul into Heaven, as *Enoch* and *Elias* were, and to have obtain'd an happy ἀποθέωσις among the Gods. In confidence whereof, they erected *Statues* to him here on Earth, as *Philoſtratus* relates, and particularly in *Tyana*, the Town where he was born.

7. *Grotius* relates out of an Eccleſiaſtical Writer, That there was a Statue of his that ſpoke, being actuated by ſome aſſiſtant *Dæmon*; but that his Mouth was ſoon ſtopped by the Power of Chriſt and the Preaching of the Goſpel. He dictated alſo certain Verſes to a young Student of Philoſophy in *Tyana*, concerning the Immortality of the Soul, who had for ſome ten Months together earneſtly prayed to him to reſolve him of that point: which Verſes he recited to his Fellow-Students in a frantick Poſture, ſtarting out of his Sleep, and averring *Apollonius* was there preſent, though none ſaw him but himſelf: Which would make a Man think it was nothing elſe but the Continuation of a confuſed Dream, which he compleated betwixt Sleep and Waking; it being no rare thing for Men aſleep to anſwer to more Queſtions than his Fellow-Students put to this young Philoſopher.

8. But

8. But his real Appearance to *Aurelian* the Emperour, ſeems more probable. For his Forces, as *Vopiſcus* writes, marching againſt *Tyana*, and the Citizens ſhutting the Gates of the Town againſt him, incenſed the Emperour ſo, that he made a raſh Vow that he would not leave one Dog alive in the City. But *Apollonius* his Ghoſt appearing to him in his Tent, and dehorting him from ſo great a Cruelty, and threatning him into a better Mind, prevented the Miſchief; ſo that the Town being taken, he merrily interpreted his Reſolution to the Deſtruction of the Dogs only, but ſtrictly charged his Soldiers to ſpare the Citizens. This Story if it was true, it was handſomely contrived, both for the keeping up of the Honour of the deified *Apollonius*, by making him ſo ſeaſonably deliver his native Town in ſo great an Exigency, and alſo for the ſaving of the Emperour's Credit with the Soldiers, that he might ſeem by the Divine Powers to be abſolved from that rigid Vow of giving the whole Town up to the Slaughter and Plunder of the Soldiery.

9. Theſe are the main things I have met with concerning *Apollonius* his manner of leaving of the World, and the Effects of his ſuppoſed Divinity after he had left it. But (beſides the Uncertainty and Suſpicability of the Story) it is evident that they are very ſorry and obſcure Indications thereof, if they be compared to the Evidences that are produced for the real ἀποθέωσις of Chriſt. For *Stephen* while he was a ſtoning, to the great Corroboration of his Spirit in his cruel Martyrdom, ſaw the Heavens opened, and Chriſt ſtanding at the Right-Hand of God in Glory and great Majeſty. And *Paul*, as he was going to *Damaſcus* to perſecute the Diſciples of Chriſt, was ſtruck off from his furious Purpoſe by the glorious Appearance of Chriſt from Heaven: For there ſhone a very great Light about him, and a Voice was heard from *Heaven*, ſaying, *Saul, Saul, Why perſecuteſt thou me?* &c. His Fellow-Travellers ſaw alſo the Coruſcation of the Light and were aſtoniſhed, and heard the Sound from Heaven, though they underſtood not the Meaning of it; they hearing it not ſo articulately as he that was moſt concern'd in it. Which are Two notable Demonſtrations of the Truth and Legitimateneſs of Chriſt's *Apotheoſis*, to which there is nothing comparable in the Story of *Apollonius*. But I ſhall add alſo a Third, and that of all the moſt illuſtrious; which is the *Revelation* that *Chriſt* made to *John* of what things ſhould befal the Church from that time forward to the End of the World; than which there cannot be deſired a more eminent Confirmation of our Saviour's *Apotheoſis*.

Acts 7. 56.

Acts 9. 3.

CHAP. VIII.

1. *The Uſe of this Parallel hitherto between* Chriſt *and* Apollonius. 2. Mahomet, David George, H. Nicholas, *high-pretending Prophets, brought upon the Stage, and the Author's Apology for ſo doing.* 3. *That a Miſ-belief of the Hiſtory of Chriſt, and a Dexterity in a moral Mythology thereof, are the greateſt Excellencies in* David George *and* H. Nicholas. 4. *That if they believed there were any Miracles ever in the World, they ought to have given their Reaſons why they believe not thoſe that are recorded of Chriſt, and to have undeceiv'd the World by doing Miracles themſelves to ratifie their Doctrine.* 5. *If they believed there never were, nor ever will be any Miracles, they do plainly betray themſelves to be mere Atheiſts or* Epicures. 6. *The wicked Plot of Satan in this Sect in cloathing their Style with Scripture-Language, though they were worſe Infidels than the very Heathen.* 7. *That the groſs Infidelity of theſe two Impoſtors would make a Man ſuſpect them rather to have been crafty prophane Cheats than honeſt through-crackt Enthuſiaſts.* 8. *That where Faith is extinct, all the rapturous Exhortations to Vertue are juſtly ſuſpected to proceed rather from Complexion than any Divine Principle.*

1. WE have now ſtretch'd the Parallel as far as it will go, the Line failing on *Apollonius* his ſide: but ſo long as the matter would afford, we thought it worth our Pains to continue the Compariſon, that the Excellency of our Saviour's Perſon might more clearly appear, ſo illuſtrious a Counterfeit becoming his Competitour; and that all the World may be ſatisfied, that it was not Chance or Luck, but the incomparable Dignity of the Perſon of Chriſt, and the weighty Circumſtances of Providence that gave ſuch ample Teſtimony to him, which made the

World turn *Chriſtians* rather than *Apollonians*, that is, made them rather embrace the Goſpel than continue in Paganiſm, though reformed after the neateſt and moſt refined manner by the nobleſt and gallanteſt Perſonage that ever was purely Pagan, the famous *Apollonius*.

2. But that our Saviour may have the Field clear to himſelf, it will not be amiſs to digreſs a little further, and take notice of ſome few others that put in for an *Equality* with him or a *Superiority* above him: and the chief of them are theſe Three, *Mahomet*, *David George* and the *begodded Man of Amſterdam*; whom I dare not venture to bring into the Liſt without a Preface for Pardon and Excuſe for that which looks ſo like a Piece of Diſhonour and Diſreſpect to our Saviour. But *Dueſſa*, till unſtripped, will compare with *Una*; you know the Story in *Spencer*: and the bold Ignorance of ſome does ordinarily make others take a great deal of Pains to explain and evince that which to any indifferent Man is uſually true at firſt ſight. Which kind of Undertakings, though they be no great Arguments of a Man's Wit, yet they are of his Faithfulneſs and ſincere Love to the Truth, which is far better.

3. Firſt therefore to ſpeak a little of the two latter, *David George* and him of *Amſterdam*, thoſe two meal mouth'd Prophets that court the World to follow them by ſo many myſtical Good-morrows, making the whole Goſpel but as one long-winded Fable, and themſelves the only inſpired and infallible Lights of the World, becauſe they fancy they have found the right *Ἀπιρώδιον of it. So that their Excellency ſeems to conſiſt mainly in theſe Two things; in a *reſolved Infidelity* or *ſtout Misbelief of the Hiſtory of Chriſt* ſo far as it is *Miraculous*, and *a Dexterity in a moral Mythology thereof:* whereby the *Goſpel* is utterly abrogated, and more fundamentally deſtroy'd than the *Law* of *Moſes* is by the *Goſpel*. For there was never any Chriſtian ſo immodeſt as to deny the *Miracles* of *Moſes*, and ſo conſequently the Truth of the Hiſtory of the Old Teſtament, which theſe do in the New; by which you may judge what they do concerning the Old alſo. For it is moſt likely they believe there were never any ſuch things as *Miracles* done any where.

*The moral Meaning of a Fable.

4. But if they believe there were *Miracles*, let them ſhew their Reaſons why they diſtruſt that what is recorded of our Saviour is but a Fable, and let them produce Miracles themſelves to demonſtrate to us that we believe a Falſehood, and that God has ſent them upon ſuch a ſpecial Errand as they pretend. If they can do no *Miracles*, God is no Witneſs unto them, but they witneſs only of themſelves; and therefore are mere *Fanaticks* and diſtemper'd *Enthuſiaſts*, having nothing to drive them forwards to ſo bold and prodigious an Enterprize as the ſuperannuating of Chriſtianity and the abrogating of the Office of the Perſon of Chriſt, but the Pride and Fury of their own inflam'd Spirits, and a phantaſtical Conceit of themſelves, as if God had inlightned them more than all the World beſides.

5. If, according to the Impulſe of that Spirit of Infidelity in them, they conceive there never was nor ever will be any *Miracles* done in the World, but that all things are carried according to the Courſe of Nature; they betray themſelves in this, that they are ſo far from being extraordinarily illuminated, that they are more blind and blockiſh than every ordinary Man that has the Fear of God before his Eyes; and that they are, what ſome ſuſpect them to be, a skulking kind of *Epicureans* and *Atheiſts*. But this I dare boly ſay, that ſtrip their Style of all Scripture Phraſes, and all Alluſions to the Hiſtory of Chriſt and of the Old Teſtament, you ſhall find nothing affirmed in theſe Authors that will riſe higher than the Faith of *Epicurus*, *Democritus* or *Lucretius*; they poſitively affirming nothing but what any ordinary moral Pagan would affirm, not ſo much as the better ſort that held the Immortality of the Soul.

6. But this is the wicked Plot of the Devil in this Sect, that he clothes their Style with Scripture Language, that they may, as it were, wear the Colours of the *Kingdom of Light*, and ſo covertly deſtroy or win the Chriſtian Soldiers from their Allegiance to Chriſt, and lapſe them into the Bondage of the *dark Kingdom*. So that that mighty Prop of Faith in thoſe precious Promiſes of the Goſpel being taken away, their Heart may fail them in the Hour of Temptation, and they may be wrought by degrees into a full Compliance with every tranſitory Pleaſure which the natural Man reliſhes, whether in Riches, Honour, or Satisfaction of the Fleſh; and that upon whatever Terms the World ſhall propound it to them. So far therefore are thoſe two forward Fellows of *Delph* and of *Amſterdam* from approving themſelves ſo great Lights of the World as they pretend, that they are more dark in their Underſtanding than many of the Heathen, who had ſome kind of Glimpſe of a World

a World to come, believed the Exiſtence of Spirits and the Power of Miracles.

7. Which Conſideration would make a Man think that they were not ſo much as honeſt through-crackt *Enthuſiaſts*, but rather cunning Cheats and Impoſtors, who being down-right *Epicureans*, but of ſomething a finer Contexture, could abuſe their rapturous and *enthuſiaſtick* Complexion to deceive the whole Chriſtian World, calling them off from Chriſt to an Admiration of themſelves: which might be a conſiderable Profit, as well as no ſmall Pleaſure to them; and under Pretence of teaching them the Great Myſtery of the Goſpel, might endeavour to undermine the Goſpel by taking away the ſubſtantial Hiſtory of it, wrapping up ordinary Precepts of Life, ſuch as any moral Pagan can give concerning Virtue, in the myſterious Dreſs of the *Birth*, *Death*, *Reſurrection*, and *Aſcenſion of Chriſt*; making the whole Myſtery of Chriſtianity nothing but a finely contrived Fable to ſet out ſome trivial moral Truths, ſuch as are acknowledged by almoſt every *Atheiſt* and *Epicurean*, and the Practice whereof reaches no further than the more advantagious Managements of the Pleaſures and Enjoyments of this preſent Life.

8. I do not deny but that the frequent Uſe of Scriptural Alluſions and Phraſes in their Writings may raiſe in well-meaning Men a Senſe beyond the Feeling of them that wrote them. But where Faith in Chriſt is extinct and of thoſe Promiſes that he made ſo clearly known to the World by his *Reſurrection* and *Aſcenſion*, I conceive that this is an infallible Argument that the *Divine Life* is extinct alſo; and that it is from ſome Impurity of Body, Soul, or Spirits, that a Man ſinks below that Belief; and that his Virtues then are but *Complexional* or *merely Moral*, ſuch as are found in a cicurated Beaſt or ſome better-natur'd Brute. This in all likelihood was the utmoſt of that Light which was in thoſe two grand Boaſters; which compar'd with that in Chriſt, bears not ſo much Proportion as the Flame of a ſtinking Lamp to the glorious Luſter of the Sun: Inſomuch that if they had not been both by themſelves and others either *equalized* to, or *preferred* before our Saviour, I ſhould not ſo much as have vouchſafed to have made any Compariſon betwixt them, or ever to have mentioned them in my Writings.

CHAP. IX.

1. Mahomet *far more oxthodox in the main points of Religion than the above-named Impoſtors.* 2. *The high Pitch this pretended Prophet ſets himſelf at. His Journey to Heaven, being waited upon by the Angel* Gabriel. *His Beaſt* Alborach, *and of his being called to by two Women by the way, with the Angel's Interpretation thereof.* 3. *His Arrival at the Temple at* Jeruſalem, *and the Reverence done to him there by all the Prophets and holy Meſſengers of God that ever had been in the World.* 4. *The crafty political Meaning of the Viſion hitherto.* 5. Mahomet *bearing himſelf upon the Angel* Gabriel's *Hand, climbs up to Heaven on a Ladder of Divine Light. His paſſing through ſeven Heavens, and his commending himſelf to Chriſt in the ſeventh.* 6. *His Salutation of his Creator, with the ſtupendious Circumſtances thereof.* 7. *Five ſpecial Favours he received from God at that Congreß.* 8. *Of the natural Wilyneß in Enthuſiaſts, and of their ſubtile Pride where they would ſeem moſt humble. The ſtrange Advantage of Enthuſiaſm with the rude Multitude.* 9. *And the wonderful Succeß thereof in* Mahomet. *Other Enthuſiaſts as proud as* Mahomet, *but not ſo ſucceßful, and why.*

1. THE Third pretended Prophet and Head of the Nations is *Mahomet:* who though he haply be not ſo *moralized* a Man, or at leaſt not ſo *cautious*, as theſe Two we laſt ſpoke of, but more *openly* entangled in the Pleaſures of the Fleſh, if he be not belied, than theſe two *Sadducees*, were, and more able to enjoy himſelf in thoſe Pleaſures; yet (be it Luck or Choice or mere Policy,) he ſeems more orthodox in the grand points of Religion than they; he holding not only the Exiſtence of a God and of Angels and Spirits, but alſo the Immortality of the Soul, and a ſolemn Judgment to come, wherein every Man ſhall receive according to what he has done in the Fleſh, whether it be Good or Evil.

2. The Succeſs of this Pretender has been ſo wonderfully great in the World, that I think it not amiſs to make ſomewhat a longer Stay upon him than upon the two

former. We ſhall therefore take notice what Pitch he ſets himſelf at, and after endeavour to level him and reduce him to his due Place.

If we will believe his own Teſtimony, we ſhall find him ſo much favoured by God and the Heavenly Powers, as to be *carried up into the higheſt Heavens*, at leaſt by *Viſion*. But he tells the Story of himſelf as if it was *a real Tranſaction*, viz. That once about midnight the Angel *Gabriel* knocked at his Door, and told him that he ſhould travel up to Heaven, for Almighty God would ſpeak with him. That the Angel brought along with him a Milk-white Beaſt called *Alborach*, ſomething bigger than an Aſs, but leſs than a Mule, which the Angel bad *Mahomet* get upon: but the Beaſt kicking and refuſing his Rider, the Angel asked him why he did ſo, for he never did nor ever could receive upon his Back a better Man than *Mahomet*. But *Alborach* anſwered, he would not admit him, unleſs he would promiſe to procure him an Entrance into Paradiſe: which *Mahomet* promiſing, he got up, and the Angel led the Beaſt by the Reins of the Bridle, till they were come to *Jeruſalem*. Now as they were in their Way upon their Journey, *Mahomet* heard the Voice of a certain Woman crying to him aloud, *Mahomet*, *Mahomet*; but the Angel forbad him to anſwer; and when they had gone further, another Woman called him after the ſame manner; but the Angel commanded him to hold his Peace. And that afterward he asked the Angel what theſe Women were: to which the Angel replyed, that the Firſt was the Promulgatreſs of the *Jewiſh*, the Second of the *Chriſtian* Law; and that if he had anſwered to the firſt Woman, all the *Mauri* had become *Jews*, if to the ſecond, *Chriſtians*.

3. When they had come to the Gate of the Temple at *Jeruſalem*, that *Mahomet* lighted off from his Beaſt *Alborach*, and that he and the Angel went into the Temple, where all the Prophets and Meſſengers of God that ever came into the World met him and ſaluted him, ſaying, *Joy to the Meſſenger and honourable Prophet of God.* Afterwards waiting on him in great Pomp to the Chappel *Mihrab*, with much Reverence they deſired him that he would pray for them all: which when he had done, they beſought him alſo that he would be mindful of them when he came into the Preſence of God. This done, all went away, and *Mahomet* and the Angel were left alone in the Temple.

4. By which crafty Figment *Mahomet* aſſuredly meant nothing elſe but a Juſtification of himſelf for beginning a *Third* Sect, diſtinct from the Religions of *Jews* and *Chriſtians*, and the Recommendation of himſelf to the World as the greateſt Prophet that ever yet appeared on Earth. But we are not come to the Height of the Viſion yet.

5. The Angel and *Mahomet* afterwards coming out of the Temple, found a *Ladder* made of Divine Light which reached from Earth to Heaven, whereby they both, *Mahomet* bearing himſelf upon the Angel's Hand, aſcended up thither, paſſing through ſeven Heavens; The firſt of pure Silver where *Adam* was, the ſecond of Gold where *Noah*, the third of a certain precious Gemme wherein was *Abraham*, the fourth of *Smaragdus* wherein *Joſeph*, the fifth of *Adamant* wherein *Moſes*, the ſixth of *Carbuncle* wherein *John the Baptiſt* was found, and the ſeventh of Celeſtial Light wherein was *Jeſus Chriſt*. All theſe venerable Perſonages welcomed *Mahomet* with loving Salutations and kind Embraces, and commended themſelves to him; but in the ſeventh Heaven *Mahomet* ſeems to commend himſelf to Chriſt. The infinite Numbers, monſtrous Figures and immenſe Bigneſſes of Angels that he ſets off his *Viſion* by, for the greater Aſtoniſhment of his Followers, I thought good to omit, as being too vile and tedious, and he is not got to his Journey's End yet.

6. The Angel *Gabriel* takes leave of him in this ſeventh Heaven, telling him he may go no further with him, but that God alone now muſt be his Guide. *Mahomet* therefore holding on his Journey, was carried on the Tops of incredible Heights and Sublimities, wading through much Water and deep Snow, inſomuch that he had been quite ſpent, had not a Voice refreſhed him, ſaying, *Mahomet, come hither and ſalute thy Creator.* He following therefore the Sound of this Voice, ſaw ſo great a Light, that he was almoſt blinded therewith: For the Face of God was cover'd with Veils of Celeſtial Light ſeventy Miles thick; to which he approached within the Space of two flight Shot, but could not ſee the Face of God by reaſon of the hot Gleames and glorious Rays that ſtreamed from thoſe Veils of Light. But God laid his Hand upon him to refeſh him, which felt exceeding cold.

7. In

7. In this Congreſs he received the *Law* from God and many wonderful Secrets: But he Glories moſt of all that in this Night he had conferr'd upon him *Five things* which no Man before or after ever had.

Firſt, *That God then made him the firſt and moſt chief Creature in Heaven and in Earth.*

Secondly, *That he ſhould be the moſt Excellent and moſt Honourable amongſt the Sons of Adam at the Day of Judgment.*

Thirdly, *That he ſhould be the general Redeemer of the World.*

Fourthly, *That he ſhould have the Knowledge of all Tongues.*

Fifthly and Laſtly, *That he ſhould be Victorious, and carry away the Spoils of War.*

8. We ſee how high *Mahomet* has mounted himſelf, and how much Political Craft is intermix'd with this Fanatical figment. For *Enthuſiaſtick* madneſs, as it is never disjoined from the higheſt kind of *Pride*, even there where it ſeems to be moſt humble, (For the attributing nothing to it ſelf, but that all its *Knowledge* and *Power* is immediately from God, is nothing elſe but an Oſtentation of an *higher* kind of *Power* and more *infallible* way of *Knowledge* than other Mortals have, of which this *Viſion* of *Mahomet*'s is a lively Repreſentation) ſo it has very often ſtrange and unexpected fetches of Fraud and Guile in it, ſuch as would not eaſily come into the mind of an ordinary ſober Man. Whereby an *Enthuſiaſt* amongſt rude People, if he be not quite crackt, but be of an active Spirit, and have opportunity offered him, may do wonderful things in the World, ſuch as no ſober Man could ever atchieve or dare to attempt. Such is the caſe of this *Mahomet*, who in the midſt of his Fanatical madneſs, wild Mirth, inſatiable Luſt and Ambition, Poetical Raptures and Martial fury, laid the Foundation of that mighty Empire that all the World ſtands amazed at at this Day. The firſt ſtep to which was that *Enthuſiaſtick* phrenſie that emboldened him either to think or at leaſt to profeſs himſelf *The Laſt and Greateſt Prophet that ever God would ſend into the World.* For the bold Inculcation of this, ſeconded with many occaſional fetches of Wit to ſave himſelf when his Impoſtures were diſcovered, carried the buſineſs ſucceſsfully with that rude Nation he had to deal with.

9. As for that *Pride* that accompanies *Fanatical* madneſs, I muſt confeſs there were others had their minds ſet as high on that Rack as he, I mean *David George*, he of *Amſterdam*, the *Peruvian* Doctor, and others who affected the ſame *Title* and *Office* with him, and it may be being more throughly mad (at leaſt ſome of them) did more firmly believe themſelves to be *That great Prophet* God would ſend into the World than *Mahomet* did. But *Mahomet* having a more *Governable Enthuſiaſm* in him, and a more *Martial* and *Political* Spirit, and, what is chiefeſt of all, *better opportunity* of playing his Game, as having to deal with *rude* and *illiterate* People; his Succeſs did not only exceed theirs, but prov'd ſo admirable, that it might have become a True Prophet indeed, and recommended him to the World.

CHAP. X.

1. *That* Mahomet *was no true Prophet, diſcovered from his cruel and bloody Precepts.* 2. *From his inſatiable Luſt.* 3. *From his wildneſs of Phanſy, and Ignorance in things. What may poſſibly be the meaning of* the black ſpeck *taken out of his Heart by the Angel* Gabriel. 4. *His pretence to Miracles; as his being overſhadowed with a Cloud, when he drove his Maſter's Mules.* 5. *A ſtock of a Tree cleaving it ſelf to give way to the ſtumbling Prophet. The cluttering of Trees together to keep off the Sun from him, as alſo his dividing of the Moon.* 6. *The matters hitherto recited concerning* Mahomet *taken out of* Johannes Andreas *the Son of* Abdalla *a* Mahometan *Prieſt, a grave Perſon and Serious Chriſtian.*

1. BUT that he was *not a true Prophet*, but a mere *Political Enthuſiaſt* of a vafrous and verſatil Wit, with a little ſmack of Cracktneſs and Lunacy, is very deprehenſible as well from his *Immorality*, as his *Ignorance* of things and the *Wildneſs of his Phanſy*. I ſhall give ſome few Inſtances of each. And to the Firſt I refer his *Cruelty*, in giving Laws to Butcher all Men that would not preſently turn to his Religion. Which Precept is ſet down in the *Alcoran*, as alſo in *Zuna*, *Occidite homines, quouſque*

que Omnes Mauri fiant. And that they may Act this Tragedy more zealously, and not be affraid of being kill'd themselves, he promised them so great a Joy in that Death (besides their speedy entrance into Paradise, and feasting it there with their Creator) that they would even willingly leave Paradise, and come again into the Flesh to be capable again of so great Joy as that kind of Death affords them.

2. Besides that he was thus *Cruel*, he was also *insatiably Venereous*, as may be gathered by several Acts of his; as his taking away his Servant *Zeydin*'s Wife from him, whenas himself had no less than nine at home already of his own, and *Zeydin* but this one. In the Book *Azear* and *Assameil* he is said to have fifteen Wives, and extolled for his virility in that he had to do with them all in one hour. He committed Adultery also with one *Marina*, a Jewish Girl, which was given him of fifteen Years of Age; and being caught in the Act by *Axa* and *Hafeza* the two chiefest of his Wives, and chid for it, he Swore to them he would never meddle with her again: But his *Lust* being stronger than the obligation of an Oath, his two Wives found him at that unlawful Game once more: Whereupon *Mahomet* enlarged the Laws of Matrimony, to save his own credit, and made it lawful for all his Followers to have to do with their Maid-Servants. He is said also, when he had already seven Wives, to have married that *Axa* at six Years of Age, and to have lyen with her when she was but eight Years old. Finally at last he set no bounds to his Lust, but taught the People he might lie with whom he would, tho' he kept them within a certain stint: Whereby he was not so kind as * *David George*, that permitted this freedom to all his Followers as well as to himself.

* See *Enthusiasmus Triumphatus*, Sect. 34. Art. 9.

3. His *Wildness of Phansy* and *Ignorance in things* is evident in several Passages; as his making *Mary* the Mother of *Jesus*, the Sister of *Moses* and *Aaron*; in asserting the Stars to be hung in Golden Chains, and that the biggest of them are no bigger than a great Mountain; in affirming that God has established the Earth on a * Bull's Horn, and that the shaking of his Head is the cause of Earth-quakes. This *Mahomet* delivers in the Book *Zuna*: Where also he Teaches how when a Man is Buried, two black Angels come unto him, and force him to raise himself on his Knees, and to put on his Soul upon the out-side of his Body as a Shirt or Surplice; which done, they examine him whether he believe in the Law of *Mahomet*, with a deal of other stuff to that purpose. That also is a wonderful fine fiction of his, That when he was four Years old, the Angel *Gabriel* took him by the Hand, and led him behind a Hill, and there with a sharp Rasor cut up his Breast, and took out his *Heart*, which having cleansed of *a black speck*, he after put it in again. But it is evident from the Effect, that the Angel did not use his Incision-knife for the best advantage for preventing of those so many and so enormous Acts of Adultery which *Mahomet* was Famous for: Or it may be the meaning is, that that *black speck* being taken out, he was then *impeccable*, I mean, in that *Fanatick* Sense, *that do what he would, he could not Sin*, no not tho' he lay with his own Mother, or murthered his Father; a wild conceit of some *Enthusiasts* of these Days.

* See *Johan. Andr. Confus. Sectæ Mahometanæ*, Cap. 5.

4. It would be an endless Labour to record all the *Follies* of this Prophet, the most judicious whereof is his *Pretense to Miracles*. For he that has neither *Miracles* nor can feign any, what Face has he to profess himself a *Prophet?* The *first Miracle* he pretends to, we have mentioned already, which was *the cleansing of his Heart of the black spot*, which makes Men obnoxious to be assaulted by the Devil, as the *Mahometans* conceive.

The second happened when he was seventeen Years old, when a Cloud like a Canopy kept over his Head in an hot Day, as he travailed with his Master's Camels. To these you may add his being saluted by an Angel in the Cave, and spoken to by Stones and Trees and brute Creatures, with this compellation, *Haile* MAHOMET, *the Messenger of God*, as also the weeping of a dry trunk of a Palm-tree at his departure and exile from *Mecha*.

5. But the Three most notable *Miracles* are still behind. The First whereof is the cleaving of the stock of a Tree by *Mahomet*'s stumbling at it, as he was walking with his Eyes devoutly looking up unto Heaven. For the Tree clove of it self, to give the Holy Prophet passage; but when he was gone by, presently grew together again.

The Second is the cluttering of Trees together to keep the Sun off from him, and the retiring of them every one to his own place at his command. In *Zuna*, *Mahomet* more particularly affirms, that on a Day he doing the necessities of Nature in an open place, he commanded two Trees to come to him to keep off the heat of the Sun from him; which they did immediately, their Roots being torn out of the Earth: And that he commanding them to return, the Trees obeyed, and were fastened into the Earth in their own place as before.

But

But the laſt and moſt notable *Miracle*, which equally argues his *Ignorance of Nature* as well as the *Wildneſs of his Phanſie*, is his dividing of the Moon into two parts, and making one part go into one of his Sleeves and the other into the other, and both of them to come out at his Neck, and then ſoldering of both parts together, and ſo reſtoring her to the ſame place in Heaven from whence by his Prayer he made her to deſcend. Of which *Miracles* this is briefly to be noted, That as ſome of them are *not poſſible*, ſo none of them that are, are pretended to be done *before Witneſſes*; and that moſt of them are very *fooliſh* and *ridiculous*.

6. Theſe things are recorded by a very Grave and Pious Perſon, and a true and ſincere Chriſtian, ſo far as I can diſcern, *Johannes Andreas*, the Son and Succeſſor of *Abdalla* a *Mahometan* Prieſt, a Man throughly-well Skill'd in the Religion and Law of *Mahomet*, who after his Converſion to Chriſtianity wrote a Book, and in my apprehenſion with a great deal of honeſty and judgment, concerning the Impoſture of *Mahometiſm*; out of which I have recited what you have heard, and might add much more both out of him and other Writers. But this will ſuffice to demonſtrate *Mahomet* to be ſuch as I have Characterized him, and make us by ſuch compariſons as theſe the better underſtand, and the more ſenſibly reliſh, *the Sobriety, Decency, and unexceptionable Solidity of our own Religion.*

CHAP. XI.

1. *Three main Conſequences of Chriſt's* Apotheoſis. 2. *Of the Miſſion of the Holy Ghoſt, and the Apoſtles Power of doing Miracles.* 3. *The manner of the deſcent of the Holy Ghoſt upon them at the Day of* Pentecoſt. 4. *The ſubſtantial Reaſonableneſs of the Circumſtances of this Miracle.* 5. *The Symbolical meaning of them.* 6. *What was meant by the ruſhing Wind that filled the whole Houſe.* 7. *What by the fiery Cloven Tongues.* 8. *A recital of ſeveral other Miracles done by or happening to the Apoſtles.* 9. *The Congruity and Coherence of the whole Hiſtory of the Miracles of Chriſt and his Apoſtles argued from the Succeſs.*

1. AFter our ſomething long but needful Digreſſion to view the falſe and unſound ways that *Mahomet*, *David George* and *his Fanatical Fellow of Amſterdam* would lead Men in, we return now to that faithful Way and true Guide *Jeſus Chriſt*, whoſe *Reſurrection*, *Aſcenſion* and *Apotheoſis* we having paſſed through, we ſhall now proceed to the Three laſt things we propounded, all which are very natural and ſuitable *Conſequences* of his *Apotheoſis*, his ſitting and ruling of the World at the Right Hand of the Father: And they are theſe; *His ſending of the Holy Ghoſt at the Day of Pentecoſt, and enabling his Apoſtles and Diſciples to do Miracles: The great Succeſs of their Endeavours in the World, they being thus aſſiſted by ſo Miraculous a Power*; And *Chriſt's viſible return into the World, to judge the quick and the dead.*

2. The Firſt of theſe, which is *The Miſſion of the Holy Ghoſt, and the enabling of his Apoſtles to work Miracles*, it was not only *fitting* to be performed, as being firſt promiſed by Chriſt, while he was with them here on Earth; but alſo *needful* to have been done, tho' it had not been promiſed, that when they went out to Preach the Goſpel to the Nations, they might not ſeem wholly ridiculous and contemptible in propounding ſuch vain and incredible things, (as they would ſeem to the World,) and ſuch as had ſome kind of blemiſh or reproach with them, recommending to them one for the Son of God whom the Jews had Crucified for a Malefactor betwixt two Thieves. Certainly if an extraordinary Power had not aſſiſted them, and they could not have done ſomething beyond Nature, they would have been laughed at and hiſſed out of every place they came to. But having this ſupernatural Aſſiſtance, both their own Faith was the more firmly Rooted thereby, they finding that *Jeſus* approved himſelf to the utmoſt to be all that with his Father which he profeſſed himſelf to be; and alſo they were ſo exceedingly encouraged and emboldened through this ſenſible preſence of the Deity going along with them, that no Dangers nor Affronts, no not the fear of Death or Torment, could hinder them from being open Witneſſes to the World of all thoſe things which they had ſeen and moſt certainly knew concerning the *Crucified Jeſus*, the Son of God and Saviour of Mankind.

3. We

3. We have ſeen in general how requiſite this *Supernatural Aſſiſtance* was to the Apoſtles; We ſhall now take notice in particular how *congruous* at leaſt and *decorous* the *Firſt appearance thereof* was at the Day of *Pentecoſt*. The Apoſtles together with other Diſciples being met in an upper Room at *Jeruſalem*, and being all of one Mind and of one Faith and Expectation of the promiſe of the Spirit, at the above-named Day of *Pentecoſt*, of a ſuddain there came upon them *a ſound from Heaven, as of a mighty ruſhing Wind, which filled the Houſe where they were ſitting; and there appeared unto them Cloven Tongues, like as of Fire, which ſate upon each of them: And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.*

4. Suppoſing a God, a Providence and the Miniſtry of Angels and Spirits, there is not a jot of this impoſſible or incredible. But we ſhall alſo take notice of the *Congruity of Circumſtances*, which are either for an handſome *Symbolical* Senſe, or elſe for a more indiſpenſable convenience; as I conceive the *Day* to be, and *their aſſembling thus together* on this Day of *Pentecoſt in one place*. For their ſeeing what happened thus miraculouſly to every one of them is a ſtronger confirmation of all their Faiths, and they are the more ſufficient Witneſſes to all the World of what thus miraculouſly befell them. And the *Day* of *Pentecoſt* was the moſt convenient time for this to happen, becauſe of the greater concourſe of People on that Day.

5. But it does not exclude that more *Myſtical* and *Symbolical* Senſe of St. *Auſtine*'s; That as the *written Law* was given to the *Jews* on the *fiftieth* Day after the Paſſover, ſo the *Law of the Spirit* which was to be written in Mens Hearts was thus wonderfully begun here on the *ſame Day*, by the Preaching of the Apoſtles, on whom the Spirit deſcended in ſuch an extraordinary manner. Nor does that other Senſe concerning the *Unity of place* exclude that *Moral* intimation of *Grotius*, *Deus dona ſua promiſit unitati*. That alſo of their being ſeated in an *upper Room* muſt ſignify *Morally*, or nothing conſiderable; for elſe the more removed from the Earth, the never nearer to God, eſpecially within the ſmell of the *Atmoſphere*. Which Philoſophick contemplation *Apollonius* purſues with a great deal of Pomp and Gravity, indoctrinating *Damis*, while they were travelling on Mount *Caucaſus*, (which the Neighbour Inhabitants look'd upon as the Holy Manſion of the Gods, as other Hills alſo are call'd ὄχημα Θεῶν from that Opinion,) that a Man is never the nearer the Knowledge of Religion and Vertue, if he were mounted upon the higheſt *Athos*, *Olympus* or all the *Caucaſus*'s in the World, unleſs he contemplate Religious and Divine matters, not ſo much in a pure and ſubtile Air, as from an undeprav'd and ſincere Spirit.

6. But that which is of the greateſt ſignificancy is the *mighty ruſhing Wind* and *the fiery Cloven Tongues*. The former whereof is an Emblem of the *External Violence* which God would do to the World in the introducing of the acknowledgment of his Son into it. For without doubt thoſe wonderful Miracles that were done by the Apoſtles, beat ſo ſtrongly upon the outward Senſes of Men, that they were after a manner forcibly driven to acknowledge that the Hand of God was with them, and that the Doctrine which they Taught was true. The Knowledge whereof at laſt, with the Fame of their Miracles, filled the whole World, as that Sound from Heaven and mighty ruſhing Wind filled the whole Houſe where they ſate. I am ſure the chief Prieſts complained betimes that the Apoſtles had filled all *Jeruſalem* with their Doctrines. Acts 5. 28.

7. The latter, viz. *The fiery Cloven Tongues*; the *fierineſs* of them intimates the ſearching, penetrating, melting and purifying Power of the Spirit; as their being *Cloven* or *divided* the Effect of the *living word* which accompanied their Preaching, which we may better call τὸν διαιρῶντα λόγον, than the *Stoicks* their meager Reaſon. For this is that which is *ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a diſcerner of the Thoughts and Intents of the Heart*; as may be obſerved at the Preaching of *Peter*'s Sermon. Or, not to be altogether ſo Myſtical or Spiritual, διαμεριζόμεναι γλῶσσαι theſe *divided* or *Cloven Tongues* may be only an External Symbol of that inward Power given them to ſpeak and underſtand *ſeveral Tongues*, tho' they were never Taught them. Which was a Gift of very ſober and neceſſary uſe (as all the *Miracles* are that were done either by Chriſt or his Apoſtles) they being to Preach to Men of *ſeveral Nations* then ſojourning at *Jeruſalem*, and afterwards to Travel into ſeveral Countries to Convert Men to the Faith.

8. This is a ſolid account of all the Circumſtances of that great Miracle done partly upon, and partly by the Apoſtles, after Chriſt's Aſcenſion into Heaven: Which Divine Power ever after aſſiſted them in all their Travels and Labours in the Goſpel, as you may

may ſee in the *Acts*. Where you ſhall find them not only endued with this miraculous Power themſelves, but by * *Prayer* and *Impoſition of Hands* conferring it upon others for the benefit of the Church: Where you ſhall ſee them * healing the Sick, making the * Lame to walk, * raiſing the Dead, * caſting out Devils, and doing over again all the moſt conſiderable *Miracles* of our Saviour; and ſome which he never did, as the ſpeaking with Tongues, and healing * by the mere ſhadow of their Bodies, which ſeems more wonderful then by the touching of the Hem of Chriſt's Garment. To which you may add what ſtrangely happened to them; as upon their Prayers and Devotions how the Houſe * ſhaked under them, as in an Earthquake, through the ſenſible preſence of the Divine Power attending them: Their being * Tranſported thro' the Air by the Hand of an Angel from one place to another: Their being viſited by * Angels in Priſon, who opened the Priſon Doors, and made the Fetters fall off from their Bodies of their own accord: The transfiguration of their countenances into an Angelical Glory; and the * appearance of Chriſt from Heaven to them in a ſplendour more bright and radiant then the Sun at mid-day, as it happened to *Paul* as he was Travelling to *Damaſcus*. The *Credibility* of which things, as alſo of the *Reſurrection* and *Miracles* of Chriſt, the Succeſs it ſelf does plainly argue.

* Acts 8. 15.
* Acts 5. 15.
* Acts 3. 6, 7.
* Acts 9. 40.
* Acts 5. 16.
* Acts 5. 15.
* Acts 4. 31.
* Acts 8. 39.
* Acts 5. 19. and ch. 12. v. 7, 8, 9, 10.
* Acts 6. 15.
* Acts 7. 55, 56. and ch. 9. ver. 3, 4.

9. For it ſeems utterly impoſſible that Chriſt, a Man cut ſhort of all accompliſhments that are plauſible to Fleſh and Blood, being neither Arm'd by the Power of Eloquence, the Knowledge of Philoſophy, the Authority and Honour of the World, nor the Advantages of Birth or Fortune; but on the contrary being diſadvantaged by leading a Life and offering himſelf an example of manners that are either ſcorn'd or hated by every natural Man, who was ſtill made more odious and contemptible by his ſuffering a ſhameful Death betwixt two groſs Malefactors; I ſay, if an high Hand from Heaven had not carried on the Affairs of Chriſtianity, that is, if Chriſt had not done ſome ſuch *Miracles* himſelf as are recorded, if he had not riſen from Dead, aſcended into Heaven, and thence powred forth his Spirit upon the Apoſtles, and enabled them to do ſuch wonderful Works as they did, * it had been utterly impoſſible that Chriſtianity could have had any ſuch Succeſs in the World as we ſee it has at this Day. So that the whole Hiſtory of Chriſt is very congruous and coherent, and ſuch as according to the nature of the thing ought to be whenever the *Meſſias* was to come into the World.

* See Book 7. chap. 13.

CHAP. XII.

1. *Three main Effects of Chriſt his ſending the* Paraclete, *foretold by himſelf, John* 16. When the Paraclete ſhall come, *&c.* 2. Grotius *his Expoſition upon the Text.* 3. *The Ground of his Expoſition.* 4. *A Brief Indication of the Natural Senſe of the Text by the Author.* 5. *The Prophecy of Chriſt fulfilled, and acknowledged not only by* Chriſtians *but alſo* Mahometans. 6. *That the Subſtance of* Mahometiſm *is* Moſes *and* Chriſt. *Their zealous profeſſion of One God.* 7. *Their acknowledgment of Miracles done by Chriſt and his Apoſtles, and of the high priviledge conferred upon Chriſt.* 8. *What Advantage that Portion of Chriſtian Truth which they have embraced has on them, and what hopes there are of their full Converſion.*

1. IT would be too tedious a buſineſs particularly to Proſecute that ample Succeſs that the *Paſſion, Reſurrection, Aſcenſion* of Chriſt and his *Sending the Holy Ghoſt* had in the World: But the moſt univerſal and fartheſt-ſpreading Effects thereof we cannot paſs by in ſilence; eſpecially thoſe three which himſelf foretells, John 16. *That when the Paraclete ſhould come, he would convince the World concerning Sin, Righteouſneſs and Judgment.*

Concerning Sin, becauſe they believe not on me.
Concerning Righteouſneſs, becauſe I go to the Father, and you ſee me no more.
Concerning Judgment, becauſe the Prince of this World is judged.

2. All which, as *Grotius* interprets the place in a Forenſal Senſe, is of a very large extenſion, and acknowledged as well by *Turk* as *Chriſtian*. For that Learned Expoſitor makes Chriſt to ſend the Spirit as an *Advocate* to plead his cauſe againſt the World, (and indeed the word Παράκλητος properly ſignifies ſo, and nothing elſe,) and there-

by to convince the World, Firſt, of that great Crime of *Infidelity*, and of *killing of their true Prophet*, nay their expected *Meſſias*. This properly reſpects the Jews who crucified him: and they felt the Divine Vengeance for ſo heinous a Fact, their City being ſacked, their Temple demoliſhed, and themſelves ſcatterred and made Underlings in all places of the World.

Secondly, of the *Equity* and *righteous* dealing of the juſt God with Chriſt, who, becauſe he had ſuffered ſo wrongfully, made him a Compenſation, by making him a Partaker of his Heavenly Glory for the Reproach and Injury he bore upon the Earth.

Thirdly and laſtly, of *Juſtice* betwixt Party and Party; and that therefore as the Devil excited the Jews to put Chriſt to Death, ſo by way of *Retaliation* Chriſt ſhould put the Devil out of his preſent Dominion and Rule in the World, by the Deſtruction of *Idolatry* and the Worſhip of thoſe Apoſtate Spirits; tho' the τὸ ἀντιπεπονθὸς ſeems ſomething lame here, the Members being ſo heterogeneal one to another.

2. But the Expoſition will appear ſufficiently ingenious for all that, if we do but conſider what he ſets down for the ground of his Interpretation; That *Sin*, *Righteouſneſs*, and *Judgment* ἁμαρτία, δικαιοσυνὴ, κρίσις, anſwer to the Hebrew משפט צדק חטא. The firſt חטא ſignifying *publica judicia de criminibus*; but the other two, *privata judicia*, *unum ex æquo & bono*, which is צדק δικαιοσυνὴ, *alterum certam ex lege formulam habens*, which is משפט κρίσις. Which aſſuredly comprehends ſuch Laws as concern the Right of *Poſſeſſion* as well as that of *Retaliation*, which *Grotius* ſo ſpecially aims at in his citing *Levit* 24. 20. The Devil therefore being a meer Uſurper and having no Right to the Rule and Dominion of the World, the Action will lie againſt his *Uſurpation*, and thus the Interpretation will be unexceptionable. And that the Action is of this kind is plain, in that Chriſt, the Son of God is *Heir of all things*, as himſelf ſomewhere intimates, and the Apoſtle alſo in plain tetms * declares.

*Heb. 1. 2.

4. The Senſe therefore of the forecited Text in ſhort is this, That the Spirit, which is called the *Paraclete* or *Advocate*, when he comes ſhould convince the World of the *Veracity of Chriſt*, and the *Infidelity and Cruelty of the Jews* that crucified him who was a *true Prophet*, neither *Deceiver* nor *deceived*; and of the *Equity* of God that compenſated his Sufferings amongſt the Jews, by taking him to himſelf, and crowning him with immortal Glory; and of the *Judgment* of God againſt the Devil, *ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται, that God has given Sentence againſt him already that he ſhall be ejected out of his uſurped Dominions, and that all the Pagan Forms of Worſhip ſhall be abrogated and deſtroy'd.

*John 16. 11.

5. This the *Paraclete* or Spirit of God coming upon the Apoſtles and aſſiſting them and the Church ſo miraculouſly for many Ages, has with ſuch undeniable Conviction made good, that not only all Chriſtendom is aſſured thereof, but that vaſt Empire of the *Turks* and all the *Mahometans* where-ever diſperſed in the World. So that after a manner the whole Earth is filled with the Fame and Belief thereof: which I thought worth the taking notice of, that this Succeſs may not ſeem leſs ample than it is.

6. For tho' the *Mahometans* are not *Chriſtians* but Pagans in too true a ſenſe, yet it is plain that much of the Letter of their Law is *Moſes* and *Chriſt*. And to the Confuſion of groſs *Idolatry* and *Polytheiſm* they profeſs *One only God*, Creator of Heaven and Earth; and their great Streſs of their Religion lies upon this main Article, with which they are ſo tranſported, that they ſpend a great deal of their time in their Moſco's in chanting out this one Truth, * *La illa ilella, la illa ilella*, that is, *There is but one God*, as Hiſtorians relate. But this is no more than the Jews believe, and perhaps not on ſo good Grounds: but they proceed further, as if they were ambitious to make out that broken Title that one gives them, who calls them *Semichriſtianos* Half-Chriſtians.

*See Chap. 16. Sect. 5. in the fifth Trumpet Viſion, where the Hypocriſie of their Zeal in this point is diſcovered.

7. For partly in their *Alcoran*, and partly in *Zuna*, it is recorded how *Jeſus Chriſt*, was conceived by the Holy Ghoſt, and ſo born of the Virgin *Mary*. That the Goſpel is the Way, the Light and Salvation of Men, and that they that obey it not ſhall be damned. That Chriſt knew the very Thoughts of Mens Hearts, that he raiſed the Dead, that he healed Men of incurable Diſeaſes, that he gave Sight to the Blind, and made the Dumb to ſpeak. That the Apoſtles of Chriſt, *Mathew*, *Peter*, and *Paul*, healed one *Habid Anaiar* of the Leproſie at *Antioch*, and raiſed the King's Daughter from the dead; as alſo gave Sight to a Child that was born blind. And laſtly *three Pre-eminences* the *Alcoran* gives to Chriſt, which it gives not to any other

See *Johan. Andr. Confuſ. Sectæ Mahometanæ, cap.* 11.

other Prophet, to *Abraham*, *Moses*, no nor *Mahomet* himself. The first is, That he was carried up to Heaven Body and Soul; where it is expresly added in *Zuna*, that he shall return from thence to judge the World with righteous Judgment. The second, That he should be called *The Word of God*. The third, That he should be called *The Holy Spirit of God*. These things you may read more at large in *Johannes Andreas* his *Confusio Sectæ Mahometanæ*, as also in others; out of whom you may also add, that the *Turks* have so venerable an Esteem of S. *John's* Gospel, that they wear it next their Bodies as an Amulet when they go to war to keep them from Gunshot.

8. This I thought worth the noting, partly that that Honour which is due to Christ may not be given to *Mahomet*; of whom the best that can be said is only this, That he did not so utterly pervert and deprave the Mystery of the Gospel by either his Ignorance, political Tricks or fanatical Humours and Whimsies, but that there was so much of the Substance and Virtue thereof left, as being seconded with the Dint of the Sword, was able enough to hew down the more *grosse *Heathenish* *Idolatry*, chastise the *disobedient* and *Hypocrital Christians*, and ruine the *external* *Dominion of the Devil* in the World: and partly that we may discern what great Hopes there are that in due time, when the chief Scandals of Christendom are taken away, (they being so far prepared already in their reverend Opinion concerning our blessed Saviour) the whole *Turkish Empire* may of a sudden become true Christians; that which is vain and false among them having no better Prop than the foolish and idle Visions, false pretended Miracles and groundless Fables of a meer wily, phansiful and unclean Impostor; whenas the pure Christian Religion comprehended in the Gospel is so solid, sincere, and rational, that no Man that is Master of his Wits but may be throughly satisfied concerning the Truth thereof.

*See Chap. 16. sect. 5. in the vision of the fifth Trumpet.

CHAP. XIII.

1. *The Triumph of the* Divine Life *not so large hitherto as the Overthrow of the external Empire of the Devil.* 2. *Her conspicuous Eminency in the Primitive times.* 3. *The real and cruel Martyrdoms of Christians under the Ten Persecutions, a Demonstration that their Resurrection is not an Allegory.* 4. *That to allegorize away that blessed Immortality promised in the Gospel is the greatest Blasphemy against Christ that can be imagined.*

1. YOU see then how large the Success or Event of our Saviour's coming into the World is in reference to the external Overthrow of the Kingdom of the Prince of this World, that old Usurper over the Sons of Men. If you demand of me how great the Triumph of the *Divine Life* has been in all this Victory; I must answer, I could wish that it was greater than it is, that it had been larger and continued longer: but something has been done all this time that way too.

2. For *Faith in God* through our Lord Jesus Christ, and a firm Belief of a Life to come, and the Effect of this Faith which is the very Nature and Spirit of Christ dwelling in us, consisting of *Purity*, *Humility*, and *Charity*, this sound Constitution was very much in the Church in the Primitive Times, even then when they had no Succour nor Support from the Hands of Men; nay when they were cruelly handled by them: they chusing rather to be banish'd, imprisoned, tortur'd and put to any manner of Death, than to deny him who had redeemed them with his most precious Blood, and had prepared a place of Eternal Happiness for them with himself in Heaven.

3. Here *Faith* and the *Divine Life* was very conspicuously victorious and triumphant, in that in the Eyes of all the World it set at nought all the cruel Malice of the Devil and the Terror of Death it self in the most ghastly Vizzard he could put on; as you may see innumerable Examples in the *Ten bloody Persecutions* under the Heathen Emperours. Which History must needs make a Man abominate such light-headed and false-hearted *Allegorists* that would intercept *the Hopes of a future Life* by *spiritualizing* those Passages in Scripture that bear that Sense into a present Moral and Mystical Intepretation; as if the Gospel and the precious Promises therein contained, reached no further than *this Life* we now live upon Earth.

4. Which is the higheſt Reproach and Blaſphemy that can be invented againſt *Chriſt Jeſus*, as if he were rather a *Betrayer* than a Saviour of Mankind; and that he was more thirſty after humane Blood than thoſe *Indian* Gods we have ſpoke of, who were ſo laviſh thereof in their Sacrifices; and as if it were not Love and dear Compaſſion towards us that made him lay down his Life, but hatred and a ſpightful Plot of making Myriads of Men to be maſſacred and ſacrificed out of Affection to him that thus ſhould betray them. Wherefore whoſoever interprets the New Teſtament ſo as to ſhuffle off *the Aſſurance of Reward and Puniſhment after the Death of the Body*, is either an arrant *Infidel* or horrid *Blaſphemer*.

CHAP. XIV.

1. *The Corruption of the Church upon the Chriſtian Religion becoming the Religion of the Empire.* 2. *That there did not ceaſe then to be a true and living Church, tho hid in the Wilderneſs.* 3. *That though the* Divine Life *was much under, yet the Perſon of our Saviour Chriſt, of the Virgin* Mary, *&c, were very richly honoured.* 4. *And the Apoſtles and Martyrs highly complemented according to the antient Guize of the Pagan Ceremonies.* 5. *The Condition of Chriſtianity ſince the general Apoſtacy compared to that of* Una *in the Deſart amongſt the Satyrs.* 6. *That though this has been the State of the Church very long, it will not be ſo always; and while it is ſo, yet the real Enemies of Chriſt do lick the Duſt of his Feet.* 7. *The mad Work thoſe Apes and Satyrs make with the Chriſtian Truth.* 8. *The great Degeneracy of Chriſtendom from the Precepts and Example of Chriſt in their Wars and Bloodſhed.* 9. *That though Providence has connived at this* Pagan Chriſtianiſm *for a while, he will not fail to reſtore his Church to its priſtine Purity at the laſt.* 10. *The full Proof of which Concluſion is too voluminous for this place.*

1. WE have given a light Glance upon the Condition of the *Primitive* Church before Chriſtianity became the Religion of the Empire: what Change would be wrought then, a Man might diſcern out of the very Cauſes. For whenas not only the Fear of Perſecution was taken away, but great Honours and outward Advantages added to the Church, the very worſt and moſt Atheiſtical of the Pagans would be moſt forward to cloſe with the Chriſtian Religion; and if any of the Heathen ſtood out, it is not unlikely but they were ſuch as had moſt Conſcience, though in an erroneous Worſhip. So that the Net then drew up more Mud and Dirt than good Fiſhes. The Garden of God which had before nothing elſe but wholeſome Herbs and Flowers, was all over-run with Weeds. Or, if you will, the *true Church* which was before as conſpicuous as *a City on a Hill*, was now *hid* and *diſperſed* in the wide *Wilderneſs* of the Roman Empire, which though it bore the Name of *Chriſtian*, yet for Life and Manners was worſe than *Pagan*.

2. But yet not to make things leſs conſiderable than they were; Firſt, The true Chriſtian Church was, I ſay, but *hid*, not *loſt*, as it fares at this very Day. For ſhe is ſtill *hid in the Wilderneſs*, and like that Voice in the Wilderneſs complains and witneſſes againſt the beaſtly, ſenſual, and abominable Lives and ſalvage Dealings in that part of the World which is called Chriſtendom. For there always were and ſtill are in this great rude Maſs of Chriſtianity ſome that are truly regenerate and rightly form'd by the Hand of God into the lovely Image of Chriſt, who give witneſs of the loathſome and deteſtable Deviations of thoſe that ſo impudently and imperiouſly boaſt themſelves to be the only true Chriſtians, when in Truth they are not Chriſtians, at all, that is, no true Members of Chriſt, as having nothing at all of his Spirit, as their Works do evidently declare.

3. And Secondly, Though I muſt confeſs that the *Divine Life* it ſelf, as communicable to the Church, is very much under the Hatches ſince Chriſtianity and Political Intereſt went Hand in Hand; yet after the Church became ſo rich and pompous, they had laid out their Riches very much in Honour not only to our Saviour, in whom the *Divine Life* dwelt in a tranſcendent manner, but to his bleſſed Mother, and the holy Apoſtles and Martyrs, who were alſo great Examples of it. And being that theſe Generations were ſuch that God could expect no better of them, his Providence, I think, did wiſely permit that they might be ſo deeply engaged

gaged in their external Homage to Christ and his most faithful Followers: that that might be fulfilled in some measure in the *Martyrs* also which was propheſied concerning Christ, *Therefore I will divide him a Portion with the great, and he ſhall divide the Spoil with the ſtrong, becauſe he hath poured out his Soul unto Death.* Isa. 53. 12. And therefore the *Martyrs* sharing so deeply in the Sufferings of Christ, were permitted also in a measure to partake of that Glory and Honour that is done to great Princes and Emperours after their Deceaſe; to have Images and Temples erected to their Name. This makes me not so much wonder at that Passage of Providence which allowed so much Virtue to the Bones of the Martyr *Babylas* once Bishop of *Antioch*, as to stop the Mouth of *Apollo Daphneus*, when *Julian* would have enticed him to open it by many a fat Sacrifice: To say nothing of several other memorable *Miracles* that were done by the Reliques of Saints and Martys in those times.

4. Hitherto therefore the *Pagan* World since they became *Christians* have been very religiously complemental according to the antient Guize of Paganism, devoutly cringing and courting with many sacred Rites and Ceremonies not only Christ, but the blessed Virgin and all the holy Martyrs and Confessors, very freely and forwardly bestowing upon them all external Reverence, consecrating Chappels and Days to their Honour and Memories: So that the personal Worship of the *Divine Life* as it is seated in Christ, in the blessed Virgin, in this or in that Saint or Martyr, is as punctually performed, as the Worship of those excellent Dowries of the *Animal Life* in antient Paganism, which they honoured in *Belus*, *Bacchus*, *Ceres*, *Apollo*, *Venus*, and other eminent Persons amongst the Heathens, who were great Gratifiers of the natural Life of Man.

5. Methinks * *Spencer*'s description of *Una*'s Entertainment by Satyrs in the Desart, does lively set out the condition of Christianity since the time that the Church of a Garden became a *Wilderneſs*. They danc'd and frisk'd and play'd about her, abounding with external Homages and Observances; but she could not inculcate any thing of that *Divine Law of Life* that she was to impart to them. The Representation is so lively, and the Verses so Musical, that it will not be tedious to recite some of the chief of them; as Stanza 11. where he makes the Satyrs to lay aside their rudeness and roughness as much as they could, to revive the dismayed Virgin after her great Distress.

* In his Fairy Queen, Book 1. Cant. 6.

Their frowning foreheads with rough Horns yclad,
And ruſtick horror all aſide they lay,
And gently grenning, ſhew a ſemblance glad
To comfort her, and fear to put away,
Their backward bent Knees teach her humbly to obay.

And then again in the following Stanza,

They, in Compaſſion to her tender Youth,
And wonder to her Beauty Soverain,
Are won with pity and unwonted ruth,
And all proſtrate upon the lowly Plain
Do kiſs her Feet, and fawn on her with count'nance fain.

XIII.

Their Hearts ſhe gueſſeth by their humble guiſe,
And yields her to extremity of time;
So from the ground ſhe fearleſs doth ariſe,
And walketh forth without ſuſpect of Crime.
They all, as glad as Birds of joyous Prime,
Thence lead her forth, about her Dancing round,
Shouting, and Singing all a Shepherds Rime,
And with green Branches ſtrowing all the Ground,
Do worſhip her, as Queen with Olive girlond Crown'd.

XIV.

XIV.

And all the way their merry Pipes they ſound,
That all the Woods with double Echoring,
And with their Horned Feet do wear the ground,
Leaping like wanton Kids in pleaſant Spring, &c.

But in all this alacrity and activity in their Ceremonies and Complemental obſervances, *Una* could beat nothing of the *inward Law of Life* into them, but all was ſpent in an outward Idolatrous flattery, as the Poet complains Stanza 19.

Glad of ſuch luck, the luckleſs lucky Maid
Did her content to pleaſe their feeble Eyes,
And long time with that Salvage People ſtay'd,
To gather breath in many miſeries:
During which time, her gentle Wit ſhe plies
To teach them Truth *which worſhip her in vain,*
And made her th' Image of Idolatries.
But when their bootleſs Zeal ſhe did reſtrain
From her own worſhip, they her Aſs would worſhip fain.

6. But tho' it has been thus ſo long, yet it ſeems incredible it ſhould be always ſo; and while it is as it is, yet the *Divine Life* is in its Perſonal Triumph. And now the Enemies of Chriſt even while they are ſuch, (and ſuch are all unregenerate Men, let them be called Chriſtians never ſo loudly) do lick the very duſt of his Feet, and they lout and lye proſtrate to the Names of thoſe Men whoſe Lives, if they were on the Earth again (they are ſo contrary to theirs) they would unreconcilably hate, and ſcorn their Perſons for their meanneſs, and tread them under Feet; nay it may be with more ſhame and cruelty then ever, make them ſuffer once again thoſe bloody Martyrdoms.

7. So that it is an uncouth Spectacle to conſider what ſtrange ridiculous Work theſe Satyrs, Monkeys and Baboons, (I mean the unregenerated Maſs of Mankind, who are enlivened with nothing but the mere *Animal Life*) have made theſe many hundred Years in the *Wilderneſs*, with the moſt precious Truth of the Goſpel; what Sophiſtical Knots and Nooſes, fruitleſs ſubtilties and niceties, what groſs contradictions and inconſiſtencies the *Schoolmen* and *Polemical Divines* have filled the World with; what needleſs and burdenſome Ceremonies, what enſnaring new-coined Articles, what ſetting up of ſelf-flattering Sects and Intereſts, what variouſly-carved Forms and new-fangled Curioſities have been contriv'd and ſhap'd out by either *Superſtitious Churchmen* or *Carnal Politicians*.

8. But if there were nothing worſe then this, tho' this be ill enough, the Scene would ſeem only Comical, in compariſon of what enſued: For at laſt the wretched Ape cuts his own Throat with the Shoo-makers Knife, and Chriſtendom lyes tumbling and wallowing, I know not for how many Ages together, in its own Blood. The reaſon of which is, that in this long buſtle for and great Oſtentation of an External Religion, the *inward Life and Spirit of Chriſtianity* which conſiſts in *Humility*, *Charity and Purity*, is left out, and *Pride*, *Luſt* and *Covetouſneſs* are the firſt movers in all our Actions: So that tho' we pretend to be for Chriſt, and are called by his Name, yet our Hearts and real Services are groſly Pagan; whilſt we Conſecrate our very Souls with all the Powers, Affections and Faculties of them to the worſt-titled Deities of the Heathen: And whereas we are ſtrictly and moſt expreſly commanded by our Saviour *to love one another*, as it were in deſpight, to ſhew what real Apoſtates we are to Paganiſm, we choſe rather to pour forth one anothers Blood as a Drink-offering to *Mars*, then keep that inviolable and indiſpenſable Precept of his, whom at the ſame time we profeſs to be our liege Lord and Soveraign.

9. Thus has it pleas'd that ever-watchful Eye of Providence to connive as it were a while at this *Pagan Chriſtianiſm*, as well as he did in former Ages at the Ancient *Paganiſm*. But aſſuredly it will be better, and all the Glorious Predictions of the Prophets concerning Chriſt, even in this World will not end in ſo tedious a Scene, where there is ſo little good, and ſuch a flood of Filth and Evil.

But

But the Spirit of the Lord will blow upon these dry Bones, and actuate these external Form of *Religion* with Life and Power, and the Scales will fall upon her Eyes, and that Load of scurf and ascititious foulness will fall from her Skin, and the Flesh shall be as of a tender Child, and she shall grow strong, healthful and irreprehensibly lovely to look upon. When these things come to pass, the *Divine Life* will be in her *highest Triumph* or Exaltation upon Earth; and this excellent State of the Church will continue for a very considerable time. * But the wicked shall again assault the just, and Christ visibly returning to judgment shall decide the controversy.

* Revel. 20. v. 7, 8, 9, 10, 11, 12, &c.

10. This is the truest and most faithful representation in general (so far as my Skill in Church-History or Prophecies will reach) that I can make of that Interval of time, betwixt Christ's powring forth of the Holy Ghost on his Apostles and his coming again to Judgment. But because it would be a voluminous business more particularly to make good what I have asserted, and that it is not so essential to the present purpose I have in Hand, I hold it not at all necessary to engage in any operose endeavours of demonstrating the Truth of the conclusion. I shall rather send him that doubts, to satisfy himself in the perusing of the Learned Writings of that incomparable Interpreter of Prophecies Mr. *Joseph Mede:* Whose proceedings are with that care and caution, with that clearness and strictness of reason, with that accuracy of judgment and unparallel'd modesty and calmness, that the study and enquiry into these matters, which had even grown odious and infamous by the wild and ridiculous miscarriages of hot Fanatick Spirits, has in my apprehension gained much Credit and Repute by the orderly and coherent methods and unexceptionable ratiocinations of this grave and venerable Person. Upon whose account I am not ashamed to profess, I think it clear both out of *Daniel* and the *Apocalypse* that the Scene of things in *Christendom* will be in due time very much changed, and that for the better.

And because there does nothing so much counterbalance the weight of Mr. *Mede*'s Reasons as the Autority and Luster of that worthily-admired Name of the Learned *Hugo Grotius*, who has interpreted the Revelations to quite another Sense; (the ingenuities and prettinesses of whose expositions had almost imposed upon my self to a belief that there might be some such Sense also of the Revelation as he drives at) to make all clear I shall take the pains of exhibiting both to the view of the Reader. Who I hope will not take it ill that so Pious, so Learned and Judicious a Person as Mr. *Mede*, and that in a matter to which he may seem to be peculiarly selected and set apart to by God and Nature, to which he mainly applied himself with all possible Care, Seriousness and Devotion, should see further then *Hugo Grotius*, who has an ample Harvest of Praise from other performances, and who by reason of his Political Employments could not be so entirely vacant to the searching into so abstruse a Mystery.

CHAP. XV.

1. Grotius *his Reasons against* Days *signifying* Years *in the Prophets, propounded and answered.* 2. *Demonstrations that* Days *do sometimes signify so many* Years. 3. *Mr.* Mede's *Opinion, That a new System of Prophecies from the first* Epocha *begins Chap.* 10. *v.* 8. *cleared and confirmed.* 4. *What is meant by the* Three Days and an half *that the Witnesses lye slain.* 5. *Of the Beast out of the bottomless Pit.* 6. *Of the First Resurrection.* 7. *The conclusion of the matter in Hand from the evident Truth of Mr.* Mede's *Synchronisms.*

1. THE strongest Presumption that *Grotius* has against Mr. *Mede*'s way is his confidence that *Days* never signify *Years*. Which if he could make good, it would utterly invalidate and make useless the whole frame of Mr. *Mede*'s Apocalyptical Interpretations. But he affirms it with all boldness imaginable; * *Dies etiam apud Prophetas dies sunt, non anni ut quidam somniant:* And endeavours to prove it, and pretends he has done it very plainly, from *Daniel* 8. 14. *And he said unto me, Unto two thousand and three hundred Days; then shall the Sanctuary be cleansed*, compared with verse 16. *And the Vision of the Evening and Morning which was told thee, is true*, that is, saith he, has nothing in it obscure, but is clear and plain. From whence he further infers, That it is plain every where that *Days* have never any hidden meaning in them, but signifie

signify merely *Days*, not *Years*. Which in my apprehension is not at all well argued by so Learned an Expositor. For tho' we should admit that *true* in this place signifies *plain* and *clear* without any *Figure* or *Ænigme*; it does not at all follow that where-ever *Day* is used, it must be in this usual and proper Sense. Which answer were solid, tho' the very Word יום or יוֹמַיִם were used here. But they are not, but the Text runs thus, עד ערב בקר אלפים, that is, *unto two thousand Evenings-Mornings*, &c. or *two thousand* νυχθήμερα. But elsewhere, as chap. 12. v. 11, 12. there ימים is put. And therefore it was a very groundless Inference to conclude, because where *Day* is so described by its natural Parts of Evening and Morning, there it signifies naturally and not figuratively, that therefore it should do so where it is not thus described. To which you may add, that the Angels telling *Daniel*, That *this* Vision of *Evenings* and *Mornings*, that is, of *Days*, is clear, doth plainly imply that the Visions of the Number of *Days* are sometimes not clear but obscure, and may signifie *Years*; otherwise this Intimation had been in vain; As truly the very numbring thus by *Days* also; whenas it had been more natural to have expressed the Prophecy by so many *Years*, if it had not been of set purpose to make the Prophesies of *Daniel* more obscure, and to hide them from such Eyes as the Wisdom of God thought fit, that they should not perceive their Meaning. This is the utmost that *Grotius* has to say against the expounding of *Days* by *Years*.

2. Let us see now what may be said for it. First, It is plain that the prophetical Descriptions of *Time* do sometimes affect certain *Ambages* and Obscurities to hide themselves in, which our Adversaries themselves cannot deny: Otherwise *Daniel* might have said more plainly, *Three Years and a half*, than * *a Time and Times and half a Time*. Wherefore why may not *Years* be signified by *Days* as well as *Time* and *Times* signifie *Years*, especially there being some handsome Analogy in the matter, they being both measured by a compleat Circuit of the Sun, the one annual, the other diurnal?

*Dan. 7. 25. & chap. 12. 7.

Again, we see plainly that God himself has *de facto* in several places of the Scripture made *Days* the compendious Representatives of *Years*. As *Numb.* 14. 34. *Forty Days, each Day for a Year*; and *Ezekiel* 4. 6. *I have appointed thee each Day for a Year*. To which you may add, That the Jewish Doctors of old took it up for a Principle to interpret Prophesies by; which reaches the Case very home, in reference to the Apocalypse, whose Author our Adversaries will acknowledge not to abhor from *Cabalism*.

Thirdly, I shall urge that very Text which *Grotius* has so strangely perverted to his own Sense, *Daniel* 8. 26. Where the Angel tells *Daniel* that the *Vision of the Evening and the Morning* is true or perspicuous and clear. Which most certainly is an Intimation to *Daniel*, that some Prophesies imparted to him, where the *Time* is numbred by *Days*, are not clear, but are to be looked upon as enigmatical and figurative. But here the Mention also of *Evening and Morning* shews plainly that *natural Days* or ordinary νυχθήμερα are to be understood, and yet the Angel puts in this Caution. Whereby it is still more evident that *Days* do ordinarily in Prophecy signifie *Years*.

† Fourthly, The *little Horn*, Dan. 7. that rules for *a Time and Times and half a Time*, it is evident that it is not *Antiochus Epiphanes*, because this *little Horn* is part of the Fourth Beast, namely the *Roman*; but *Antiochus* part of the *Greek* Empire. For it is clear from chap. 8. v. 21. that the great Horn being the first King, the four following Horns are of the same Kingdom; in the latter time whereof *Antiochus Epiphanes* rises up, as appears v. 23. These things are so plain that nothing can be plainer. Wherefore the *little Horn* in the Seventh Chapter is a part of the *Roman* Empire, a Power there whose Reign cannot be circumscribed within the Compass of *Three Years and a half*, but these Years must be resolved into 1260 Days, and these 1260 Days into so many Years, or no Sense can be made of the Prophesie. But this is done to our Hand in the Apocalyse, where the Woman in the Wilderness is said to abide there for * *a Time and Times and half a Time* as well as * 1260 Days. Which plainly shews the Warrantableness of this Solution.

*Chap. 12. 14.
*Ver. 6.

See Mr. *Mede* De Numeris Danielis.

Fifthly, Those Numbers of *Daniel*, chap. 12. v. 11, 12. namely, *one thousand two hundred and ninety Days*, and *a thousand three hundred and five and thirty Days*, they being so unapplicable to any thing in the Sense of *Days*, but so exactly pointing out the latter times in tne Sense of the *Years*, is a further Demonstration that *Days* sometimes signifie *Years* in the Prophetical Writings.

† where is the Proof that the Macedonian was not the 4th Empire? 1. The Assyrian. 2. the Median. 3. the Persian. 4. the Macedonian. And what a strange Prophecy that e confesso hourly here fulfilled were ours as obscure as before!

Sixthly,

Sixthly, It ſeems exceeedingly improbable, a ſingle Day being ſo inconſiderable a Space of time to tranſact thoſe things in that are propheſied of in Scripture, that the Spirit of God ſhould number out the Time by *Days*, when it might more compendiouſly be ſet down by *Years*; eſpecially theſe Pettineſſes being below the Divine Majeſty to catch at, and there being no Examples of *Events* that have been obſerved thus punctually to anſwer to a Day where *Propheſies* have been numbred by *Days*, that would have filled up any Number of *Years*. How unlikely then is it that **half a Day* ſhould come into compute, as it does in the *ſlain Witneſſes*, if *Days* be meant, and not ſome greater Meaſures of Time? *Rev. 11. 9. 11.

Seventhly, It is manifeſt, and confeſſed of all Hands, That the *Days* of *Daniel's* Weeks are *Years*. Here *Grotius* would fain evade if he could, by feigning a peculiar Privilege of שבוע to ſignifie *a Week of Years*, unleſs there be the Mention of *days* added to determine the Senſe the other way: which makes me wonder that a Perſon otherwiſe ſo ingenuous ſhould vent ſo Groundleſs and falſe Suppoſitions. I dare ſay you can ſcarce believe me unleſs I produce his own Words, which are theſe; **Ubi de dierum hebdomade agitur, ſolet adjici dierum nomen:* Whenas yet there are but two Inſtances of this Addition of ימים to שבוע, the one *Daniel* 10. v. 2, 3. which is done as uſual, but to add Light in all likelihood to the precedent Propheſie of the *Weeks of Years*, for Diſtinction ſake, and does imply that they would alſo naturally ſignifie *Weeks of days*. The other, *Ezekiel* 45. 21. where it is ימים שבעות and tranſlated ἑπτὰ ἡμέρας, as if they had read שבעה *ſeven days*, not, *Weeks of days*. But quite contrary to what he has pronounced, שבוע or *Week*, without any thing added to it, does always ſignifie *a Week of days*, unleſs in a Prophetical Scheme the *days* of the Week ſignifie *Years*, as it does here in *Daniel*. See *Gen.* 29. 27, 28. *Exod.* 34. *v.* 22. *Levit.* 12. *v.* 5. *Numb.* 28. *v.* 26. *Deut.* 16. 9, 10, 16. 2 *Chron.* 8. 13. *Jer.* 5. 24. In all theſe places שביע ſignifies a *Week of days* without ימים added to it. Nor is there any Example where it has ſuch an Addition but theſe two produced by himſelf, of which we have given an Account. * Grotius in Dan. 9. 24.

Eightly and laſtly, Mr. *Mede's Synchroniſms* are apodictically true to any one that has but a competency of Wit and Patience to peruſe them. But according to theſe *Synchroniſms* the *continuance* of *the conculcation of the outward Court*, *the mournful Propheſies of the Witneſſes*, *the Woman in the Deſart*, *the ten-horned and two-horned Beaſts*, *the Sealed Servants of the Lamb*, *the Whore of Babylon*, *the Succeſſion of the firſt ſix Trumpets*, *the continuance*, I ſay, of all theſe is Circumſcribed within the ſpace of *Three Years and an half*, if the 1260 Days be but *Days* and not *Years*, as *Grotius* would have it. Which is a thing impoſſible, eſpecially if we conſider that *Beaſts* are, in the Prophetical Scheme of Speech, *Polities* or *Kingdoms*, not *Perſons*, and therefore unconceivable to be ſo ſhort-lived as to laſt but *Three Years and a half*. To which you may add, That the chief matters of the Apocalypſe are comprehended within this *Synchroniſm*; and that it is a wonder that there is no mention of *Years* in all this Book, ſaving of the *Millennium*, but only of *Months* or *Days* and *half a Day*: Which is a ſhrewd Preſumption that the computation of *Years* is hidden under theſe Terms where they ſignify any definite time at all. Wherefore I think it is as clear as the Light, that *Days* in Prophecy do ſometimes ſignify *Years*. Nor ſee I any reaſon why *Time* may not as well as *Things* and *Actions* be figuratively expreſſed by the Prophets.

3. The greateſt Cavils that can be made againſt Mr. *Mede's* way, I conceive, are either againſt his dividing the Apocalypſe from the Fourth Chapter to the end of the Book into two Syſtems of Prophetical Viſions, the one containing the *Fate of the Empire*, the other *of the Church*, and both beginning from one *Epocha*; or elſe againſt his interpretation of the time of the killing of the two Witneſſes; or laſtly againſt his making the Beaſt out of the bottomleſs Pit (chap. 11.) the ſame with the Beaſt out of the Sea (chap. 13.)

The greateſt thing objected againſt the firſt is, That one of his chiefeſt Marks of the Beginning a new Series of Propheſies fails him. For whereas he argues from chap. 10. ver. 11. Δεῖ σε πάλιν προφητεῦσαι, that there is a παλινδρομία, a running over the ſame Space of time again and that *à carceribus ad metam*; and from v. 8. *The Voice which I heard from Heaven ſpake unto me again*; which he would parallel with chap. 1. v. 10. and with chap. 4. v. 1. the former whereof is the Beginning of the Propheſie of the *Seven Churches*, the latter of the *Seven Seals*: It is objected againſt the ſecond Mark, that it is defective, in that this *Voice* is not joined with the mentioning of a *Trumpet* as thoſe two to which he would parallel it are. I confeſs if the Mention of a *Trumpet* had been here joined, the Beginning of the Pro-

phesie a-new had been notoriously plain and palpable. Indeed too plain for a Book of Prophesies that the Wisdom of God has used so much Artifice to obscure. But this half-Indication was enough to such as God had made fit (and thought the time seasonable) to unriddle the Mystery.

But methinks there are other Indications of the Beginning of a *new System* of Prophesies, that may in good measure compensate the Imperfectness of this. I shall but briefly intimate them. As First the extraordinary Majesty of that Angel that has this opened Book of Prophesies in his Hand; his Description being not unlike that of his that had the sealed Book, *Rev.* chap. 4. & 5. And then Secondly, this *new Book* of Prophesies seems naturally to imply a *new System* of Prophesies distinct in kind as well as in Volume; the one, suppose, containing the *Affairs of the Empire*, the other of *the Church*. Which things though different in Nature, yet runing parallel in time, it is reasonable to conceive that the second Book of Prophesies reaches up to the same *Epocha* with the first. Which in the Third place is further intimated by the Oath of the Angel who swears there shall be *no more time*, but that *the Mystery of God shall be finished* at the sounding of the seventh Trump. Which pronouncing that there will be *no more time*, certainly is meant of the *Time*
Rev. 10. 6, 7. *and Times and half a Time* which shall then be expired with the the sixth Trumpet, and which was pointed at by *Daniel* the Servant and Prophet of God. Which is the reason of the adding of those Words, *as he has declared to his Servants the Prophets*. And lastly, that you may be still more sure that the Propheſie begins again from the first *Epocha*, there is not only this more light and general Mention of the
*verse 7. **Seventh Trumpet*, which is the last Period of the *sealed Book*, but also a Distribu-
* verse 3. *chap. 8. 1, 2. tion of it into **Seven Thunders*, as there was of the **Seventh Seal* into *Seven Trumpets*. And this mighty and illustrious Angel, who, though he be not one of the
**another Angel.* *Seven* properly so called (and here is only said to be * ἄλλον ἄγγελον) yet he immediately succeeding the *Sixth*, is in some sort the *Seventh*, and may well sustain the Person of the *Seventh* for this Bout, he seeming also to continue his roaring all the time the seven Thunders utter their Voices. The last of which it's likely may be *Thunder* properly so called, namely that final Conflagration of the World and the setting the Earth on fire by Thunder and Lightning. And surely when the Propheſies of the *Seals* have reached to this last *Catastrophe*, he must be very scrupulous that will make any doubt but that the Propheſies of the *opened Book* begin again from the first *Epocha* of the Revelation.

To all which you may add, That Mr. *Mede*'s *Synchronisms* do not depend upon this Hypothesis, but on the contrary, prove by undeniable Evidence that it is more than an Hypothesis, even a necessary Truth resulting from the Demonstration of the said *Synchronisms*.

4. As for *the three days and an half that the Witnesses are said to lie slain*, there
Rev. 11. 9, 11. are scarce any now so ignorant as not to be ashamed to conceit *these days* to be *natural days*, and *these witnesses* to be any *two particular men*. But the Objection is against them that will acknowledge them to be three Years and a half, as Mr. *Mede* does, how it can be likely that at the very last Gasp of the Power of the Beast, the truest and most Apostolick Christians should be in worse Plight than ever before. But to this I answer, That the Truth of Mr. *Mede*'s *Synchronisms* does not at all depend upon this, nor is his Conjecture so impossible to be true.

But I must confess, I think there is still a better way of answering, namely, That these *three days and an half* are the same that *a time and times and half a time*, that is, three times and a half. For it is unquestionable but that יום often signifies no more than χρόνος or καιρός. Now that it should signifie so here, (besides the Improbability of an Effect answerable to the other Interpretation, or that the Witnesses should be otherwise slain than they have been often or for a long time together) that Mention of *half a day* answering to *half a time*, fairly invites to believe; it being also unlikely that Providence would affect the Curiosity of counting by *half a year*, a thing not to be sampled in all Divine Prophesies. These *three days and an half* therefore are first to be changed into *three times and an half*, and then these *three times and an half* into *three years and an half*, and these *three years and an half* into 1260 *Prophetick days*. Which *Ambages* and Circuits are not at all improbable, if we consider what studied Concealments and Obscurities there are in this Book of the Apocalypse, as particularly in the *Number of the Beast*, and of *the new Jerusalem*, upon which we shall touch a little anon. To say nothing of a main Usefulness of these *three days and an half* to determine the true Number of *a time*

and

and times. For how can we be aſſured how many *times* are deſigned thereby, eſpecially it being עדנין in *Daniel*, which is the plural Number, not the dual, and therefore bids fair to be more than *two times*, at leaſt *three?* Whence it would be four times and an half. But *three days and an half* correct or prevent the Miſtake, by fixing theſe *time and times and half a time* to *three times and a half.* Which I confeſs I do little doubt but that it is the true meaning of the Myſtery.

Nor does their *being ſlain* * ὅταν τελέσωσιν, at all prejudice our Interpretation. For it is not well rendred, *when they ſhall have finiſhed*, nor yet need be rendred, *while they are making an end of their Witneſſings*, as if this ſhould happen at the latter end of it; but may very warrantably be expounded *dum peragunt*, while they are performing this Office of witneſſing from the beginning of the 1260 Days to the end thereof. Nor yet is that a real but ſeeming Abſurdity that this Interpretation brings along with it, as if the Witneſſes could propheſie while their Carcaſſes lie dead in the Streets. For it is plain that in that ſenſe they are ſaid to be *dead*, they may *propheſie in Sackcloth*, nay they will neceſſarily do ſo, I mean perform their witneſſing with Sadneſs and Mourning. For their *death* is nothing elſe but a *Political death*, their want of Power and Rule in the World. For ſuch is their *Reſurrection*, namely *Political*, they being raiſed to Honour and Government, as Mr. *Mede* himſelf acknowledgeth. Wherefore there is no Abſurdity neither in the inward Meaning nor outward *Cortex* of this Propheſie. *Revel. 11. 7.

For the inward Meaning is ſuch as I have told you: And the outward *Cortex* framed with very graceful Artifice, like that in the Image of *Nebuchadnezzar*, where meerly for the *decorum* of the Type, the *whole* Image is repreſented as ſtanding and ſtruck upon the Legs, whenas yet that which was ſignified by the *Head*, by the *Breaſt* and *Arms*, and by the *Belly* and *Thighs*, to wit, the *Babylonian*, *Perſian*, and *Greek* Monarchies were paſſed away. So for the like *decorum* in this Type of the *Witneſſes*, if not for Neceſſity, to avoid a ſeeming groſs Incogruity, that the *Witneſſes* might not be ſaid to propheſie while their Bodies lay dead in the Streets; the time of their Death, which really pervades the whole 1260 days, is concealed under and contracted into theſe *three days and an half*, and made not to appear, where in the things ſignified it is; as thoſe Parts of the Image were repreſented as ſtanding, when the things that they ſignified ceaſed to be. Which Scheme is not at all more hard in the one than in the other, and in this Type of the *Witneſſes* more uſeful and neceſſary.

5. Concerning the *Sameneſs* of the **Beaſt out of the Sea* with the **Beaſt out of the bottomleſs Pit*, there could have been no Scruple, if Tranſlators had interpreted ἐκ δ ἀβύσσε *out of the Sea*, as it is very well capable, ἄβυσσος and θάλασσα ſignifying the ſame very often in Scripture; as *Job* 38. 30. and *chap.* 41. 23. ἀναζεῖ ἄβυσσον ὡσπερ χαλκεῖον· And *Pſalm* 105 *v.* 10. ὡδήγησεν αὐτὸς ἐν ἀβύσσῳ ὡς ἐν ἐρήμῳ. As alſo *Iſa.* 63. 13. *Jon.* 2. 6. and other places. *Rev. 11. 7. *Rev. 13. 1.

Wherefore the Wiſdom of God thought good to vary the Phraſe here, only for Concealment; as this whole Book of Propheſies is beſet with many purpoſed, though not invincible, Obſcurities and Difficulties, to keep this Treaſure hid till the time appointed. Or it may be the uſing of the Word ἄβυσσος here in the ſtead of θάλασσα might be not to determine the Senſe to the ten horned Beaſt, but to give at leaſt a Liberty of interpreting it alſo of the two horned contemporary with him.

6. But in no Aſpect does this Book of the Apocalyſe look ſo hopeleſs and diſcouraging as in that of the *firſt Reſurrection*, chap. 20. But withal it is to be noted, there is no Difficulty here but ſuch as will at leaſt equally urge thoſe that begin the *Millennium* at *Conſtantine*'s time: So that this can be no Prejudice to Mr. *Mede's* Interpretations and Synchroniſms. For whether we will go the *Allegorical* way with ſome, and underſtand this *firſt Reſurrection* in a *Political* Senſe like that of the *Witneſſes*, this way is better accommodated to Mr. *Mede*'s Synchroniſms than to the other Hypotheſis. Nor were it any great Inconvenience to admit it as true, thoſe Phraſes which at laſt will have a *Literal* fulfilling, being often uſed in a *Figurative*; as we may obſerve in the *Lake of Fire*, ſome Deſcriptions of God's coming to *particular Judgments*, the *ſix Thunders*, and the like: all which Expreſſions will have at laſt a *Literal* and *Phyſical* Completion.

But though the *Figurative* Senſe of *Reſurrection* may be paſſable and tolerable in this place, yet I muſt confeſs I dare not avouch it to be wholly true. My Reaſons ſhall be ſuggeſted in the Expoſition of the Text, which runs thus. *And I ſaw Thrones, and they ſate upon them, and Judgment was given unto them: and I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God,*

God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads or in their Hands; and they lived and reigned with Chriſt a thouſand Years. But the reſt of the dead lived not again unnil the thouſand Years were finiſhed. This is the firſt Reſurrection. Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no Power, but they ſhall be Prieſts of God and of Chriſt and ſhall reign with him a thouſand years.

There was never any Book penned with that Artifice as this of the *Apocalyſe* as if every Word were weighed in a Balance before it was ſet down; which is manifeſt out of other Places as well as this. In which I conceive a double Deſign is aimed at, a Prediction of a *proper Reſurrection* of the Witneſſes to the Truth by their Deaths, and of a *Political Reſurrection* to the true and Apoſtolical Church that does ſurvive upon Earth. The former are οἱ πεπελεκισμένοι, the latter *thoſe that worſhipped not the Beaſt*, &c. which if they were not diſtinct from the other, it had been better to have omitted καὶ, and to have read οἵτινες δὲ προσεκύνησαν or τοὺς μὴ προσκυνησάντων, &c. Wherefore this is the firſt Intimation that there are two Orders of Men there ſet down, The one that ſuffered Death for the Cauſe of the Goſpel; The other that are ſtill alive, but reſolute Oppoſers of the Beaſt. But there is alſo a ſecond Hint in the following Words, καὶ ἔζησαν καὶ ἐβασίλευσαν, *They lived and reigned*, The Spirit of God ſeems on ſet purpoſe to make choice of ἔζησαν, rather than ἀνέζησαν, that he might not bear too hard toward the Senſe of a *literal Reſurrection*, and ſo urge the Reader too forcibly to underſtand both theſe Orders above diſtinguiſhed to be Candidates of a *real* and *literal* Reſurrection at this time. And therefore he uſes ἔζησαν, which in reference to the πεπελεκισμένοι will naturally imply a *literal* Reſurrection; and in reference to the other, no *literal* Reſurrection, (they being not ſuppoſed *naturally* dead,) but meerly living upon the Earth and reigning there with Chriſt, which is their moral and political Life and Reſurrection. The πεπελεκισμένοι ſhall reign with Chriſt in *Heaven*, and thoſe other with Chriſt on *Earth*, he being univerſal Prince over both Churches: and therefore neither *Heaven* nor *Earth* is here mentioned, that the Senſe may be accommodated to either the reigning with Chriſt in *Heaven* or in *Earth*, according to the diſtinct Capacities of the Perſons. And the like Caution is uſed in the Prefiguration of the *Time*; of which there is no Neceſſity to conceit that it ſignifies juſt a *thouſand years* literally, but that it ſignifies at leaſt a thouſand years, and certainly not more than there are Days in that thouſand, nor in likelihood near ſo many. But the Signification is rather *Symbolical*, as the ten Days are, *chap.* 2. *v.* 10. *And ye ſhall have the Tribulation of ten Days*, that is, the utmoſt Extent of Tribulation, beyond which there is nothing further, as there is no Number beyond *Ten*: By which therefore muſt be meant *Death*. And that is the Reaſon why preſently is added, *Be thou faithful unto Death, and I will give thee the Crown of Life.* So this *thouſand years* upon Earth is a Symbol of the Churches ſtable Duration to the End of the World, that there ſhall no Polity Flouriſh beyond it; it being a Cube whoſe Root is *Ten*. And the Application of it to the reigning of the Children of the Reſurrection with Chriſt in Heaven, diſcovers the unſhaken Stability and endleſs Duration of that celeſtial Kingdom alſo, beyond which *abſolntely* there is nothing at all.

It means the very extreamest Decemdiecum is used even in Terence for a very short time, as we say, a Days' wonder.

But the reſt of the dead οὐκ ἀνέζησαν, *lived not again*. The uſing of ἀνέζησαν here and not ἔζησαν has plainly reſpect to the πεπελεκισμένοι, and intimates that their Reſurrection was *real* and *literal*, to which others ſhould not attain till after the thouſand years upon Earth. After which it is plainly ſaid, that there is a general Reſurrection, and that all the dead do riſe (*ver.* 12, 13, 14.) Wherefore this *general Reſurrection* being *literal* and *real*, it is too too harſh and violent to underſtand this *firſt Reſurrection* mentioned in this fifth Verſe to be only *Figurative* and *Myſtical*. But underſtanding it *literally*, that which follows has a wondeful natural and eaſie Senſe. *Bleſſed and holy is he that has part in the firſt Reſurrection* (which he ſpeaks thus in the ſingular Number, one would think, on purpoſe to keep Men off from conceiting he means it of the ſucceſſive Body of the Church during the thouſand years) ὅτι τούτων ὁ δεύτερος ὁ θάνατος, *upon theſe the ſecond death has no Power*, namely, the Lake of Fire (*ver.* 14.) into which *Hades* or the whole Region of Mortality is caſt, the Earth being all on Fire. But bleſſed are thoſe that have Part in the firſt Reſurrection, for they are ſped already and ſafe, having obtained thoſe celeſtial Bodies that do certainly exempt them from this Fate. For theſe and all ſuch as God ſhall afterward make Partakers of this bleſſed kind of Reſurrection, are naturally free from the Reach of the ſecond Death: *But they ſhall be Prieſts of God and of Chriſt,*

Chriſt, and reign with him, not * τὰ χίλια ἔτη, but for Sureneſs and for Diſtinction ſake, ſimply, * χίλια ἔτη that is, They ſhall be holy, ſacred, and Divine Perſons, and live with Chriſt in his immutable and everlaſting Kingdom in Heaven for ever and ever.

*the thouſand years upon Earth.
* *thouſands of years* never to be ended.

This I conceive to be the moſt eaſie and natural Senſe of this place, and that the Perſonal Reign of Chriſt upon Earth and of his holy Martyrs is a very raſh and groundleſs, and unſafe Conceit, fit for nothing but heat and tumult both of Fancy and Action. Nor do I think it neceſſary that the Sons of this firſt Reſurrection ſhould at all appear to us, their celeſtial Bodies, into which they are vivificated, being naturally inviſible, and therefore a kind of Miracle for us to ſee them, and no more neceſſary than the exhibiting thoſe Souls to view which Chriſt carried to Heaven in triumph after his Reſurrection; which yet he did not exhibit to the Sight of the World. And if he do here, I can imagine no better end than that of Mr. *Mede's*, that it may be for a Sign or Beckening to the *Jews*, to help on their Converſion: but I can affirm nothing of theſe things. Only I am well aſſured that if Chriſtenddom were once well purged of all her Idolatries, fooliſh and contradictious Opinions, and wicked Practiſes, it would be a very great Miracle if the *Jews* could be kept off from being converted.

7. Wherefore in brief to conclude, ſeeing the Truth of Mr. *Med's Synchroniſms*, as far as reſpects this preſent Subject, is ſo apodictical, and that there is nothing material to be alledged againſt them, and that the Numbers of *Days* and *Months* there mentioned are of neceſſity to be interpreted *Years*, and that according to this Hypotheſis there can be no other Senſe of *the Woman in the Wilderneſs*, of *Babylon the great City*, of *the two-horned Beaſt*, and *the ten-horned Beaſt*, &c. than what Mr. *Mede* hath given; it is manifeſt that the Church of Chriſt would be lapſed into a degenerate Condition for 1260 years: and as evident that there will be a Recovery out of this Lapſe, by reaſon that there has been yet no room for the promiſed *Millenium*, Perſecution dogging the Church till *Conſtantine's* time, after which the 1260 Days were to ſucceed, and therefore the *Millenium* is yet to come. As appears further in that it is Synchronal to the *Seventh Trumpet*, and that the * Reſurrection of the Witneſſes is after their lying dead either all the 1260 Days, or at leaſt the laſt three days and an half; in that the **Marriage of the Lamb* commences from the *burning of Babylon*, and the * *Company of Palm-bearers* from their Victory over the perſecuting Beaſt. Theſe things are ſo plain that they are not worth inſiſting upon.

*Rev. 11. 11, 12.
*Chap. 19.
*Chap. 7. 9.

And it is a great Privilege of this *Synchronical* Architecture of Mr. *Mede*, that it is not built upon any Hypotheſis but the innate Characters of the Apocalyptical Viſions themſelves; whenas *Grotius* his way depends ſo on the Chronology of the writing of the Apocalypſe, that unleſs *John* received theſe Revelations in *Claudius* his time, (which yet is againſt the common Current of all, both antient and modern Writers) the fabrick of his Expoſitions falls to the Ground. To which you may add, that he has no Guide nor Clue at all in this prophetick Labyrinth, no not ſo much as that obvions, but fallible one, the *Order of the Propheſies as they lie*; but it is forced ſometimes to go back, as he fancieth himſelf able to apply his Hiſtorical Materials. So that he has indeed no Guide at all from the Apocalypſe it ſelf; whenas Mr. *Mede* is directed and limited by the demonſtrative Law of thoſe innate *Synchroniſms* he has gathered. Of whoſe Truth this may be one general After-ratification, that the things that are found to be *Synchronical*, have alſo a natural Connexion and Complication one with another, as he that but caſts his Eye upon his *Scheme of Synchroniſms*, and conſiders the Natures of things will eaſily deprehend.

CHAP.

CHAP. XVI.

1. *Of the Four Beasts about the Throne of Majesty described before the Prophesie of the Seals.* 2. *Of the first six Seals according to* Grotius, 3. *Of the first six Seals according to Mr.* Mede. 4. *Of the inward Court, and the Fight of* Michael *with the Dragon, according to* Grotius *and Mr.* Mede. 5. *Of the Vision of the seven Trumpets.* 6. *The near Cognation and Colligation of those seven Synchronals that are contemporary to the six first Trumpets.* 7. *The Mistakes and Defects in* Grotius *his Interpretations of those Synchronals.* 8. *Of the Number of the Beast.* 9. *Of the Synchronals contemporary to the last Trumpet.* 10. *The Necessity of the Guidance of such Synchronisms as are taken from the Visions themselves, inferred from* Grotius *his Errours and Mistakes who had the want of them. The Author's Apology for preferring Mr.* Mede's *way before* Grotius's, *with an Intimation of his own Design in intermedling with these Matters.*

1. BUT for further Conviction of the Excellency of Mr. *Mede*'s way above that of *Grotius*'s, I shall compare some of their main Interpretations. For to meddle with all would be too tedious and voluminous; but to give a Specimen in some, very commodious, if not necessary. First therefore, In the first six Seals, I may add also in the first six Trumpets, *Grotius* fixes the Scene of all these Visions in *Judea*, and ends them with the sacking of the City. Of which in general it is to be noted, That his Applications are too small and petty usually for these Prophesies; and that the Prophesies themselves, if they had no other Meaning, might very well have been spared; whatever is needful in them to the Church having before more plainly been predicted by the Mouth of our blessed Saviour, and therefore not likely to fill so great a part of the Apocalypse by their more obscure Prefigurations. But we will descend also to their particular Weaknesses and Inconcinnities; and first of the *Seals*, with the *Session of Majesty* prefixed before them.

Rev. 4. Where *Grotius* makes the Four Beasts, the *Lion*, *Calf*, *Man*, and *Eagle*, to be *Peter*, *James*, *Mathew*, and *Paul*. Which besides that in general it is a Figment at pleasure without ground, the Applications I think are not so congruous. For why should *Peter*, who out of Fear denied his Master, be a *Lion* more than *Paul*, whose Heat assuredly was rather greater than the others? And why *Paul* an *Eagle* rather than a *Calf*, who certainly laboured like an Ox in the Ministry, and compares himself to one that treadeth out the Corn, 1 *Cor.* 9. 9? And though he took long Journies, yet he did not fly in the Air, or go faster by Land or Water than other Travellers did. And why should *Mathew* be a *Man* more than all the rest, or rather than *James*, the Brother of *Jesus* who was peculiarly styled the *Son of Man*?

Wherefore Mr. *Mede*'s account seems far more solid, as having an *acknowledged ground, the order of the Camp of Israel*, which was distributed into four Parts, each Part being under a Standard or Ensign: those that lay on the *East*, of a *Lion*; on the *West*, of an *Ox*; on the *South*, of a *Man*; and on the *North*, of an *Eagle*. So that this *glorious Session of the divine Majesty* is set out by the *Order of the Israelitish Camp*, where in the midst was the *Tabernacle* as the *Throne of God*, and about it the Tribes of *Israel* so disposed as I have intimated. Which is infinitely a more solid Account than that of *Grotius*, as you shall more distinctly understand in the opening the four first Seals, whose Applications are admirably fit to each Beast in Mr. *Mede*'s way, but very frigid and faint in *Grotius*'s. For he thinks it reason enough

*Rev. 6. 1, 2. of the *Lion*, that is, *Peter*, his **calling to see the Rider of the White-Horse*, because *Peter* was the first that preached the Gospel, and therefore he speaks *first* here. Whenas it does not appear he spake *first* of those that spake the unknown Tongues so fast, *Acts* 2. who questionless preached the Gospel in them.

2. That this *Rider of the White-Horse* is Christ, they both agree in; but why the first Beast should be the *Præco* before this Sight, Mr. *Mede*'s Reasons are far more satisfactory, as you shall hear anon. The *Præco* of the **Rider of the Red-*

*Verse 3, 4. *Horse*, he makes *Mathew*, because it is written *Matt.* 24. 7. *Nation shall rise up against Nation, and Kingdom against Kingdom.* But this is not *Mathew*'s Prophesie but our Saviour's. The Vision he fancieth fulfilled in the War betwixt the *Beræans* and *Philadelphians*, but names no distinct time, nor Prince that should be Rider of this red Horse.

The

The *Præco* of the **Rider of the Black Horſe* he makes *Paul*, becauſe *Agabus* foretold him this *Famine* which he fancieth ſignified here. But then *Agabus* ſhould have rather been the Beaſt than *Paul*. Beſide that, *Agabus* told other Chriſtians as well as him of it. The fulfilling of this Viſion, according to him, was in the Reign of *Claudius*. *Verſe 5.

The *Præco* of the **Rider of the Pale-Horſe* he makes *James*, becauſe he threatens rich Men with *Death*, chap. 5. But himſelf acknowledges that by *Death* here is meant *Plague* and *Peſtilence*, whenas that Menace in *James* is *War* and *Slaughter*, the taking and burning *Jeruſalem* by Fire; as himſelf alſo interprets the third Verſe of that Chapter. You ſee by what ſmall Strings the Applications of theſe four Beaſts are tyed to theſe four Viſions hitherto, to omit what is very inconcinne, the breaking the Order they were firſt named in, (*chap.* 4. *ver.* 7.) the firſt a *Lion*, the ſecond an *Oxe*, the third a *Man*, and the fourth an *Eagle*. Which ſhould have anſwered to the firſt, ſecond, third, and fourth Seals without any miſplacing; whenas the ſecond Beaſt is here applied to the fourth Seal, the third to the ſecond, and the fourth to the third. * Verſe 8.

The *Fifth Seal he interprets of *the Revenge of the Blood of Martyrs*, as Mr. *Mede* does, but reſtrains the Viſion to *Stephen* and *James*, and ſome few elſe he knows not who: and by this means leaves no Viſion for the ten bloody Perſecutions which were more than ten thouſand times more conſiderable than what he aims at. *Rev. 6. 9.

The *Sixth Seal, which mentions a *great Earthquake*, *the Eclipſe of Sun and Moon*, *the falling of the Stars*, &c. he interprets *literally* of ſuch Prodigies, quite againſt the way of prophetick Interpretation, and without the Application of Hiſtory to countenance it. Such is the Inconcinnity and Inſignificancy of *Grotius* his interpreting of the *Six Seals*: which is quite otherwiſe in Mr. *Mede*.

3. For firſt the Application of the *four Beaſts* to the *four Seals* is both *orderly* and very *proper* and articulate. For the *Lion* on the *Eaſt* ſide of the Iſraelitiſh Camp is applied to Chriſt the Prince from the Eaſt, in more ſenſes than I will inſiſt upon, they being ordinary and obvious. Beſide that, the Nature of a *Lion* is ſutable to the thing ſignified in the Viſion, to wit *Victory* to him on the White-Horſe. And the like in the reſt. For ſo the *Oxe* on the *Weſt* ſide of the Camp is applied to *Trajan* on the Weſt; the *Man* on the *South* ſide, to *Septimius* from the South; and the *Eagle* on the *North* ſide, to *Maximinus* from the North. The Natures alſo of the *Viſions* are ſutable to the things that came to paſs under thoſe Emperours. The mighty *Slaughters* under *Trajan* and his Succeſſour *Adrian* are indigitated by the *Oxe*. The Exactneſs of adminiſtring *Juſtice* and careful *Proviſion* of *Septimius* and *Alexander Severus*, by a *Man*, to whom numbring and meaſuring, and the Adminiſtration of Juſtice is ſo proper. The extraordinary raging of the *Famine*, *Sword*, and *Peſtilence* under *Maximinus*, by the *carnivorous Eagle* that feeds upon dead Carcaſſes. *Verſe 12.

In brief, the meaning of the *firſt ſix Seals* is this: That Prince of unſpotted Righteouſneſs, *the Rider of the White Horſe*, with his Arrow and his Bow in his Hand, aims at ſomething of high Importance, (and it is no leſs than what he promiſed his Followers at the loweſt Ebbe, *Fear not, little Flock, for it is your Father's good Pleaſure to give you the Kingdom*:) and he hits the Mark in the *ſixth Seal*, where the Pagan Empire of the Devil is ſhattered to the Purpoſe by *Conſtantine*'s turning Chriſtian. But to adorn the Courſe of time till then by ſome prophetick Remarks, *the Riders of the red, black, and pale Horſes* are brought in: as alſo moſt concerningly *the Cry of the Souls of the Martyrs under the Altar*, whereby is denoted eſpecially the Reign of *Diocletian* and that ten years unparallel'd Perſecution then commencing. Which *fifth Seal*, the reſcuing of the Empire into the Hands of Chriſt by the Subverſion of the Pagan Powers doth immediately ſucceed, and is the matter of the *ſixth Seal* figured out by proper prophetical Expreſſions. So that all things in Mr. *Mede*'s way as they are *eaſie*, *natural*, and *diſtinct*, ſo are they very *weighty* and *worthy* the Spirit of God and his holy Prophets to predict. Luke 12. 32.

Nor has *Grotius* ſo much as any ſeeming Advantage of him in any thing, unleſs in the interpreting of *the Rider of the black-Horſe*. Which, if Hiſtory would have complyed, Mr. *Mede* could have been content to have interpreted of *Famine* alſo. But in my Apprehenſion nothing can be more ſignificant of that which Mr. *Mede* applys it to than this Viſion is. For what *Colour* is more ſignificant of the *Severity of Juſtice* than *black*, whether we look upon the Temper of the Spirit wherein it reſides, which a *grave*, *ſad*, *rigid Melancholy*; or the Execution thereof in criminal

minal Matters, which is *Death*, whoſe mournful Emblem is *black*? The *black-Horſe*
Revel. 6. 6. therefore, *with the pair of balances*, argues the Rider *ſeverely juſt*, *frugal* and *provident*, and one that will have a ſpecial Care, 1. That if *one* Chœnix of Wheat be ſold for a Penny, that *three* of Barley ſhall be ſold for a Penny. 2. That Men ſhall live by their *honeſt Labours*, and not by *Theft* and *Rapine*. For Chœnix ſignifies Ἡμεροτροφὶς, *the Food for a Day*, and *Denarius* the *Wages for a day's Labour*. 3. That there ſhall be no Stealing nor robbing (but buying by Meaſure,) though it ſhould be ſo hard a time that their Day-labour will but find them Food. 4. He will provide that they ſhall have at leaſt a *Chœnix* for a Penny, that the Price of Bread-Corn and neceſſary Victuals may not exceed a Day's Wages. And ſo of *Wine* and *Oyl* he will take heed there be no Fraud in buying and ſelling there neither, nor any Spoil or Waſte by the unruly Soldiery.

4. I ſhould now paſs to the *Trumpets*, but I will rather deal with thoſe Viſions
*Revel. 12. 7. firſt that are Synchronal to the time of theſe *Six Seals*. And that is **the Fight of*
*Rev. 11. 1. Michael *with the ſeven-headed Dragon*; and **the Temple and Altar of God that are Symmetral* or *commenſurable to the Angels meaſure*. Mr. *Mede* interprets this Fight of the *ſeven-headed Dragon* and *Michael*, the Conflict of the Church of Chriſt with the Pagan Cruelty till *Conſtantine*'s and *Theodoſius*'s times; which therefore as it is Synchronal, ſo has it alſo a great Cognation with the Viſions of the *ſix Seals*. For the *Archer on the White-Horſe* aims at that Effect all the time of this bloody Battel, which he hits or reaches in the Completion of the ſixth Seal.

But *Grotius* refers the Viſion to *Simon Magus* and *Peter*, who brought him
*Rev. 12. 10. down headlong out of the Air by his Prayers, at which he ſuppoſes *that Acclamation of the Angels, who were the Spectators of this *Cacomagical Funambulo*, and beheld him out of the Windows of Heaven while he tumbled down to the Ground. But what a petty and ludicrous Buſineſs is this in reſpect of that Effect comprized in the ſixth Seal, which is both the Iſſue of this Battle and Mark the Archer on the White-Horſe aimed at by all the Labours and Patience of his Saints?

*Rev. 11. 1,2. That of *the Temple of God* or *the inward Court of the Temple*, *Grotius* expounds only to this ſenſe, That it is thus *meaſured*, to ſignifie that *Adrian* ſhould not build upon it, tho' he did upon the Ground about it, and called the City *Ælia*, after his own Name. But he brings no expreſs Proof that the *inward Court* was not built upon; nor, if it were not, was it a thing worth Divine Propheſie taking notice of: nor is there any likelihood that Providence regarded the place ſo which God had utterly rejected, and * hindred
*See Book 7. ch. 9. ſect. 10. the rebuilding of it by Fire breaking from the Foundation. Certainly ſo Divine a Propheſie as this of the *Apocalypſe* looks not at ſuch petty Matters as theſe. Beſides the Angel's bidding *John meaſure* not only the *Temple* and *Altar*, but alſo the *Men that worſhipped therein*, plainly intimates that there was another kind of Meaning in the thing than *Grotius* ſought after, but is certainly that which Mr. *Mede* has found, namely, that this *inward Court that is meaſured* ſignifies the pure Chriſtian Church before it was adulterated by a kind of Chriſtian-Paganiſm. Which Condition alſo of the Church has a plain Cognation with other things Synchronal, as
*Rev. 12. 11. their *reſolute oppoſing the Dragon, and being ſo ſerious in their Religion that they preferred it before their own Lives.

*Rev. 8. 7. 5. We proceed now to the *Trumpets*. That *Viſion* of the *Firſt *Trumpet*, *Hail and Fire mingled with Blood*, *Grotius* (quite out of the road of prophetick Expoſition) inteprets to a *moral* Senſe of *Hardneſs of Heart and bloody Anger*, which he applys to the *Jews*. Whenas *Hail-ſtones and Fire* are ſymbols of *hoſtile Vengeance executed upon others*, not of Anger burning and conſuming *in ones ſelf*; and therefore theſe *Hail-ſtones and Fire* are ſaid to do Execution upon the *Trees and Graſs*. Wherefore Mr. *Mede* does more fitly apply it to the Infeſtation of the Roman Empire from the year 395. to 406. partly by *Alaricus* and the *Goths*, and partly by the barbarous Nations under *Radagaiſus*, and partly by the *Vandals* and *Alani*. Theſe are the Northern Storms of *Hailſtones* with *Blood* and *Fire* that fell upon the Empire.

*Verſe 8. The Viſion of the *Second *Trumpet*, namely, the *burning Mountain caſt into the Sea*, *Grotius* expounds of the Tower *Antonia*, whoſe Fall notwithſtanding was not accompanied with *burning*, and therefore he rather underſtands it of the ſallying of the wrathful Soldiers out of the Tower upon the People of *Jeruſalem*. Which is but a petty Matter in compariſon of *Alaricus* his *taking* and *firing of Rome*, upon which followed a continual Spoil of the Empire till it was dilacerated into *Ten* Kingdoms; which is Mr. *Mede*'s Expoſition of this Viſion. But the other is unſutable to that Expreſſion

Expreſſion eſpecially, * *and the third part of the Ships periſhed.* Which intimates that the *Sea* ſignifies here far larger than the Inhabitants of one City, or a croud of People in one Street thereof. To ſay nothing how this Book of Propheſies that characterizes things ſo often by *Numbers*, underſtands here as elſewhere by * τὸ τρίτον μέρος the *Roman* Empire. *Verſe 9. *the third part.

The *Third-*Trumpet Viſion* is the great *Star falling into the third part of the Rivers burning likk a Lamp*, the Comet *Lampadias*, ſuppoſe, properly ſo called. This *Grotius* applys to that *Ægyptian* Impoſtour mentioned in the *Acts* and in *Joſephus*, But beſide that τὸ τρίτον *the third part* here again characterizes the *Roman* Empire, this *Star* is too big in my Judgment for that *Ægyptian* Vagabond and eaſily-defeated Deceiver. Mr. *Mede's* Interpretation is much more accommodate, who applys it to the Extinction of the Weſtern *Cæſareate*, which was grown very low and obſcure in thoſe inconſiderable Emperours, *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius*, *Nepos*, the immediate Predeceſſors of *Auguſtulus*; but fell quite and was extinct in this Prince of *Sorrow*, *Bitterneſs*, and ſad Misfortunes, whom *Odoacer* King of the *Heruli* pulled out of his Throne, *Anno* 476. *Verſe 10. Acts 21. 38. *Antiq. lib. 20. cap. 6. Bell. Jud. lib. 2. c. 23.

The *Fourth-*Trumpet Viſion*, an *Eclipſe of the third part of the Moon and Stars* proceeds forth concerning *Rome*, and ſignifies that that Light ſhe ſhone with under the *Oſtrogoth* Kings ſhould be extinct, that ſhe ſhould be deſpoiled of Regal Majeſty, yea, of Conſulſhip and Authority of the Senate. Which ill Fate is very properly prefigured by the *Obſcuration of the Sun, Moon, and Stars*, as Mr. *Mede* has undeniably made good, and accordingly applied the Hiſtory. *Grotius* interprets it only of the taking of certain Towns in *Galilee* and other places by *Veſpaſian*, and the Slaughter of the *Jews*. Which is a very laxe and dilute Interpretation in compariſon to Mr. *Mede's*. *Verſe 12.

The *Fifth-*Trumpet Viſion* is the *Key-Bearer of the Bottomleſs Pit*, and *the Locuſts*. Which *Grotius* refers to *Eleazer* the Son of *Ananias* (though he confeſſes the time does not agree) and to the Faction of the *Zelots*. Whom he cannot fancy to be thoſe *Scorpion-tail'd Locuſts* but in their general account of being *Robbers* and *Devourers*, and the *leiſurely* doing their Miſchief, the Poyſon of the *Scorpion* being three Days a killing. But it does not appear that that Evil of the *Zelots* may be accounted *leiſurely* in any ſuch ſpecial manner, the Plague of them not laſting longer than ſuch like barbarous tyrannizing of maſterleſs Souldiers uſes to do; and it is but **five Months* according to *Grotius* his Account, but he does not ſo much as go about to prove his Account by Hiſtory. Beſides, how can **golden Crowns* belong to theſe *Zelots*? For *Grotius* his expounding ὡς στέφανοι χρυσοῖ, as if ὡς implyed that they were the *boaſting* of Crowns and Victory, not *real* Crowns, is very groundleſs and confutable out of his own Expoſition of * τείχας ὡς τείχας γυναικῶν, and ὀδόντες ὡς λεόντων, by which he acknowledges *real mulieroſity* and *voracity* in theſe *Zelots*. That concerning the * *Sting in their Scorpion-Tails*, *Introibant ut defenſores*, *exibant raptores*, is indeed witty, but not ſolid. For if you will have their Form to figure their Behaviour, they went in *Robbers* as well as went out. For the *fore-parts* of theſe *Scorpio-locuſtæ* repreſent *Robbery* more perfectly than the *hinder parts*. *Rev. 9. 1, 2, 3. *Verſe 5. *Verſe 7. *Verſe 8. *Verſe 10.

Mr. *Mede's* Application of this Viſion to *Mahament* and the *Sarazens* is in every reſpect admirably natural and punctual. The Miſchief therefore of the *Fifth-Trumpet* is that falſe Light or Pſeudo-Prophet *Mahomet*, ſent down upon Earth by the Vengeance of God; whoſe *Doctrine* is the *Fume of the bottomleſs-Pit*, and his Followers the *Saracens* the *Locuſts* here ſpoke of. As 1. Coming out of *Arabia*, as the *Ægyptian* Locuſt did that plauged the literal *Ægypt*. 2. And then hugely numerous, as the Companies of *Locuſts* uſed to be. 3. And alſo making their ſtay μῆνας πέντε, which you may turn *menſes quinos*, *by fives of months*. Which is an Alluſion to the uſual Continuance of Locuſts (*Plin.* 11. 29.) and anſwers in the prophetical ſenſe to the *five months of years*, that is, *a hundred and fifty years* that theſe *Locuſts* infeſted *Italy*; and to the *twice one hundred and fifty* years that the *Saracenical* Kingdom continued. So properly are *fives of Months* applicable to them. 4. As alſo the *golden Crowns* to the Multitude of their Conqueſts, they having ſubdued *Paleſtine Syria*, both the *Armenias*, the leſſer *Aſia*, *Perſia*, *India*, *Ægypt Numidia*, *Portugal* and *Spain*, within the ſpace of fourſcore Years. 5. The *Arabians*, whence the *Saracens* were, tyed up their Hair with an Head-tire like Women. 6. The Sound of the Wings of theſe *Locuſts*, which was **as the ſound of Chariots and of many Horſes running to battle*, is too big an Expreſſion for the Faction of the *Zelots*, but fitly ſignifies the *Rev. 9. 9.

mighty and ſwift Victories of the *Saracens*. 7. As alſo their *poiſonous Scorpion-tails* do the Venom of the Old Serpent under the falſe Religion of *Mahometiſm*. For all thoſe Powers that are not under the Kingdom of Light are part of the Powers of the Prince of the dark Kingdom, the Devil. 8. As is here intimated very clearly, *the* **King over them* being the *Angel of the bottomleſs Pit*, though they pretend to be ſuch zealous Worſhippers of that **One true God* that made Heaven and Earth. Their Pretence to which ſeems to be perſtringed in the very Name of their Prince **Abaddon*, alluding to עבורא and אבדי, as Mr. *Mede* would have it.

*Verſe 11.

*See chap. 12. ſect. 6.

*Verſe 11.

That Alluſion of *Grotius* in *Apolyon* to Ἀπόλλων is more expreſs, but not better to our Purpoſe then his; Ἀπόλλων according to *Chryſippus* being from α and πολὺς or πολλὸς, and therefore ſignifying *Unus*, as **Adad* alſo does, the God of the *Aſſyrians*. Which Name is not ſo concealed in *Abaddon*, but that by cutting it into אב and אדון and taking away the inſignificant Termination, and letting looſe the two ד held ſo hard together by the *dageſh*, אדד immediately ſhews himſelf to make good the *Paronomaſia*. Which אדד therefore muſt be the *Aſſyrians* Ἄδαδ, βασιλεὺς θεῶν, as *Philo Byblius* calls him; and he might with *Homer*, as well have ſtyled him πατὴρ θεῶν, he being the ſame with *Apollo* and *Jupiter*, whoſe Titles in *Orpheus* his Hymns are Πάγγενέτωρ, πατὴρ πόντου, πατὴρ αἰθήρ. And אב in Hebrew ſignifies as well *Soveraignty* as *Paternity*, as appears in that regal Title *Abimeleck*. Wherefore אב דאון as much as Ἄδαδ πατὴρ, or Ἄδαδ βασιλεύς, the ſupream *Adad*, the *Father* and *Soveraign* over all; and the *Paranomaſia* ſo palpable in אב אדון and *Abaddon*, that they have in a manner the very ſame Sound. Whence it is manifeſt that it is not for nothing the Prophet has pitched upon this Name *Abaddon* rather than *others which were more ordinary and ſignifie a *Deſtroyer* as well as this, and why he would interpret it rather Ἀπολλύων than ὀλοθρεύτης or ὀλοθρεύων: namely to point at the *Saracens* hypocritical Oſtentation of **Monotheiſm* or worſhipping *one God*, which they do mainly in Envy and Oppoſition to the Chriſtians Profeſſion of the *Trinity*, while themſelves in the mean time are under the *Deſtroyer*, and are ſtill as truly *Pagans* as the *Aſſyrians* and *Greeks* that worſhipped *Adad* and *Apollo*.

*As אשמורי, בשחית, and others.

*See chap. 12. ſect. 6.

*Ver. 14, 16.

The *Sixth-*Trumpet Viſion* is the *Euphratean* Horſemen, which *Grotius* applyeth to the *Roman* Army that beſieged *Jeruſalem*, which he is content to be nominated *Euphratean*, becauſe ſome of the *Roman* Forces, namely thoſe of *Syria*, were quartered near *Euphrates*. But why ſhould the whole *Roman* Army be denominated from hence? And then the *four Angels* how can they fitly be referred to *Veſpaſian*, *Titus*, *Mucianus*, and *Tiberius Alexander*, being theſe Four were not of an equal Rank and Power co-ordinate, and but one was the chief Commander of the Army? And that ſeveral others might have as well been put in as ſome of theſe Four, may appear from what himſelf writes on Verſe 16. Beſides, he gives no account of the time, namely, **a Day, a Month, and a Year*; nor of their Numeroſity, * Δύο μυριάδες μυριάδων, and that *of Horſe*. He interprets alſo their **breaſt-Plates of Fire, and of Jacinth and Brimſtone*, of the Colours of their Horſemens Coats, as if they were made of thread either Colour *de feu*, *violet* Colour, or a *pale ſulphurate* Colour: which is too mean a Buſineſs to be taken Notice of in ſo ſacred a Propheſie. The applying of the *Falaricæ* to the *Fire*, *Smoak*, and *Sulphur* coming out of the Horſes Mouths, is ingenious if conſidered alone. We ſhall compare it with Mr. *Mede*'s anon. But the *Footman* that the *Romans* ſometimes placed behind a *Horſe-man* for readineſs. eſpecially conſidering he rid not with his Face backward, nor ſlipt off over the Horſe Tail, but lighed on one ſide, very hardly makes out the Similitude of an *Amphiſbæna*; not to add that the *Amphiſbæna* it ſelf in his ſenſe is but a Fiction. His Interpretation alſo of **worſhipping* the *Dæmonia* and *Idols of Silver and Gold* to a *myſtical* Senſe is more faint and dilute than the *literal* Meaning.

Ver. 14, 15.

*Verſe 15.

*Verſe 16.

*Verſe 17.

*Verſe 20.

But in every one of theſe Particulars Mr. *Mede*'s Interpretation has a Fitneſs unexceptionable: He referring the **Four Angels at the River Euphrates* to the four Sultanies of the *Turkiſh* Dominion, *Bagdad*, *Cæſarea*, *Aleppo*, *Damaſcus*, planted on this ſide and that ſide *Euphrates*: He calculating the time of a **Day, Month, and Year*, (i. e. 396) Years) from the Inauguration of *Togrulbec* the Prince of the *Turks* to the taking *Conſtantinople*, which is juſt 396 years: He applying thoſe **Myriads of Myriads of Horſe* to the known *Numeroſity* of the *Turkiſh* Armies, who being *Perſians* by their long Abode in that Country, are called *Perſæ* in the Greek Hiſtory; ſo that the Foot are in this Alluſion Horſemen too, פרס ſignifying *Eques* as well as *Perſia*. Which Alluſion to *Names* is uſed alſo by *Daniel* in making the *He-Goat* ſtand for the Kings of the *Ægeades*, that is, of the *Macedonians*. Their

*Verſe 14.

*Verſe 15.

*Verſe 16.

Their *Breaſt-Plates of Fire, Jacinth,* and *Sulphur,* he interprets of that Aſpect they ſeem to have by diſcharging their Carbines or Piſtols in Fight, which makes all their Breaſts for a time ſeem *fiery,* then of a *blew Jacinth* Colour by the Smoak, and the moſt laſting Object of Senſe is the Stinking of the *Sulphur.* Which Repreſentation is to be underſtood of them nearer at hand. This Invention of *Gun-Powder* (foreſeen by that Providence that inſpired *John,* and not vainly pointed at in theſe Viſions, but for the better Aſſurance of what time they belong to) is again intimated in that it is ſaid, that *the Heads of the Horſes were as the Heads of *Lions*; which *Grotius* gives this ſhort Account of, *Rictus Equorum ſanguinolenti, qualis Leoni poſt devoratas pecudes:* as if theſe did eat Fleſh to bloody their Jaws withal; elſe where is the Lion-like Repreſentation in them more than in others? I rather therefore conceive that *their Heads* are compared to *the Heads of Lions,* becauſe of the Terrour of the Noiſe, dreadful like the roaring of a Lion, when the Horſemen diſcharged together againſt the Enemy. For preſently follows, *and out of their Mouths came Fire, and Smoak, and Brimſtone*; all were breathed out together from their Jaws at once. To which *Grotius* his Application of the *Falaricæ* is not to be compared, as any one that conſiders their Nature and the Manner of flinging them, will deprehend at the firſt ſight.

* Verſe 17.

* Verſe 17.

* Verſe 17.

Mr. *Mede*'s Expoſition alſo of the *Serpentine Tails of the Horſes* is both more handſome and more important. *Αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσι κεφαλάς, that is, *The Tails of the Horſes were as if they had been half a Serpent clap' to and hanging out with his Head.* Which is an Emblem of that ſad After-Clap of their Victory over Men. The Devil then, that old Serpent, being ready to parly with them and to ſeduce them to *Mahometiſm.* And laſtly his interpreting of the *Worſhip of Dæmons and Idols* in the *proper* ſenſe, and applying it to the Reſidue of the *Roman* Empire infected with what we call papal Superſtition and Idolatry, I could wiſh it were not ſo fit and appropriate as it is.

* Verſe 14.

* Verſe 20.

The Application of theſe two laſt *Trumpet-Viſions* is ſo particular and exquiſite, that though they were not neceſſarily enforced by vertue of his *Synchroniſms,* it would be very hard to doubt of them. Which would make a Man eager to conſider the Meaning of the *Seventh* and Laſt *Trumpet-Viſion*; which conſiſts of loud Praiſes to God in Heaven, for that *the Kingdoms of the World are become the Kingdoms of our Lord, and of his Chriſt.* This *Grotius* interprets of the Liberty the Chriſtians had to profeſs their Religion at *Jeruſalem,* when the Jews were all baniſhed thence. But the Viſion certainly is far too big for ſo ſmall a Matter. Ἐγένοντο αἱ Βασιλεῖαι τοῦ κόσμου· It is very hard to interpret *κόσμος, and *βασιλεῖαι in the plural Number, of *Judæa* only. And beſides, how doth Chriſt reign *for ever* there, whenas his Subjects are now ſuch miſerable Thrals to the *Turk*? If he had taken *the great Power to himſelf* in that place, he has loſt it again, if this ſenſe of *Grotius* be true. But it is plain this *Seventh Trumpet* appertains to the Recovery of the Church out of Apoſtacy, by *the *appearing of the Temple of God and the Ark of the Govenant in Heaven,* which is a Figure of the political Power that *pure and Apoſtolick Men* will be advanced to. For the *Temple* ſignifies the *Church in its pure Condition,* while it was *Symmetral* to the *Angelical* or *Divine Meaſure,* ver. 1.

* *The World Kingdoms.*

* Verſe 17.

* Verſe 19.

But the *appearing of the Ark of the Covenant thus in Heaven* is accompanied with *Lightnings, and Voices, and Thunders, and Earthquakes, and great Hail.* As is intimated alſo by the very Title of the *Seventh Trumpet,* it being a Trumpet of *Woe to the wicked and unbelieving: anſwerably to the *Seven Thunders* that filled the Space of the *Seventh Trumpet* while that mighty and illuſtrious Angel *roars like a Lion,* and is juſtly conceived to repreſent our Saviour Chriſt, the Lion of the Tribe of *Juda,* who being once ſtirred up will never ceaſe purſuing the Prey, till he has brought all under his Feet, Death it ſelf not excepted.

* Ver. 14, 15.

*Revel. 10. 3.

6. But we return to thoſe things that are Synchronal to the ſix firſt Trumpets. Which Viſions, though they be more than any Synchronals beſides, yet they have all a very near Cognation or manifeſt Colligation one to another. The general Summary of the Condition of the Times they point out, is *the Apoſtacy* or *Degeneracy of the Church*; which yet is never conceived ſo ill, but that there were *ſome pure and Apoſtolick Chriſtians* in it; and therefore to repreſent the two ſorts of Profeſſors of Chriſtianity, there are two ſorts alſo of Viſions: Thoſe of the *Whore of Babylon, the ten-horned Beaſt,* and *the two-horned Beaſt,* relating to the *Degeneracy* of Chriſtendom; the *two Witneſſes mourning in Sackcloth, the Virgin Company, the ſealed of the Lamb,* to thoſe that keep their *Purity* in the Church. All theſe

+ It would be an easy matter to decide, whether Mede + More was at a greater distance from the Meaning, or Grotius from the poetry of this Chapter. Whether M. was in the wild or G. more tame, flat, and prosaic.

ſynchronize with the ſix firſt Trumpets, out of which is blown the Wrath of God upon the *Roman* Empire, as is but juſt, by reaſon of their Apoſtacy; as it is alſo equal with God to protect his own then. And therefore the *Company of the Lamb* are **ſealed and marked* to be kept from the common Calamities. This general Apoſtacy alſo could not have crept in, if the *Eccleſiaſtick* and *Secular* Power had not conſpired, and therefore there is the *two-horned Beaſt* as well as the *ten-horned*. Againſt which are oppoſed the *Two mourning Witneſſes*, the one ſuſtaining the Perſon of the unpolluted Prieſt, the other of the faithful Magiſtrate. And this Apoſtacy conſiſting much in groſs *Idolatry* and vain *Superſtition*, which according to Scripture-Language is termed *Whoredom*; this State is ſet out alſo by the Viſion of the * *Whore of Babylon*, to which is oppoſed the * *Virgin Company*.

*Revel. 7. 3.

*Revel. 17.

*Revel. 14. 4. There are yet two Viſions behind which are not properly to be referred to this ſort ot that, but each of them to both, namely, *the *Woman in the Wilderneſs*, and **the outward Court and holy City trodden down by the Gentiles*. Which Viſions have the Inſinuation of both *Piety* and *Prophaneneſs* in them at once: The truly *pious* part of the Church being ſignified by the *Woman*; but the *Wilderneſs* the *Salvageneſs* and *Brutiſhneſs* of the reſt of Chriſtendom, they being wholly given up to the *Animal Life*. By the *Outward Court and holy City* is noted the *Sanctity* of the Chriſtian Church ſet apart from the reſt of the World; but by *the being trodden down by the Gentiles*, the Imitation of *Pagan Worſhip* introduced by the *general Apoſtacy* of Chriſtendom. So that you ſee by what a ſtrong Tye from the very Nature of the things themſelves theſe *eight Synchronal Viſions* are held together with, in one time.

*Revel. 12. 6.

*Revel. 11. 2.

7. Let us now conſider *Grotius* his chief Miſtakes or Defects in interpreting of them. As in thoſe of the *Two Witneſſes*, and of *the outward Court and holy City being trodden down by the Gentiles* for *forty two Months*, which is, ſaith he, for about *three Years and a half*. This City he interprets of *Ælia* built by *Adrian*: which therefore in that regard is not to be looked upon as *holy*; as indeed the City of *Jeruſalem* ceaſed ſo to be, when the Jews had ceaſed to be God's People. *The trampling the holy City* he interprets of the building of a Temple there to *Jupiter Capitolinus*. As if that Temple ſtood but *three Years and an half*. But he would terminate theſe Years from the Beginning of the building of this Temple to the Sedition of *Barchochab*; but brings no Hiſtory to make good his Device: and if he could make this time of *Barchochab* good, it were yet good for nothing, unleſs he could alſo pull down the Temple at the three Years and an half's end. The *Two Witneſſes* he would have the *Two Churches* in *Ælia*, the one ſpeaking *Hebrew*, the other *Greek*; as if the Spirit of God divided theſe into two that profeſſed one Faith and were of one Mind, not diſtinguiſhed in any thing ſave in outward Language.

*Verſe 8, 9. **The bodies of theſe ſlain Witneſſes lying in the Streets of the great City three Days and an half*, this he interprets of the Oppreſſion and Perſecution by *Barchochab*; which certainly was *very ſhort*, if but *three Days and an half* long: neither does he here bring any Proof of Hiſtory, nor is it probable that divine Prophecy would affect the Preciſeneſs of *half a Day* or *three Days and an half* in ſuch a general Prefiguration of things as the Apocalypſe is. Beſides, how unlikely is it that *Jeruſalem*, that had now loſt all its *Glory and Power*, ſhould be ſtyled by the Name of *the great City*?

*Verſe 8. The chiefeſt ground that they have to think ſo, is that Expreſſion, as if **our Lord* was *crucified there*. But I anſwer, that our Lord in a *literal* ſenſe was not crucified either in *Sodom* or *Ægypt*, which ὅπου immediately refers to; nor in a *ſpiritual* ſenſe more in *Jeruſalem* than in the reſt of the *Roman* Empire. Wherefore this City is nothing elſe but the degenerate Polity of the Apoſtate Church where Chriſt is perſecuted (as he complains to **Saul*) in his true and living Members. Where alſo Chriſt according to the *Spirit*, that is, the *Divine Life*, is rightly ſaid σταυρωθῆναι. *to be crucified*, not in the time paſt only, but ἀορίστως, *indefinitely*, was, is, and will be crucified ſo long as this Power of Apoſtacy holds up. For the Præter Tenſe in Prophecy is very uſual for the Future. But if any one diſreliſh this more myſtical Senſe, I ſhall ſubſtitute that of Mr. *Mede*'s, which the courſeſt *Literaliſt* connot evade, namely that by πλατεῖα is underſtood the Extent of the whole *Roman* Empire within which Chriſt was literally crucified. See Mr. *Mede* upon the Text.

*Acts 9. 4.

The Viſion of the Woman crowned with *twelve Stars* (which number ſignifies the *pure and Apoſtolick Church*) *her being in the Wilderneſs 1260 Days, he interprets

*Rev. 12. 6.

prets of the extinguiſhing the Church, to outward ſight at leaſt, at *Rome*, by the Miracles and Sorceries of *Simon Magus*, (which yet is a ſuſpected Hiſtory) and her appearing only in the *Country and Villages*, which are but as a Deſart in reſpect of the Populoſity of that renowned *City*. But the time of 1260 Days he makes out by no Hiſtory. To ſay nothing how this Interpretation depends on another very harſh one, namely the expounding, * *And her Child was caught up unto God, and to his Throne*, of the diſappearing of the Church by the Seductions of *Simon*. Whenas *to be carried up to the Throne of God* ſurely ſignifies *Magiſtracy*, as אלהים *Magiſtrates*. As is intimated alſo in the foregoing part of the Verſe, that he ſhould *rule the Nations with a Rod of Iron*. * Verſe 5.

The Viſion of the **Whore ſitting upon the Scarlet Beaſt with ſeven Heads and ten Horns*, and, if you will, of *the Beaſt, coming out of the Sea*, Chap. 13. (For we may put them together, they being the ſame according to *Grotius* his own Confeſſion) This Beaſt he makes the Sin of *Idolatry*. Which is quite out of the way of interpreting Prophetick Schemes, where *Beaſts* ſignifie *Kingdoms* or *Dominions*, as is plain out of *Daniel*. But the *ten Horns* he will allow to be *ten Kings:* in which he were right, if he had acknowledged a Body fit to bear them. The *Seven Heads* he makes the ſeven Cæſars, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Veſpaſian*, *Titus*. But if the Cæſars be *Heads*, there muſt be more *Heads* than *ſeven:* for there were four Cæſars before *Claudius*, and I think thirty after *Titus* that were not Chriſtians. But *Claudius*, ſaith he, is the firſt that *baniſhed* the Chriſtian Teachers. Which Act was yet ſo inconſiderable, that the firſt Perſecution was fix'd on *Nero*, and the other nine noted Perſecutions were after *Titus*, the laſt of them raging a little before *Conſtantine* the Great. So that there is a juſter Reaſon that this Beaſt ſhould have above *thirty* Heads than but *Seven*. *Rev. 17. 3.

Again, in this Beaſt which the Prophet *John* reſembls to a * *Leopard* in his Body, and to have the Feet of a *Bear* and the Mouth of a *Lion*, he will have *Claudius*, who before was *one of the Heads* of the Beaſt, now to be the *Body* thereof; and *Domitian*, who is *later* than the laſt of theſe ſeven Cæſars, and ſo in order more like the *Tail*, to be the *Mouth* of the Beaſt, and in chap. 17. to be the Beaſt it ſelf. So much of Forcedneſs and Incoherency is there in the making out this falſe Hypotheſis. That alſo is harſh in my Judgment, the making preſently one of theſe Heads, which were before *Cæſar's*, to be the *Capitol* at *Rome*; though it be ſaid to be **wounded to Death*, and that by the *ſtroke of a* * *Sword*, and to be *healed* alſo: which methinks are very unnatural applicable to a *Hill* or a *Tower*. He pretends he has hit the time of * *the forty two months* this Beaſt ſhould make War: but he refers to no Hiſtory; and *Helvicus* affixes the Beginning of the ſecond Perſecution to the tenth of *Domitian's* Reign: Whence it will not be *three Years and a half*, but rather *Six years*, that he wars againſt the Saints. *Rev. 13. 2. *Verſe 3. *Verſe 14. *Verſe 5.

But the chiefeſt Artifice of his Miſ-interpretation is upon Chap. 17. of the Revelation. Where the Beaſt * *that was, and is not, and is to aſcend out of the bottomleſs Pit, and to go into Perdition*, he again applys to *Domitian*, making nothing of transfiguring *a ſingle Head* into a *whole Beaſt*. But the Deſcription is more accurate, verſe 10, &c. *The ſeven Heads are ſeven Kings; five are fallen, and one is, and the other is not yet come: and when he cometh, he muſt continue a ſhort ſpace. And the Beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into Perdition. And the ten Horns which thou ſaweſt, are ten Kings, which have received no Kingdom as yet; but receive Power as Kings one Hour with tke Beaſt.* *Rev. 17. 8.

The *five Kings* here that *are fallen*, ſaith *Grotius*, are *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius:* which how fond a Conceit it is, I have already demonſtrated. *And one is*, that is, ſaith he, *Veſpaſian*, in whoſe Reign it is ſuppoſed, not proved, that *John* wrote theſe Viſions. *The other is not yet come*, namely *Titus*. *And when he comes muſt continue but a ſhort time.* But *Galba*, *Otho*, and *Vitellius* much ſhorter. *The Beaſt that was and is not*, to wit *Domitian*, who was *Emperour* while his Father *Veſpaſian* was abſent from *Rome*. Which if he were really, and not ſtyled ſo out of Complement and Flattery, the Application is handſome. For then it was ſometimes true of him, that *he was*, and *is not*, and *ſhall be Emperour again*. *He is the eighth*. *Domitian* is indeed the *eighth* and ſo diſtinct an Head and ſo conſiderable, as reigning longer than any of his Predeceſſors, that he quite ſpoils the Interpretation. For thus the Beaſt will be *eight-headed*, not *ſeven-headed*; contrary to the Viſion: Which thoſe Words, *and is of the ſeven*, do therefore correct, and ſhew that the *eighth* is

not

*See Mr. *Mede*'s Comment. Apocalypt. upon this 17 Chapter.

not so the *eighth* but that there are still *but seven* Heads: which * this Exposition can never unriddle. To say nothing how if ἐκ τῶν ἑπτά ἐστιν signifie *he is the Son of some of the seven*, it would have been less ambiguous to have said ἀπὸ τῶν ἑπτά, or rather τῶ ἑπτᾶ. For he was not the Son of all seven, but of *Vespasian* only. *Verse 12. *The ten Horns are the ten Kings, which have received no Kingdom as yet*, &c. This *Grotius* himself expounds of the *Ostrogothi*, *Wisigothi*, *Vandali*, *Gepidæ*, *Longobardi*, *Heruli*, *Burgundiones*, *Hunni*, *Franci*, *Saxones*. These are the *ten horns* of the Beast *Domitian*, (for *Grotius* will have *Domitian* this Beast, growing up and acting some Ages after the Beast ceased to be. Which is an Interpretation so extravagant, that nothing can be more.

*Rev. 13. 11. The last Synchronal of the Six Trumpets that we shall touch upon, is the **Two-horned Beast*: Which *Grotius* against all Analogy of Prophetick Interpretation expounds of *Art Magick*, not of any Polity either *Ecclesiastical* or *Civil*. The *Horns like those of a Lamb*, are two Christian Virtues imitated by Magicians, *Temperance in Diet* and *Abstinence from Venery*. But *Abstinence from Venery* is common to other Religions with Christianity: and *to abstain from Flesh and Wine* no Christian Precept at all. His haling also the Ghost of *Achilles* and Statue of *Apollonius* to the making up an Exposition of *Verse 14. * λέγων ποιῆσαι εἰκόνα τῷ θηρίῳ, understanding by εἰκόνα the *Umbra* of *Achilles*, which is unusual, or the Statue of *Apollonius* made by his Followers; and then presently in the same Breath to interpret τὴν εἰκόνα (when it it had so often signified either the Statue of *Apollonius* or *Umbra* of *Achilles*) concerning *Images* in general, is to make the Scripture an Image of Wax, and to mold it into what Shape we please.

8. But there is yet a further and more substantial Eviction of *Grotius* his Mistake upon the Account of *the Number of the Beast*. For certainly that must the *Rev. 13. 17. where it is *the Beast*, namely the *Two-horned* Beast, not *the Image of the Beast*, to which the *Number* belongs. **two-horned Beast* to whom the Number 666 can rationally be applyed: which *Grotius* would fit up to *Ulpius* the known Name of *Trajan* the Emperour, which he reads ΟΥΛΠΙΟC, making C stand for six. But considering 'tis called *the Number of the Name of the Beast*, by this Conceit *Trajan* would be the Beast. Which is contrary to the Law of Prophetick Schemes, where Beast signifies not any *particular Man*, but a *State Politick*, and also against his former Exposition of the *Beast*, which according to him must be either *Idolatry* or *Magick*. Wherefore Λατεῖνος is far more passable in that regard than this of ΟΥΛΠΙΟC. To say nothing how it is called *the Number of the Beast*, without mentioning any Name; as also *the number of a Man*, without mentioning any Name; as also *the number of a Man*, without intimating any thing to do with his Name. Which plainly imports that there is a further reach than an Allusion to any Man's Name or the Name of any State. But the meaning of *ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, is, That it is *Numerus humanus*, such a Number as men usually deal with, aud may be numbred by humane Art. But it seems there is some Skill to be used therein, because he saith, *here is Wisdom*, and *let him that hath Understanding calculate the Number of the Beast*. Which if it were but the putting of the numeral Letters of some Name together, would be but a very petty piece of Skill. All the Skill or rather Luck would be to find out the *Name*, but there will be no Skill at all in calculating of the *Number*. But the Text saith, *Let him that hath Skill calculate the Number of the Beast*; and it sets down the very number that is to be number'd. Which Number yet cannot be numbred after the manner of Men (which way notwithstanding is intimated) but by Extraction of the Root: and therefore undoubtedly Mr. *Potter* has found out the true and solid Solution of this Mystery.

*Ver. 18. *For it is the number of a Man.*

Concerning which no Man can fail to be satisfied, unless either Ignorance or Prejudice make him uncapable, if he consider, First, in general, what rich Mysteries the Spirit of God has been pleased to wrap up in *Number*. Of which there are many pregnant Examples in the Creation of the World distributed into *Six* Days. The meaning whereof is not otherwise to be understood but by the Nature and Powers of Numbers, as I have clearly enough shewn in the Defence of my Philosophick *Cabbala*.

And then in the next place (which is closer to the purpose) if he take Notice of what the abovesaid Author urges most pertinently, That other Numbers in Scripture are of Necessity to be numbred thus by the Extraction of the *Root* either *Square* or *Cubick*, to know the particular Dimensions of things numbred by them. As those Stones mentioned 1 *Kings* 7. 10. which are said to be some of *eight*, others of *ten Cubits*: Which must needs be the *Cubick* sum of each stone, as he hath undeniably

undeniably demonſtrated. That *Square Numbers* are alſo taken Notice of, is evident from *Ezekiel* 48. 20. *Five and twenty thouſand by five and twenty thouſand.* But to come nearer to the Buſineſs in hand, the *Cubical* ſum of the new *Jeruſalem*, namely, *Twelve thouſand Furlongs*, is ſet down in the * *Apocalypſe*; of which there can be no ſenſe in way of numbring but to find the *Perimeter* thereof. Which is not to be done but by the Extraction of the *Cubick* Root. The Meaſure alſo of the Wall, * *an hundred forty four Cubits*, is utterly unapplicable thereto if we look upon it as the Number of one Line. For it would be too little for the *Perimeter* by far, and too great for the *Altitude* thereof: whereof the Meaſure of the *Thickneſs* and *Height* of the Wall is the Root of an hundred fourty four, namely *Twelve*.

*Chap. 21. 16.

*Verſe 17.

Thirdly therefore, the Applicability of the Number 144 to the Holy City appearing in the Root thereof, to wit 12, which is a Number peculiarly conſecrated to ſignifie the chief Matters of the new *Jeruſalem*; the *Chiliarchies* alſo or *Regiments*, as I may ſo call them, of the Lamb being ſummed up in this Number in the very begining of that *Chapter that immediately follows the Mention of the *Number of the Beaſt*, and being made up of twelve times twelve *Chiliades*, as appears *ch.* 7. how unexceptionable a Warrant and Aſſurance is it, that *the numbring of the Number of the Beaſt* muſt be *the finding out of the Root of his Number alſo*, and that the ἀντίστοιχία lyes not betwixt 144 and 666 ſo much as betwixt 12 and 25, and that as 12 is the Number of the *pure and Apoſtolick Church*, ſo 25 of the *lapſed* and *Antichriſtian*?

*Rev. 14. 1

This is the clear and unbyaſſed Reaſon of the thing *in Abſtracto*, let it light where it will. But it lights ſo pat upon the *Romiſh Hierarchy*, that a Man cannot but be amazed at ſo exact a Providence. For this lucky and learned Writer has out of Hiſtory made it even over-clear, that *Twenty Five* is a Character as eſſentially interwoven into the Hierarchy of Rome as *Twelve* is into the State of the new *Jeruſalem*. And thoſe ſix main things that this holy City is ſet out by in the Apocalypſe, namely

1. Twelve Gates.
2. Twelve Angels at the Gates,
3. Twelve Tribes written on the Gates,
4. Twelve Foundations with Names written on them,
5. Twelve thouſand Furlongs, the ſolid Meaſure of the City,
6. Twelve manner of Fruits of the Tree of Life,

have their ἀντίστοιχία exactly in the *Roman Hierarchy* and City, *viz.*

1. Five and twenty Gates, whether taken literally, or myſtically for Churches to baptize in,
2. Five and twenty Angels, that is, Paſtors,
3. Five and twenty Titles or Pariſhes,
4. Five and twenty Cardinals,
5. Five and twenty thouſand Furlongs, the Perimeter of which Cube is the Circuit of *Rome*, as the Perimeter of the Cube twelve thouſand Furlongs the Circuit of *Jeruſalem*,
6. Five and twenty Articles of the Creed which ſhould be the Food of the Tree of Life to all Believers.

In theſe eſſential Matters, and in many other things beſide, has he evidently ſhewn how exactly the root of 666 is applicable to the *Roman Hierarchy*; to whoſe Treatiſe I muſt refer thee for further Satisfaction. Which thou canſt not fail of, if thou be free from prejudice, and furniſhed but with a tolerable inſight in Geometry and Arithmetick.

The greateſt and moſt obvious Objection againſt his Interpretation is, That 666 is not a perfect ſquare Number as 144 is. For they will demand, if 25 be the Number aimed, Why was not the expreſs Number of the Beaſt rather 625, the exact Square of 25? Or why not any other Number betwixt 625 and 676 as well 666? To which I briefly anſwer, That as it was not expreſſed by the *Root* but by the *Square*, for Concealment ſake; ſo for the ſame Reaſon not by the *perfect Square*, there being ſo ſmart a Clang of the Root it ſelf at the End of it, which might have hindred the Completion of the Prophecy, and awakened them into an over-great Caution how they affected the Number of 25, it being ſo conſiderable a part of the Number of the Beaſt, and might have betrayed or diſcovered the Myſtery of numbring it alſo too ſoon to the World. And for the Numbers betwixt 625 and 676,

676, I demand, Why not 666 as well as any of the reſt? For having once paſſed by the true Square, for which there was ſo good Reaſon, any modeſt Man might judge the Choice of the reſt free and indifferent.

But beſides, that there may want no Exactneſs in this Myſtery, the Number 666 bears along with it very important Significations and very oppoſite to the Matter it is applyed to: As that noted by Mr. *Mede*, That the Idolatrous Poyſon of the *Sixth head* is ſignified thereby, pervading all the Body of this Antichriſtian Beaſt. That alſo of *Grotius* is ingenious, *Senarius numerus res hujus mundi ſignificat, ut Septenarius res ſeculi melioris.* So that by this Account both the outſide and inſide of *this Number* of the Beaſt is worldly, carnal and ſenſual. For the Root alſo, *viz.* 25, intimates the ſame Nature; the Root of that Root being *Five*, an Hieroglyphick of *Senſuality* an *ſtupid Adheſion* to the *Objects* of the *outward Senſes*; which are the chief Faculties of the Soul that are careſſed and employed in the *Roman* Religion. There their Religion begins, and there it ends, as it is in this Number 25, which is made by 5 into it ſelf, and ends in 5 again. This is the Circuit of their Superſtitious Performances that reach not the rectifying of the inward, but are mere fruitleſs, though bewitching Entertainments of the outward Man.

And laſtly, the above-cited Author's own Account is not only very witty, but equally ſolid, in my Judgment, concerning the nearer Approximation of the Root of 666 (taking in the Fraction) to 26 then to 25, that both theſe Numbers may have a Pretence to be the Root. For thereby the Number 666 does more exquiſitively and unavoidably figure out the *Papal Hierarchy*. By its Root 25, the twenty five Cardinals in diſtinction to the Pope, an Head above them. By 26, the 25 Cardinals with the Pope, who pretends alſo when he pleaſes to be one of the Cardinals. But he adds alſo another reaſon of this Number, which is not raſhly to be rejected: That as 144, being a perfect Square, ſets out the Figure of the *Area* of *Jeruſalem*, ſo the moſt perfect Figure 666 has the ſame proportion of Length and Breadth that the Figure of the *Area* of *Rome*. Theſe Argumentations will ſeem very ſtrange and odd to ſuch as are not ſo much as aquainted with the firſt Rudiments of Arithmetick and Geometry, or at leaſt have not taken notice that the ancienteſt and beſt Wiſdom has been hid in the Symbols of Numbers; which is notorious in *Pythagoras* his School. But he that ſeriouſly conſiders what ſmall Senſe can be made by a Philoſopher of the *Six* Days Creation and God's reſting on the *Seventh*, without this Key of the Natures of *Numbers* and *Figures*, will be enforced to confeſs, That there is one ſupreme Wiſdom that has ever attended the Church and the Holy Scriptures, from end to end, which in the abſtruſeſt Myſteries thereof has been pleaſed to make uſe of a Method of Concealment which is *Numeral*, or, if I may ſo ſpeak, *Cabaliſtical*.

9. The laſt *Synchronals* are thoſe that are contemporary to the *Seventh Trumpet*, and commence at the ending of the *Sixth*, and end at *the Day of Judgment* properly ſo called, that immediately leads to Hell or Paradiſe. Theſe Synchronals are *the Ligation of Satan, the bleſſed* Millenium, *or Reign of Chriſt with his Saints upon Earth, the Bride of the Lamb, the New-Jeruſalem*, and *the Company of Palm-bearers*. The *Connaturality* of the thiugs comprized under this *Synchroniſm* I have hinted already; I ſhall only here bring *Grotius* his Expoſitions of the chief of them into View. *The* **Bride of the Lamb*, he interprets of *Conſtantine*'s Family and Retinue; wherein he commits a groſs *Parachroniſm*. For it is plain this Spouſe is to be married to Chriſt after the Deſtruction of the City by fire, as it appears both by the Order of theſe Viſions, and by *Chap.* 19. v. 2, 3. But the burning of *Rome* by *Totilas* was after *Conſtantine*'s time. The beginning of the * *Millenium*, *Grotius* affixes to an Edict of *Conſtantine*'s, which *Euſebius* ſpeaks of, and wherein there is mention made of *the Ligation of Satan*. This makes a pretty ſhew, as alſo his interpreting *the Reign of the Martyrs with Chriſt*, of that honour they had done them at their monuments. But it is to be conſidered in how ſhort a time that Honour was turned into idolatrous Reproach, as alſo how the *thouſand Years* according to his Account are expired above three hundred years ago; from whence commences the Devil's being let looſe: which we cannot term * *μικρὸν χρόνον a little time* in reſpect of the *Millenium*, it being no leſs then a third part; and it is no good ſenſe, if it be not underſtood in reſpect of it.

* Rev. 19. 7.

* Rev. 20.

* Verſe 3.

But which is ſtill worſe, while he interprets the Devil's being let looſe of the Invaſion of the *Ottoman* Family upon Chriſtendom, he reminds us of the great Victories the *Sarazens* had, who were as very Devils as the *Turks*, and yet had vexed

ed the Chriſtian World much, before the year 800. So that according to this Account the Devil was let looſe in the midſt of the *Millennium*, and has been looſe almoſt a *Millenium* already, which therefore in reſpect of the *Millennium* cannot be μικρὸς χρόνος. Upon this falſe Hypotheſis hangs the Conceit of the *Turks* beſieging *Conſtantinople*, to be the begirting of the *Holy City* by the numerous Armies of *Gog* and *Magog*. For the *Greeks* themſelves ſtyled *Conſtantinople* New *Sion*, as *Grotius* has noted. But it is plain the Expoſition is a mere Hallucination, becauſe *the holy and beloved City* in the Propheſie is *not taken*, God interpoſing by *Fire from Heaven*, and ſweeping all away by that final Judgment. But the *Turks* have *taken* this *Sion*, and have peaceably poſſeſſed it theſe two hundred hundred years.

I ſhall conclude with the *new *Jeruſalem, the Lambs Bride, adorned for her Huſband*; which *Grotius* interprets of the Catholick Church made now more ſplendid with outward Ornaments by the Care and Coſt of Princes. Which in my Apprehenſion is no good Senſe; *Marriage* rather ſignifying the bringing in ſome people to Chriſt that were not united to him before, or at leaſt the appearing of a People that was before hid, then the external adoring of them that were already the known and profeſſed People of Chriſt. Beſides, that the Times that *Grotius* points at are the moſt unlike that new *Jeruſalem*, which is the Church recovered to her *Apoſtolical Symmetry* again, and to be **meaſured by the golden Reed of the Angel*, and which runs all upon *Twelves*, to ſhew that it is *purely Apoſtolick*, and has no other Foundation nor Structure than Chriſt and his Apoſtles. For the whole ſolid Content thereof, Length, Breadth, and Height, is **twelve thouſand Furlongs*: the Breadth of *the Wall alſo and the Height thereof is meaſured by Twelve. So that there is nothing in this new *Jeruſalem* but what is Pure and Apoſtolical; which is not ſo in the gariſhly-adorned Church that *Grotius* looks at. Beſides that it is ſaid there was **no Temple there*; whenas every *Church* is a *Temple* under the *Roman Hierarchy*.

*Revel. 21. 2.

*Verſe 15.

*Verſe 16.

*Verſe 17.

*Verſe 22.

10. I might have examined his Expoſitions of *the *Vials* alſo with other Paſſages, wherein I could have diſcovered the like Errours and Miſtakes. But what I have inſtanced in already, is ſufficient to ſhew upon what unnatural, diſtorted, nay I may ſay, impoſſible Applications they are caſt that would attempt the interpreting of the Apocalypſe without the Guide of *Synchroniſms* taken from the innate Characters of the *Viſions* themſelves: but by the Benefit of that Guide how eaſie and natural Senſe is made of every Viſion, and how perfectly anſwerable to Hiſtory and Events, as is manifeſt in the Expoſitions of Mr. *Mede*. Whom I have not preferred thus before *Grotius* out of any ill Will or Diſreſpect to that Miracle of his Age for Learning and Ingenuity, but meerly out of Love to the Truth, as I am verily perſwaded *Grotius* has framed his Interpretations; but withall (which is a further Commendation of him) out of a very deep Senſe of the Advantages of Peace, and out of a Spirit of Sweetneſs, Candor, and Humanity, for which I do believe him ſingular and eminent. And verily if I were not conſcious to my ſelf that the very ſame Spirit did in ſome meaſure act me in this Diſcovery of his Miſtakes, that did him in committing of them, I mean the Senſe of Peace and common Good of the Church, I had rather be in his Errours accompanied with Humanity and Kindneſs of Spirit, than be in a Truth that muſt needs be attended with Salvageneſs, Ferocity, and Fury. But as the Truth I ſtand upon is above *Grotius*'s Miſtakes, ſo I hope the Good of my Deſign will not appear inferiour to his, after you have conſidered the *Benefit* of Mr. *Mede*'s Interpretations of the *Apocalypſe*, as well as the *Truth* thereof.

*Rev. 16.

CHAP. XVII.

1. *That* ἃδεῖ γνέσθαι ἐν τάχει *does not imply, That moſt of the Matters in the Apocalypſe appertain to the Deſtruction of* Jeruſalem *and to* Rome *Heathen.* 2. *The important* Uſefulneſs *of this Book for the evincing of a particular Providence, the Exiſtence of Angels, and the Ratification of the higheſt Points in Chriſtianity.* 3. *How excellent an Engine it is againſt the Extravagancy and Fury of Fanatick Enthuſiaſts.* 4. *How the Mouths of the Jews and Atheiſts are ſtopped thereby.* 5. *That it is a Mirrour to behold the nature of the Apoſtacy of the* Roman *Church in.* 6. *And alſo for the Reformed Churches to examine themſelves by, whether they be quite emerged out of this Apoſtacy; with the Author's Scruple that makes him ſuſpect they are not.* 7. *What of Will-Worſhip and Idolatry ſeems ſtill to cleave to us.* 8. *Further Information offered to us from the Viſion of the ſlain Witneſſes.* 9. *The dangerous Miſtakes and Purpoſes of ſome heated Meditatours upon the* Fifth Monarchy. 10. *The moſt uſeful Conſideration of the Approach of the* Millenium, *and how the time may be retarded, if not forfeited by their Faithleſneſs and Hypocriſie who are moſt concerned to haſten on thoſe good Days.*

1. AND truly *the Benefit of the Apocalyſe* ſo interpreted as Mr. *Mede* has expounded it, is invaluable. For the Viſions are ſo perfectly and patly applicable to acknowledged Hiſtory this way that he goes; that he that will not believe the Propheſies fulfilled in thoſe things he produces, cannot believe the fulfiling of any Propheſies at all: whenas on the other ſide, if the Applications were no more weighty, nor clearer and fitter then they are *Grotius*'s way, this Book of Propheſies would be utterly *Uſeleſs*, it being in the Power of no Man that is not extremely credulous to be ſatisfied with ſuch lame, imperfect, nay, as I ſaid, impoſſible Interpretations. Wherefore the Vindication of the Method of Mr. *Mede* in interpreting this Book, is really the reſcuing of the Book it ſelf into that Power and Uſe it ought to have in the Church: For it is a ſtanding Light to all the Ages thereof, and the greateſt to the laſt.

* Rev. 1. 1. & ch. 22. 6.
* Verſe 3.
* Ch. 22. 7.

Nor do thoſe Expreſſions of *ἃδεῖ γνέσθαι ἐν τάχει, and ὁ γὰρ καιρὸς ἐγγύς, and *Ἰδὲ ἔρχομαι ταχύ, at all infringe the Truth we have declared, or import that all the matters in the *Apocalypſe* appertain to either *the Deſtruction of Jeruſalem* or to *Rome Heathen.* For as the former, it ſeems very needleſs to ſpend many *Viſions* upon it; our Saviour having propheſied of it ſo clearly before, and with all uſeful Circumſtances that could be deſired. How vain therefore is it to imagine ſo many *Viſions* ſpent thereupon in this Book, that are not only *obſcurer* than our Saviour's Propheſie, but ſo *obſcure* that they are now not tolerably applicable to the known Events; and therefore muſt be utterly *uſeleſs* to the Church, becauſe they could neither forewarm them of any thing *before* the Event, nor be a Record of God's Foreſight and Providence *after* it?

And for the latter, I ſay there are *Viſions* plain and expreſs enough concerning *Heathen Rome*, and her bloody Perſecuting the Church, in the Battle of *Michael* and the *Dragon.* The firſt *ſix Seals* alſo appertain to that time while *Rome* was Heathen; the Sixth whereof ſignifies the mighty Change of things to the Advantage of the Church, the Empire becoming Chriſtian. Wherefore there is no want of *Viſions* for *Heathen Rome*, nor any but what were very ſignificant and uſeful, as all the *ſix Seals* and the Viſihn of *Michael* and the *Dragon* are: Which encourage the Church to be patient under thoſe Ten bloody Perſecutions, in aſſurance that at laſt they ſhould have the Victory over their perſecuting Enemy. And what could they deſire more to be ſignified then this in ſuch general Propheſies as theſe? Nay I ſay further, they might have counted the Nearneſs of their Deliverance by the Poſture of the Beaſts that were the *Præco*'s of the four firſt Seals, obſerving from what Quarter ſuch Emperours came as bore the greateſt Similitude with the Riders of the *red*, *black*, and *pale* Horſes: and when the Perſecution was the higheſt, their Hopes were the cleareſt, and the Event neareſt; as appears from the eaſie meaning of the Fifth and Sixth Seal. So that there are *Viſions* enough concerning the *Roman Empire* while it was *Pagan*, ſo far forth as it concerned the Church.

And

And why ſhould there not be *Viſions* that concern the *Empire* when it was turned *Chriſtian*, and *Paganized again* under Chriſtianity, and in this Apoſtacy cruelly oppreſſed and perſecuted the true Members of Chriſt? Why ſhold not this State of things be propheſied of as well as the former? To this there are but theſe two Anſwers to be given; Either that the Church is not apoſtatized, or that thoſe Phraſes παχὺ and ἐν πάχει do plainly ſignifie that the Scope of the Apocalypſe reaches not ſo far. The former Anſwer I could wiſh were ſolid, but have no Leiſure here to diſpute it. The latter I conceive is very weak and unſatisfactory, and from an Inference as ridiculous as his would be, that upon the Report that ſuch a *Comedy* or *Tragedy* was to be acted half an quarter of an hour hence, which, I think, is very quickly, ſhould conclude that all the *Acts* and *Scenes* thereof would not be a quarter of an hour long. And to make uſe of the Suffrage of our very Adverſaries, *Grotius* himſelf interprets ὁ ἅγιος καιρὸς ἐγγὺς not of the whole Series of Viſions, but of ſome of them only, and particularly of the Deſtruction of *Jeruſalem*; and other ſome they are fain to expound of ſuch Events as have hapned but two hundred years ago, and of ſuch as are not to come to paſs before the End of the World. Which is a Demonſtration of the Inſolidity of this Exception againſt Mr. *Mede*'s Method of interpreting this Book: Whoſe meaning for the general we having cleared from all poſſible Prejudices, let us now conſider *the important Uſefulneſs* thereof.

2. In the firſt place therefore, in my Apprehenſion it is the cleareſt and plaineſt Conviction that can be offered to the Underſtanding of a Man, *That there is a ſpecial Providence over the Church of God*, and *That there are Angels, the Miniſters of this Providence*, to conſider how there has been the Communication of Propheſies concerning the Affairs of the Church and Family of God by the Miniſtry of Angels appearing to his Servants the Prophets from *Abraham*'s time, the Father of the Faithful, to this very Age and onwards; the Truth of the Events plainly lying before our Eyes, either in things that ſtill continue, or are to be read in undoubted Hiſtory. Which is a ſign that thoſe Prophets who ſaid they did commune with *Angels*, did not commune with their own *Fancies*, but had real Conference with thoſe *Celeſtial Inhabitants*. As *Abraham* certainly had *Gen.* 18. where the Angels tell him, *That in him all the Nations of the Earth ſhall be bleſſed*, namely, by Chriſt who was of his Seed. Nor did *Daniel*, when he was by the River * *Ulai*, talk with his own Shadow, as the Truth of the Event proves, but with an Angel; As alſo *Gabriel* was, who impartcd to him the Propheſie of *the ſeventy Weeks*, then which nothing can be more accurately anſwering to the Event. To which you may add thoſe Angels that appeared to him on the Banks of the River * *Hiddekel*, the Event of whoſe Predictions are partly come to paſs, and partly now fulfilling under * *the Time and Times and half a time*, which alſo are almoſt expired, and are the Period of the latter times pointed at by thoſe *Numbers, 1290 Days and 1335 Days mentioned by the Angel on the Banks of the River *Hiddekel*, as Mr. *Mede* has I think very ſolidly interpreted. Which general Intimations in *Daniel*'s Propheſies are more particularly and more fully ſet out in the *Apocalypſe* of St. *John*: who alſo plainly profeſſeth himſelf to have had Conference with Angels; and his *Viſions* ſuiting the *Events* ſo punctually, it is a Demonſtration of both *the continued Providence of God over his Church*, and of *the Exiſtence of* thoſe *Angelical Beings*. Which is the firſt great Fruit and Uſe of this Book of the *Apocalypſe*, that he that reads and rightly obſerves the exact Applicableneſs of the *Viſions* to the *Event*, cannot doubt of the *Exiſtence of God and of his holy Angels*, nor of his *ſpecial Providence* over the Church.

*Dan. 8. 16.

*Chap. 10.

*Chap. 12. 7.

I might add alſo, nor *of the Souls Immortality*; Chriſt appearing ſo plainly to *John*, and ſpeaking to him in theſe Words, * *I am he that liveth, and was dead, and behold I am alive for evermore, Amen: and have the Keys of Hell and Death*, that is, of raiſing Men at the laſt Day, &c. To which you may add the Deſcription of the General Reſurrection, *chap.* 20. Which things being uttered by a Prophet whoſe *Viſions* hitherto ſo punctually anſwer the known *Events* of things, cannot but be an unexceptionable Demonſtration of the *Reſurrection of Chriſt*, and of *our own Immortality*: and indeed of the whole *Truth of Chriſtianity*, and eſpecially of thoſe two higheſt points thereof, *the Divinity of Chriſt* and *the Triunity of the Godhead*. For it being ſo generally acknowldged by the Church of God, That the Goſpel and the Epiſtle of St. *John*, and this Book of the *Apocalypſe*, have all one Author, as indeed the very Matter and Style of them do further argue, (the

*Rev. 1. 18.

Phraſes and matter coming neareſt the Notions of the antient *Cabbala* of the *Jews*, as in particular, his uſing of the term Λόγος in them all concerning Chriſt;) it cannot but be a great Satisfaction that a Perſon ſo highly honoured with the Gift of Divine Revelation is ſo expreſs an Aſſertor of that holy Myſtery, as he is ſurely in the Beginning of his Goſpel. Which therefore even they are alſo to believe with Reverence that are not able to fit themſelves with any eaſie Conception thereof; it being not at all unreaſonable that one ſo highly inſpired as St. *John*, ſhould have ſomething communicated to him that paſſes the underſtanding of ordinary Capacities: So that *Pride* here muſt be the Mother of *Unbelief*. And this is the firſt and main general Uſe that may be made of this eminently-Divine Book of the *Apocalypſe*, and has reached, I muſt confeſs further then the Order of things requireth at this time: But I cannot but prefer the *Uſefulneſs* of my Diſcourſe before the Elegancy and accuracy of my propoſed Method.

3. But then ſecondly, There is alſo another excellent Uſe thereof even againſt thoſe whom either the Pretence to or Affectation of ſuch kind of Knowledge has made either to appear or really to be very mad and extravagant. For I think it not improbable that ſome Men may be content to appear this way minded upon Deſign and for Advantage. Which *political Abuſe* of the holy Oracles of God, is, in my Apprehenſion, one of the worſt and moſt execrable Kinds of *Sacrilege* that is. But by being well skilled in the meaning of the *Viſions* of this Book, we ſhall be the more able to defeat the evil Purpoſes of ſuch *Enthuſiaſts* and *Impoſtours*, who being wholly ignorant of the Affairs of the Kingdom of Chriſt, will yet pretend to be the great Inſtaurators of his Empire, and the Beginners of the bleſſed *Millennium*, and of the Reign of the Spirit. Whoſe Fraud and Villany is eaſily diſcoverable from the ſolidly-framed *Synchroniſms* of Mr. *Mede*.

I ſpeak chiefly in reference to that great Prophet of the *Familiſts*, whom I have
*Revel. 11. 1. ſo often named, whoſe Impoſture is eaſily confutable out of the *Apocalypſe*. For the Church having continued for ſome Ages *Symmetral*, that is, * commenſurable to the Reed of the Angel (which Ages were before the Apoſtacy of the Church;) it is evident that the *Faith and Practice* of the Church *Catholick* then is allowable and approvable by the Rule of God, and therefore not to be reproved by Men, nor to be reformed any further than into that primitive State, when they held the Creed in the plain literal Senſe thereof without any Shuffling Allegories, as alſo the Diſtinction of *Laity* and *Clergy*, and met together in places ſet apart for publick Worſhip. Which is an undeniable Teſtimony out of this ſo divinely-inſpired Prophet St. *John* againſt all thoſe that would lay aſide the Perſon of Chriſt, and deny his *Divinity* with the *Triunity of the Godhead*, antiquate his *Mediatorſhip*, make no Diſtinction betwixt *Laity* and *Clergy*, would pull down *Churches*, with the like wild fanatical Profeſſions and Intentions. Which certainly would have been accounted abominable in thoſe Ages that the Church was *Symmetral*, which laſted till about four hundred Years from the Birth of Chriſt; as appears out of that ingenious Inference of Mr. *Mede* from the Proportion of the *outward Court* of the Temple to the *inward*, which according to *Villalpandus* is as 7 to 2, and therefore 1260 Days of *Apoſtacy* implys 360 Days of the *Purity* of the Church foregoing this *Apoſtacy*, which added to the Years from the Birth of Chriſt to his Suffering make up 400 Years or thereabouts. Or elſe, if you reckon from theſe very Times (wherein this Period of *Apoſtacy* ſhould be near its Expiration) backward, and take 1260 from 1660, there will remain 400 Years again: Till which time the *Faith* and *Practice* of the *Catholick* Church is out of the *Viſions* of the *Apocalypſe* aſſured to us as approvable before God. Which I look upon as a fit Engine to beat back the Fury of ſuch Reformers as thoſe *Enthuſiaſts* are I mentioned, and a Demonſtration that for all their Heat and Canting they are but *Demoniacks*, and no divinely-inſpired Men.

But as in Times that the *Meſias* was perſonally to come into the World, many *Impoſtours* inſtigated by the Devil ſtood up to deceive the People of the *Jews*, and brought them into ſuch Miſery and Miſchief; ſo now the Times being at hand that Chriſt is to appear in the *Spirit*, and the *dead Witneſſes* are to *riſe up* and *rule*, many *falſe Diſpenſations* will crowd in with Fury, Boldneſs, and Tumult, and pretend to be the *true Diſpenſation*. Which will not be prevented by ſlurring the main Scope of the *Apocalypſe*, and pretending that all the Matters there are meant either of the Deſtruction of *Jeruſalem* or elſe of *Rome Heathen*, (this is but like the ſprinkling a little Water upon too violent a Fire, which will but make it rage the more;) but by applying our Minds more throughly to underſtand the Meaning of

of these *Divine Visions*, that we may be the more able thereby to steer the Zeal of Men off from doing so much hurt as they may be instigated to do; that the Wheat be not burnt up with the Cockle, but that what is pure and *Apostolical* may be preserved.

And so also in *Secular* Affairs: Whereas the very Power of the *Civil* Magistrate and his Security is hazarded by wild and hot-spirited Men, that would raise a *fifth Monarchy* by Blood and Rapine, and tumble down all Government, according as either their own *Enthusiastick* Heat shall instigate, or Opportunity invite or give Leave; pretending that all Authority, all Orders and Degrees in this *fourth Monarchy* are unholy and prophane, and that they are the Pioners to level all plain and break all Government in pieces, that *Christ*, the *fifth Monarch*, may personally' come and begin his *Millenial* Empire upon Earth; it behoves the Christian Rulers, whether *Ecclesiastical* or *Civil*, to be so well acquainted with the Meaning of these *Prophesies*, that they may be able to stop the Mouths of these loud *Fanaticks* by those holy Oracles they pervert thus and abuse, and to shew them that there is no Proof at all of such things as they thus vainly imagine: as assuredly there is not, as I have already shewn in my Interpretation of the fourth and fifth Verses of the twentieth Chapter; and that it was both the *Doctrine* of the Apostles, and the *Practice* of the Church, while it was *Symmetral*, to *obey the Magistrate* and *live peaceably under him*, though he were an *Heatheu*: How much more then are they to *obey* them that are *Christians*? That *Superiour* and *Inferiour* are as natural to People as *Head* and *Feet* in an humane Body; and that therefore no Man can decry Government but out of Madness or some villianous Design to enthrawl others at last under the Yoke of their own lawless Fury. That there are Kings and Governours under the renewed State of things in the *Millennium*, as appears *Rev.* 21. 24. and that no Frame of Government can be evil where Governours rule by a good Law. And lastly, That to make any thing *essentially evil or good* that is *in it self indifferent*, and left so by *Christ* and his *Apostles*, is a *fundamental* Transgression against the Law of the New *Jerusalem*, whose Foundation and Structure is all upon *Twelve*. But instead of convincing them by what is *true*, to endeavour to stop their Fury by imposing upon them by *false* Glosses, is the next way to imbolden them the more, and make them contemn the Authority of them that should guide them and instruct them. For the prefiguration of the *Apostacy* of the Church, and her *Recovery* out of it (which may be done, at least without changing any *Temporal* Powers and Superiorities) is a thing so plain that it cannot be hid.

4 A third Use of the *Apocalypse* is the answering a very crooked Objection both from the *Jew* and *Atheist*. For seeing things have been so ill for so many Ages of the Church together, that the World has grown *Pagan* again after a manner, and that the *Turk* has also swallowed so great a part of the Church; surely there is no true *Religion* at all, nor *Providence*, will the *Atheist* say; and the *Jew*, as that their *Messiah* is not yet come, *Idolatry* having in a manner filled all the Nations that profess him. But to both we may answer, That nothing has happened in all this but what was foreseen by God, and predicted plainly in these *Visions* of the *Apocalypse*; to say nothing of what *Daniel* had more generally adumbrated before. Which therefore is rather an Argument for *Providence* then against it, and a Demonstration of the *Messiah*'s faithful Vigilancey over his Church, rather then of his not yet having gathered one in the World. For it is plain that Christ is the Author of those holy Visions, and that the great Plagues that have fallen upon the Church, either by the *Turk* or others, have been by reason of their Apostacy from the Purity of the Apostolick Faith and Practice.

5. A fourth Use, and that an eminent one, of the *Apocalypse* is, to be as a clear Mirrour of both the *Apostacy* of the Church and of the Way of her *Recovery*. The *Apostacy* of the Church is intimated more generally in the *Number of the Name of the Beast*, whose Root being 25, as the Root of the Number of the *Apostolick* Church 12, intimates that their *Apostacy* consists, in the general, of adding to the Root and Foundation of Christian Religion supernumerary Articles of their own Invention and coining, being not contented with the *Essentials* or *Fundamentals* of Faith, which were plainly and clearly delivered by the twelve Apostle, and are easily without any Dispute and Contest understood to be in the holy Scriptures. I intimated also before from the Root of 666, being 25, resolvable also into 5 again, That their *Apostatical* Religion was framed chiefly to gratifie and entertain the external *Senses*, that it began there and ended there, and let the Diviner and more heaven-

ly

ly Notions of the Mind lye a ſleep. But yet more particularly this *Apoſtacy* is indigitated by the Square 666; as if the Poiſon of the ſixth Head of the Beaſt, that *red bloody Dragon*, that is, cruel *Perſecution* and *Idolatry*, were ſpread through
Rev. 13. the Body of the *Apoſtatized* Church: Whoſe chief part the *Two-horned* Beaſt muſt needs be, who made the whole *Roman* Empire very lively reſemble the Beaſt, whoſe deadly Wound he healed, that is, the *antient Pagan Power*. But enough of this, it deing a Theam that will be over-eagerly liſtned to by ſome, and obſtinately, without any Conſideration and Reaſon, rejected by others.

6. But this *Apocalyptick* Glaſs is not only for the *Romaniſt* but all the Churches of Chriſtendom to look their Faces in, and to conſider how much they are ſtill engaged, or how far emerged out of this *Lapſe and Apoſtacy*, or whether they be quite emerged out of it or no. For I muſt confeſs I do much ſcruple the matter, and that upon account of the 1260 Days, wherein the *Woman is in the Wilderneſs*, and the *Witneſſes mourn in Sackcloth*. Concerning the *Epocha* of which Days the very higheſt Mr. *Mede* pitches upon is 1260, namely, from the Death of *Julian*, which will end the 1260 Days, *Anno* 1625. But many Years before this were there the ſame different Churches that there are now. Wherefore it is a ſign that *the Woman was not then, nor yet is, out of the Wilderneſs*; but that the *true Church* is *ſtill hid* in theſe *Diviſions of Churches*, and that all hitherto for the outward Face of things is but a wild *Deſart*.

Moreover thoſe *Diviſions of Churches* which were made about an hundred Years ago, and which immediately became the Churches of this or that Polity; if thoſe Alterations then had been into a way *purely Apoſtolical*, it had been plainly the *enlivening of the Witneſſes*, and the *calling of them into Heaven*, many Years before the Expiration of the 1260 Days. Which is a ſtrong Preſumption all is not yet right, and that *the Witneſſes are not yet alive*, nor *the Woman yet out of the Wilderneſs*.

7. Wherefore out of a due Humility and Modeſty ſuſpecting our ſelves not to have emerged quite out of this *General Apoſtacy* of the Church, into which the Spirit of God has foretold ſhe would be lapſed for 1260 Years; let us ſee if we can find out what *Remainders* of this *Lapſe* are ſtill upon us. Which I ſuppoſe we ſhall be the more ready to acknowledge, by how much the more they ſhall be found to ſymbolize with that Church whom we juſtly judge to be ſo manifeſt an Apoſtate. Now I demand, Is not one *fundamental Miſcarriage* in that Church, *That they make things Fundamental that are not, and mingle their own humane Inventions with the infallible Oracles of God*, and *imperiouſly obtrude them upon the People*? We are very ſenſible our ſelves of this in Ceremonies. And are not *uncertain* and *uſeleſs Opinions* as arrant a Ceremony as Ceremonies themſelves, which we ſo kick againſt and fly away from, like wild Horſes? Nay I may add alſo, That it will be hard to waſh our Hands clean from that other Badge of the Beaſt, *Unchriſtian Perſecution in Points of Religion*, and that for differences where Chriſt himſelf has made none, but our ſelves only imagine them.

Again, as for *Idolatry*, another known Character of the Beaſt, cannot we find that alſo amongſt our ſelves? I do not mean *Covetouſneſs* only, which the Apoſtle calls *Idolatry*, but the adventuring to erect *Imaginations*, if not *Images*, of God, ſome more horrid and affrightful than thoſe that ſtand in the moſt polluted Temples of the *Pagans*, (the Statue of *Saturn* tearing his own Children a-pieces with his Teeth and eating of them, is but an *Hieroglophick* of *Mercy* in compariſon thereof;) while in the mean time the *mournful Witneſſes* teſtifie both out of *Moſes* and out of St. *John*, That the true Nature of God is quite another thing. *God is Love, and he that abideth in Love abideth in God, and God in him. The Lord, the Lord God, gracious and merciful, long-ſuffering, and abundant in Goodneſs and Truth.* And yet what forcible Aſſaults are there to ſet up *this Idol* or *falſe Image* in the *Temple* of every man's Mind, which otherwiſe ſhould be conſecrated to the *Love* of God and the warm and comfortable Reſidence of his Holy Spirit? That alſo is a blind *Image* of God, worſe than the Pagan *Cupid*, which ſome conceited Fondlings ſet up in favour of themſelves, *That God ſees no ſin in his Elect*, let them ſin never ſo groſly; whenas the Scripture expreſly affirms, *That his Eyes behold, his Eye-lids try the Children of Men*, and *That he is of purer Eyes than to endure Iniquity any where.* To ſay nothing that *Opinions themſelves* that are framed by humane Curioſity in points of Religion, though otherwiſe harmleſs, become *Idols*, and have the very ſame effect that *Idols* have, that is, *They lay aſleep the Mind, and beſot it ſo, that it becomes ſenſeleſs of the indiſpenſable Motions of the Divine Life.* And further,

ther, That the tricking up our selves with such Curiosities is but a *a self-chosen Holiness*, and a worshipping and serving God after our own Humour, which assuredly is little better than *Idolatry*.

8. And lastly, more compendiously and at once, Let us consider the Nature of *the Witnesses slain by the Beast of the bottomless Pit*. Which is a childish thing to conceit to be *Two Persons*, forasmuch as they prophesie for 1260 Years together, as Mr. *Mede* has well defined; and I also add, that they are dead in another sense even that time they are said to prophesie, as I have * above noted, and I think there is very little doubt to be made of the Interpretation. Let us therefore now consider what these *Two Witnesses* are. And truly, according to the Richness of Prophetick Expression, I do not think they are restrained to one single Signification, but type out at last these two things, *The Old and New Testament*, which by a *Prosopopœia* are here called the *Two Witnesses*; or else *The Magistracy and Ministry*, forasmuch as those things they are described by, are Allusions to *Moses* and *Aaron*, and to *Zerobabel* and *Joshua*. The Concinnity of the former Interpretation does not depend only on that obvious Allusion to that latine Word *Testament*, but is further ratified by the Greek μαρτύριον, μαρτύρια frequently signifying the *Laws* or Institutes of God, rendred also for עדות, διαθήκη. Not to add, that the *Old* and *New Testament* are, whether they are called so or no, two eximious Witnesses of the Mind of God unto the World.

* Chap. 15. Sect. 4.

Where is the probability of this so long before the existence of the collection, since called the N. T.?

Wherefore now, *more Prophetico*, making these two Books two Persons, they may be said to be *alive*, or *slain*, either in a *Political*, or *Moral* Sense. They would be *alive* in a *Political* Sense, if they had the only Rule in the Transactions of the Affairs of Church and Commonwealth: that there should be no Injunctions as indispensable in matters of Religion, but such as they plainly determine, much less any thing against them. And so likewise in State-Affairs all Oppression and Tyranny would be prohibited. Wherefore while the Inventions of Men rule in the Church instead of the Dictates of those holy Oracles, and while course Oppression and Tyranny over the Members of Christ is prevalent, that is, while Men think they have Power and Wealth, and Wit and Policy, merely to tread down the People, and not to succour them and guide them for their real Good, and to ennoble their Spirits as much as they are capable, rather than to make them besotted Vassals and Slaves, to put out their Eyes, to make Mill-Horses of them, that they may the better droil and drudge for the Satisfaction of their Lusts; whereever things are carried on this way, *the Beast of the bottomless Pit has slain the two Witnesses* in the *Political* Sense, the Law of God in the mean time protesting against their Proceedings, both in the *Old* and *New Testament*, as is plain to every one that peruses those Writings.

The *Witnesses* also would be alive in a *Moral* Sense, if those *indispensable Precepts of Life* witnessed by them were *really turned into Life and Practice* in us. For the *external Word* is but *a dead Letter*, but then is properly *alive*, when that Life is begotten in us whereof it testifies. Which if it be neglected; as also their Rule, so far forth as it respects ecclesiastick Policy, be declined, and Men act, both in political Affairs and in their private Capacities, according to the Rules of Men and their unprofitable Institutes, and thereby neglect the *indispensable Commands* of God; who cannot but see that the *Two Witnesses* we speak of are plainly *slain*, and that the *Old* and *New Testament* are but as *two liveless Carcases*, lying unburied indeed, (for they will not burn them, and put their Ashes in an Urne, and hide them under Ground, for fear of the People) but *useless* and *unactive*, having no Power to curb the wicked Enormities of the World, who have taken up another self-chosen Law to themselves, minted and forged by the false Antichristian Church, consistent enough with, nay very favourable to, all those Pomps and Vanities that we are sworn against in our very Baptism? Whence it is said, that the Inhabitants of the World are so *glad* and triumphant and *send Gifts to one another* upon the slaying of the Witnesses, their Death conducing so much to the uncurbed Fruition of all worldly and carnal Enjoyments; but the Church in the mean time becoming no better than **Sodom* and *Ægypt*, a Land of Tyranny and Beastliness, a City of Carnality and Oppression.

Rev. 11. 10.

* Verse 8.

Wherein (to proceed to the other Sense) *Moses* and *Aaron*, *Zerobabel* and *Joshua*, the holy and legitimate *Magistracy* and *Ministry* are *slain*, that is, *kept out of all political Power* by this Beast out of the bottomless Pit, ἐκ τῆς ἀβύσσου. Which as it may signifie the *Sea*, may be understood of the *ten-horned Beast*; but as it may

a *deep*

a *deep Pit* in the Earth, ſuch as that from whence Smoke came and the Locuſts,
*Rev. 13. 11. may ſignifie the *two-horned Beaſt*, who is ſaid to *come out of the* **Earth*, and is the Maſter of that Wiſdom that is *earthly, ſenſual, and deviliſh*, and which is accompanied with bloody Zeal and Strife about their vain and uſeleſs Opinions and Ceremonies.

This, I believe, we will be prone enough to acknowledge againſt others, namely in thoſe Dominions wherein Popery has ſo great a Stroke: but it is more to our Advantage to examine alſo what is amiſs at home. For it does not follow, becauſe *the Number of the Beaſt* is not upon us, that we do not *Beſtianize*; nor is it the purple Spots, but the Diſeaſe, that is mortiferous. But the Caſe is as if a Man not yet knowing *Sheep* from *Goats*, ſhould be told, that thoſe in ſuch a Paſture that had ſuch a Mark or Figure upon them, were *Goats*: It were a fond thing for him to think that this Mark or Figure were ſo of the Eſſence of a *Goat*, but that, when in another place he met with a Creature ſo ſhaped, of the like Bigneſs, and with ſuch a Cry as a *Goat has*, he might take the Boldneſs to pronounce that that was a *Goat* too, though the aboveſaid Marks were wanting. Wherefore let us impartially conſider whether we be yet pure *Sheep* or no.

If the *Witneſſes* be *dead* in both a *Moral* and *Political* Senſe amongſt us, that is, if we follow the Name or Authority of any Man, and be ruled more by that than the plain Scriptures; if we are not content with ſuch a *Faith* as is plain out of them, and was the *Faith of the Church when it was Symmetral*; if by fulſome and courſe *Antinomianiſm*, by the Doctrine of the *Needleſneſs* or *Impoſſibility* of *being good* and of living according to the Precepts of Chriſt, we hinder the *Scripture* from *being alive* in us, and by mingling Conceits of our own and imperiouſly impoſing of them upon others Hazard with ſome Belief of the whole, and keep others out of ſuch place and Authority as naturally falls to their Share, though never ſo cordial and exemplary Chriſtians according to the old *Symmetral* Pattern; we, having thus tranſgreſſed that holy, antient and apoſtolick Number (12) by our new-fangled Additions, and adding alſo *Perſecution* thereto, do as certainly become or continue part of *the Beaſt*, as the *Goat* is *a Goat* without the above-ſaid Mark or Figure upon him.

Nor ſhall we ever be quit from the Crime of *ſlaying of the Witneſſes*, till we lay aſide all Heat and Pride in prefering our own Opinions, whereby we do but make void the weighty Precepts of Life, and make the Commandments of God of none effect by our Traditions; engaging the Affectious of the People in things that are unprofitable, and inuring them to lie cool to the indiſpenſable Law of Chriſt. Which is *truly to ſlay the Witneſſes, and to let them lie ſtark dead in the Streets.* And while thoſe that govern, govern for themſelves, and love to feel their own Power, and forget that the very Rule of their Government is the Comfort and Ennoblement of the Spirits of the People, (that they may be free and knowing, faithful *Chriſtians* and *Subjects*) and that whatever any one has, it is given him for the Good of another, and not for the Satisfaction of his own vain Luſts: while ſuch Miſcarriages as theſe are in either *Miniſtry* or *Magiſtracy*, Supream or Subordinate, in what meaſure theſe are, in that meaſure is *Moſes* and *Aaron*, *Zerobabel* and *Joſhua*, the *Old Teſtament* and the *New Teſtament ſlain and caſt out dead into the Streets*; and all Power, (let it change into what Frame it can) but the playing of the *Leviathan* in the Waters of the Sea, making the deep boil before him, and leaving an hoary Tract of Froth after him, boaſting himſelf in his Power and Title that he is *the Prince of the Children of Pride.*

9. Wherefore that *Millennial Happineſs* that ſome Men talk ſo loud of, is not in demoliſhing of all Ranks and Orders of Superiority in *Church* or *State*, which things are natural and neceſſary; but in the right Adminiſtration of Affairs in both, by thoſe Orders of Men. Who if they would reform all things according to the *Apoſtolical* Rule, and inſtitute ſuch a Diſcipline as would countenance the *indiſpenſable Life of God*, not the *unprofitable Humours* of raſh and fallible Men; and every one in their Rank would pay their Duties of Support and Succour to the People, that every Man that is honeſt and virtuous might live according to his Quality in a Chriſtian comfortable way; the Tributes of Honours and Titles to ſuch Orders of Men are but their juſt due, and become as well uſeful as ornamental to the World. It is therefore but a *Fanatick* or *Satanick* Fury in ſuch that under pretence of uſhering in the *fifth Monarchy*, as they call it, would deſtroy *all Orders* and *Ranks* in *Church* and *State*, as if *the Wrath of Man could work the Righteouſneſs of God:* when neither

neither these Orders themselves have any Unholiness in them, nor the Persons haply in possession are less Saints then they that would pull them down. For if the enriching a Man's self by the Destruction of others entitle a Man to Saintship, the greatest Robbers are in the readiest way to enter into the *Holy of Holies*. But such *Zelots* as these, what miserable Redeemers they are like to prove, is too sadly prefigured by that *Jewish* Faction at *Jerusalem*, more intolerable by far to the Inhabitants then the Enemy that besieged them.

Wherefore the gaping after a *fifth Monarchy* in this sense, can be nothing else but the thirsting after Spoil and Blood, many Men being stimulated thereto by the secret Sting of the old Serpent in Envy to the Church of Christ, hoping to root out the Gospel by destroying of setled Authority, and by starving the Ministry, and so to bring in a rabble of Fanatical Superstitions, or Atheistical Prophanenesses. The most certain Prevention whereof, in my Judgment, is the Reduction of the Church, by those that are in Authority, to such a Frame as is purely Apostolical. For then the Constitution of things will be so sacred and unexeeptionable, that it will awe and keep off the Villany and Boldness of such Men that are otherwise encouraged by the conspicuous intermixture of things false, idolatrous and impious, to flie against all at once, and to rend all into pieces. Besides that they row with the Stream, and Tide of Divine Vengeance will carry them along; which will ever and anon flow in upon the Church, till a true and sincere Reformation. For there is no *Stability* to be expected till that City be raised, whose not only Foundation is laid in *Twelve*, but whose Gates, Tribes, Angels, the Breadth and Height of the Wall, and the solid Content of the whole City, are nothing else but the Replication still of *Twelve* throughout, that is to say, *till that Church appear that is purely Apostolical in Life and Doctrine.*

10. Which times being so very near at hand, as appears by compute of Prophesie, it should be a great Encouragement for every one to look thither-ward, and to shake off that Dulness and Lethargicalness that has possess'd the World so long, as if it would never be better. For this *Article of Infidelity* among the rest keeps the *Witnesses still dead* in all the Senses above-named. Wherefore let every Man reform himself, and exhort and encourage his Neighbour, and witness the good Witness of the Power of God to the conquering and subduing of all manner of Sin. *For these times come not on by Rapine and Violence, but by the increase of Righteousness upon Earth.* For the real and speedy Advancement whereof there is nothing more effectual than the Belief that God will now, in these last time of all, give more than ordinary Assistance to them that will be faithful in his Covenant, and that the Work of Righteousness will go on with much more Ease than hithertofore and with infinitely better Success.

Wherefore it is good striking while the Iron is hot, and making use of this Day of Salvation, lest such Prophesies of Grace being conditional, it may fare with us as it did with the *Israelites* whose Carcases fell in the Wilderness, in a tedious delay and a long leading them about, who otherwise had in their own Persons entred the promised Land. So I do not see that it is impossible or improbable but this Prophesie of the Churches change into so excellent a State may be foreslacked by the ill Management and Faithlessness of them from whom God more peculiarly expects that they should be industrious Labourers in this white Harvest of Apostolick Purity and Sanctity; they having now for some time separated from the great *Babylon* to build those that are lesser and more tolerable, but yet not to be tolerated for ever; it being more than high time they should clear up into an *holy City of God.* Otherwise I do not see but the Success is likely to answer the Endeavours of them that are chiefly concerned. And the Variety of numbring the Period of time by *Days*, *Months*, and *Semi-Times* seems to threaten some such matter. And therefore according to that laxer Computation by *Months* and *Semi-times*, seems there may lie hid a Reserve of Delay for thirty, nay, an hundred or two hundred years longer than God otherwise intended to commence this glorious Dispensation. But the Certainty of the *Events* of other Propheſies that preceed in order, if this Promise be not *conditional* to both Jew and Christian, is a Demonstration that it will not fail to take effect.

This is the faithfulest Account that I can give of the Affairs of Christendom from the pouring out of the Holy Ghost upon the Apostles, till Christ's Coming again in the Spirit to renew his lapsed Church into true Holiness and Righteousness *in the rising of the Witnesses and the reigning of the Saints upon Earth a thousand Years.* The Close of which will be *the Day of Judgment* properly so called which, after this long but not impertinent Digression, if it be a Digression, we shall now take into Consideration.

BOOK VI.

CHAP. I.

1. *Three chief things conſiderable in Chriſt's Return to Judgment*, viz. *The* Viſibility *of his Perſon, The* Reſurrection *of the Dead, and the* Conflagration *of the* World. 2. *Places of Scripture to prove the* Viſibility of his Perſon. 3. *That there will be then a* Reſurrection *of the Dead, not in a* Moral *but a* Natural *Senſe, demonſtrated from undeniable places of Scripture.* 4. *Proofs out of Scripture for the* Conflagration *of the World, as out of* Peter, *the* 3 *Chap. of his ſecond Epiſtle.* 5. *An Interpretation of the* 12 *and* 13 *Verſes.* 6. *A Demonſtratoon that the Apoſtle there deſcribes the* Conflagration *of the World.* 7. *A Confutation of their Opinion that would interpret the Apoſtle's Deſcription of the burning of* Jeruſalem. 8. *That the Coming of Chriſt ſo often mentioned in theſe two Epiſtles of* Peter *is to be underſtood of his laſt Coming to Judgment.* 9, 10. *Further Confirmation of the ſaid Aſſertion.* 11. *Other places pointed at for the proving of the* Conflagration.

1. IN the Return of Chriſt to Judgment theſe three things are to be conſidered as very nearly annected and comprehended in it; The *Viſibility of his Perſon and Pomp of his Coming*, The *Reſurrection of the Dead, and Conflagration of the World.* But becauſe all theſe things are doubted by ſome that do not profeſs themſelves *Anti-Scripturiſts*, I ſhall firſt produce ſuch places of Scripture as do plainly aſſert theſe Points, and then in the next place ſhew how *Reaſonable* the Aſſertion is.

2. The *Viſible or Perſonal Return of Chriſt to Judgment*, though it may be proved from many places, yet I ſhall content my ſelf with a few. And I muſt confeſs I look upon the 24 of *Matth.* from the 30 to the 32 Verſe, (where the Son of Man is ſaid *to come in the Clouds of Heaven, with Power and great Glory*, and *to ſend out his Angels with a mighty Sound of a Trumpet*) to be a pregnant Teſtimony thereof. But the 29 Verſe to be a Deſcription of the State of the World, eſpecially of the *Roman* Empire, till the Appearance of *the Sign of the Son of Man.* But whether this *Sign of the Son of Man* be the ſame with the Son of Man coming in the Clouds, or ſome Sign in the Heavens to be given long before his coming, for the Converſion of the *Jews*, I take not upon me to decide. But from the 32 to the 36 Verſe, I think there our Saviour may re-aſſume his firſt Subject, the Deſtruction of *Jeruſalem*; and therefore being within the View of the Temple and of the City, he uſes the pronoun πᾶντα *theſe things*, in his Propheſie of them. But in the 36 Verſe, purſuing his Prediction of the End of the World, he ſays περὶ δὲ τῆς ἡμέρας ἐκείνης, *but concerning* THAT *Day:* and ſo he gives wholeſome Precepts of Watchfulneſs to his Church, to the End of this Chapter. Which ſenſe is very agreeable to the following Chapter, which moſt eaſily and naturally is
* Mat. 25. 31. wholly to be underſtood of the laſt Judgment. But from the 31 Verſe of that Chapter to the End, even they that would wind the former part of the Chapter to another ſenſe, acknowledge it to be underſtood of the laſt Day. And there the Viſible Pomp of Chriſt coming to judge the World is plainly ſet down, *viz.* his *ſitting upon a Throne with his holy Angels about him.* To theſe you may add the
*Acts 1. v. 11. *Teſtimony of the two Men clothed in white ſhining Raiments, that told the Diſciples as they were gazing up into Heaven after Chriſt, as he aſcended, that he ſhould come down again in the ſame manner as they had ſeen him go into Heaven: As alſo that of St. *Paul* to the *Theſſalonians*, *For the Lord himſelf ſhall deſcend*
1 Theſ. 4. 16, 17. *from Heaven with a Shout, with the Voice of the Archangel and with the Trump of God; and the Dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the Clouds to meet the Lord in the Air, and ſo ſhall we be ever with the Lord.* Theſe places are ſo plain concerning the *Viſible Appearance* of Chriſt's Perſon in his coming to Judgment, that no tolerable Allegory can elude them.

3. That there will be a *Reſurrection of the dead* (in a *natural* not a *moral* Senſe) at the ſame time, is as evident from the very laſt Words I cited. For who but a mad-

Man

† We may draw from hence the ſtrongeſt ſupport of the Fact of the Aſcenſion, or at leaſt of the (& of course of the first generation of Chriſtians) belief of it. For had they not believed his aſcent, whence could they have borne the univerſal expectation of his deſcent? his bodily perſonal deſcent?

Man will interpret *the meeting of Christ in the Air* in a *moral* Sense? If it had been written [*in the Heavens,*] they would have shuffled it off, and said, in the *Heavenly Being* or *Heavenly Nature* mystically understood. But will they have the Impudence not to acknowledge the Airiness and Phantastry of their Mysteries of Incredulity, when they must according to the same Analogy be driven to say that we shall at the Resurrection meet Christ in the *Airy Being* mystically understood? But it is as false a Gloss to interpret the Doctrine of the Resurrection 1 *Cor.* 15. so as to exclude the Natural and Physical Sense of it, it being plain that such a *Death* and such a *Resurrection* is spoken of concerning us, as is argued from the *Death* and the *Resurrection* of Christ, who is said to die ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, *for our Sins*; which is impossible to be interpreted mystically. Read from the first to the eleventh Verse, it is a plain History. From whence the Apostle infers that there is a blessed Resurrection or glorious Immortality in Body and Soul, which Christ will bestow on all true Believers at the last Day: as himself has promised over and over again in the sixth of St. *John's* Gospel, [*and I will raise him up at the last Day.*] Many other places there are to this purpose in Scripture which I willingly omit.

4. The third and last is the *Conflagration of the World*, of which I hold that of St. *Peter* an undeniable Testimony; *But the Day of the Lord shall come as a Thief in the Night; in which the Heavens shall pass away with a Noise, and the Elements shall melt with fervent Heat, the Earth also and the Works therein shall be burnt up.* The Explication of which Prophesie Mr. *Jos. Mede* has set down with a great deal of Caution and Judgment. To which I should wholly subscribe, did I not believe that this Execution of Fire were the very last visible Judgment God would do upon the Rebellious Generations of *Adam*, leaving them then to tumble with the Devils in unsupportable Torment and Confusion. 2 Pet. 3. 10.

5. And therefore I would expound καινὸς ὃ ἀρχαὶς verse 13. *But notwithstanding*, or *nevertheless*, before this Conflagration of the Earth *we expect a new Heaven and a new Earth*, in a *political* Sense, *in which Righteousness shall dwell.* Nor does that Phrase verse 12. προσδοκῶντας καὶ σπεύδοντας *looking for and hastning the coming of the Day of God*, warrant any one to restrain this Prophesie to a moral Meaning, as if it were only high Expressions signifying something in our own Power and to be done by us. For προσδοκᾶν καὶ σπεύδειν may be either an Ἓν διὰ δυοῖν, and denote no more than κατὰ σπουδὴν προσδοκᾶν, that is, *with great Earnestness and Diligence to expect*; or if so be you take them for two several things, and σπεύδοντας must signify *hastning*, that Sense is also consistent enough with our Interpretation. For being the Day of the Lord is a Day of great Joy and ample Remunerations to the Godly, as well as of Destruction to the Wicked, (and suppose it also comes not till Righteousness has had its Reign upon Earth) we may well be exhorted by our Prayers and Conversations to hasten and accelerate as much as in us lies the coming of either.

6. But that by no such mystical Interpretation as this the Earth can be excused from being burnt by a visible add palpable Fire, is clear beyond all Exception from the 5, 6 and 7 Verses of this Chapter. Where the Apostle alledges against that usual Refuge and Security of Atheists, to wit, *The Sameness and Immutableness of the Law of Nature and the Order or Course of things, that all things are as they were from the Beginning, and ever will be so, and that therefore God will never step out in such an extraordinary way to Judgment*; To this the Apostle opposes that eminent Example of God's Vengeance in bringing the Flood upon the old World, and drowning the Earth in an immense Deluge of Water: *But the Heavens and the Earth which are now*, saith he, *are reserved unto Fire against the Day of Judgment and Perdition of ungodly Men.* Were the Waters in *Noah's* time *natural*, when God had a Controversie with all Flesh, and shall the *Fire* that the World shall be destroyed with be *spiritual*? But light-minded Men whose Hearts are made dark with Infidelity, care not what Antick Distorsions they make in interpreting Scripture, so they bring it but to any shew of Compliance with their own Fancy and Incredulity.

7. I know there be that would understand by this *burning of Heaven and Earth*, the Destruction of the City of *Jerusalem.* But the Description is too big by far for so small a Work, and not likely to be understood of them it was intended as a Comfort to, it being so exceedingly well fitted to the *Conflagration of the World*, and so disproportionated to the other Event. Moreover it is manifest from the

Scoffer's arguing againſt the Promiſe of Chriſt's coming ver. 4. (*That Nature keeps ſtill the ſame Courſe it did ſince the beginning*) that this Coming of Chriſt was not underſtood by them (and conſequently not by St. *Peter*) of the burning of a City by War, (For ſuch things have happened often, and ſo they might not think it improbable *Jeruſalem* might be burnt in due time;) but of that final glorious coming of Chriſt to judge the World, which Judgment the Conflagration of the Earth is to attend.

8. And truly if a Man will but weigh things without Prejudice, he ſhall find the main matter of theſe two Epiſtles to be nothing elſe but an Exhortation to grow perfect and eſtabliſhed in all Chriſtian Virtues from the Hope of that excellent Reward that ſhall be beſtowed at the appearing and coming of the Lord Jeſus: as
2 Pet. 1. 11. you may ſee in this ſecond Epiſtle, the firſt Chapter, *For ſo an Entrance ſhall be adminiſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour*
1 Pet. 1. 4. *Jeſus Chriſt*. Which is parallel to that in his firſt, where the Promiſe is *an Inheritance incorruptible and undefiled that fadeth not away, reſerved in the Heavens*; and ſo on to the thirteenth Verſe. Which Verſes doubtleſs no unbyaſſed Judgment will ever underſtand of a Delivery from any Temporal Calamity, much leſs the Deſtruction of *Jeruſalem*, from which place thoſe diſperſed *Jews* were far enough removed, as far as *Pontus*, *Cappadocia*, *Aſia*, *Galatia*, *Bithynia*. To ſay nothing that the ſo-careful an Inculcation of that ſad Theam of the fatal Deſtruction of the holy City would not ſo much become the Pen of this venerable Apoſtle, nor the Guſt of them he wrote to, being *Jews* by Nation as well as Chriſtians: to neither of which Capacities could that fearful Deſtruction of their City be ſo comfortable a Contemplation, whenas it drew Tears from our Saviour's Eyes, though at a greater diſtance of Time. And his great Solicitude that they ſhould have theſe
*2 Pet. 1. 12, 13, 14, 15. & Chap. 3. 1. things always in *Remembrance after his Death, is a Sign that what he inſiſts upon is a matter of more Conſequence and longer Continuance then what reſpects the Burning of the City.

9. Furthermore, the Argument whereby he would ſet on theſe things upon the Spirits and belief of them he wrote to, that he was an Eye-Witneſs of the
2 Pet. 1. 16, 17, 18. glorious Transfiguration of Chriſt, when his Perſon appeared in that Splendour which might become a glorified Body, ſuch as himſelf will appear in at his Return to Judgment, makes it ſtill more reaſonable that that δύναμις καὶ παρουσία, that *powerful coming of Chriſt* there mentioned, is his final coming to Glory, *when he ſhall change our vile Bodies into the Similitude of his glorious Body according to the working of his mighty Power*. This chief Article therefore of the Chriſtian Faith, in which all Chriſtians are the moſt highly concerned, was that which the Apoſtle did preſs ſo earneſtly and carefully upon them before his Departure, which was the chief Prop of their Faith and Patience, and which he affirmed from a ſpecial Experiment of his own in that glorious Transfiguration on the Mount, (where *Moſes* and *Elias* talked with Chriſt, which was a moſt certain Argument of the Soul's Immortality) to be no cunningly-contrived Fiction, but a certain Truth, both from what he ſaw there before his Eyes, and what he heard diſcourſed at that holy Meeting. Where the Paſſion of Chriſt was treated of, and the exceeding glorious Conſequences of it; of which the greateſt of all, is his laſt Return to Judgment, when he ſhall conſummate the Happineſs of all Believers with everlaſting Glory, and ſo reſtore the Creation to a perfect Recovery into what they had fallen from, and puniſh the obſtinate with eternal Fire. Which things being declared without the Circumſtance of the Series of Time, it was eaſie for thoſe three Auditors on the Mount to conceive them to be very ſhortly to come to paſs, and therefore to make that Enquiry of *Elias* his coming firſt, according as their Scribes taught them out of *Malachi*; if ſimply the Appearance of *Elias* and his going away again, contrary to their Expectation and Deſire, did not put them upon that Queſtion.

10. But that the glorious Coming or powerful Preſence of Chriſt, which he ſo ſolicitouſly would aſcertain them of, is not his coming to deſtroy *Jeruſalem*, appears further from the nineteeth Verſe of this Chapter; where after he has endea-
2 Pet. 1. 19. voured to eſtabliſh them in the Belief of that main Article, from the reſplendent Transfiguration of the Perſon of Chriſt (of which he was an Eye-Witneſs on Mount *Tabour*, as alſo an Ear-Witneſs of that Voice from Heaven, *This is my beloved Son*, and of that precious Promiſe that he was to be the Performer of at the laſt Day; which Transfiguration was a viſible Pledge of his being inveſted into that ſuper-

eminent

eminent Office of the glorious Judge of the quick and the dead) and had recommended to them alſo the Propheſies of the Old Teſtament as a Light that ſhines in the dark to give ſome Direction; yet he inſinuates further, that they ſhall have a more clear and firm Aſſurance of this ſo concerning a Truth, the Day dawning and the Day-Star ariſing at length *in their Hearts.* Which is very harſh to apply to any thing but to the more clear Conviction, by the Spirit of God in their Souls, of the Truth of this Promiſe of an eternal Reward, of that Crown of a bleſſed Immortality to be given at Chriſt's Return to Judgment at the laſt Day. Theſe and ſuch like Conſiderations make it ſeem to me utterly incredible that by this *fiery Deſtruction* ſhould be underſtood *the burning of Jeruſalem*, and not the *Conflagration of the Earth*; and by the *appearing* and *coming of Chriſt* ſo often mentioned in theſe Epiſtles, his *Vengeance on the Jews*, and not his *final Return to judge* the whole World: a Suppoſition in my Apprehenſion far more agreeable to the Weight and Gravity of this Apoſtle's Style.

Thus much by the way for the reſcuing of theſe two excellent Epiſtles to that more natural and more ſolemn and uſeful Senſe they were ever underſtood in, till of late; though I muſt confeſs they have not depraved the meaning of the ſeventh Verſe of the laſt Chapter of the ſecond Epiſtle, it being indeed impoſſible to interpret it otherwiſe then of the *burning of the World*, which alone is ſufficient for our preſent purpoſe.

11. We might add ſeveral other Paſſages as well in the Prophets as in the Apocalypſe and other places, that tend to the ſame Purpoſe with this of St. *Peter*, for the proving of this final Judgment of God by Fire; as alſo ſuch places of Scripture elſewhere as imply that there is ſome notorious Puniſhment reſerved for the Devils, which ſhall be inflicted upon them at laſt. For when and upon what occaſion can it begin ſo fitly as at the Conflagration of the World? That there is a certain horrible Torment in Store for them is plain from *Matth.* 8. 29. *Art thou come to torment us before the time?* And 2 *Pet.* 2. 4. (as alſo Ep. of *Jude.* ver. 6.) where the Devils are ſaid to be *reſerved in Chains of Darkneſs unto the Judgment of the great Day*, σειραῖς ζόφου ταρταρώσας παρέδωκε. That God has confined them to this lower Region of caliginous Air as to a dark Priſon till the great Aſſizes, as ſome very judiciouſly expound it. With which places if you compare that laſt Malediction or ſevere Sentence of our Saviour againſt the wicked, *Go ye curſed into everlaſting Fire prepared for the Devil and his Angels*, it will be very eaſie to infer what this final Puniſhment is, and when, and how it will begin. But we need not inſiſt upon theſe things, we having ſufficiently proved the point already.

CHAP. II.

1. *The Fitneſs and Neceſſity of Chriſt's viſible Return to Judgment.* 2. *Further Arguments of his Return to Judgment, for the convincing of them that believe the Miraculouſneſs of his* Birth, *his* Transfiguration, *his* Aſcenſion, *&c.* 3. *Arguments directed to thoſe that are more prone to Infidelity, taken out of Hiſtory, where ſuch things are found to have happened already in ſome meaſure as are expected at Chriſt's viſible Appearance.* 4. *That before extraordinary Judgments, there have uſually ſtrange Prodigies appeared by the Miniſtry of Angels, as before great Plagues or Peſtilences.* 5. *As alſo before the Ruine of Countries by War.* 6. *Before the ſwallowing down* Antioch *by an Earthquake.* 7. *At the firing of* Sodom *and* Gomorrah. 8. *And laſtly, before the Deſtruction of* Jeruſalem.

1. IT remains now that we ſhew, That theſe three main Circumſtances of Chriſt's coming to Judgment (which we have proved to be contained in the Myſtery of our Religion) are in themſelves *congruous and reaſonable.* Which we ſhall firſt make good concerning *the viſible Pomp and glorious Appearance of the Perſon of Chriſt in the Air*, attended by his holy Angels, he deſcending as it were with the Noiſe of Battel and Alarm of War, an Archangel ſounding a Trumpet before him as the heavenly Camp marches on and moves. For he will certainly appear in an Equipage moſt terrible and glorious, and in this ſolemn and dreadful

* See Book 2. chap. 5. sect. 3. & ch. 6. sect. 1.

dreadful Order he will face the bold, prophane, and atheistical World, * who by no other Means would be convinced of either a Providence or a Deity, but with supercilious Looks and scornful Speeches have contemned all the Hopes of future Reward, and laugh'd at the Religious for weak brain'd Fools or mad-Men. But then shall the Hearts of the faithful be filled with Joy, they seeing so comfortable an Appearance of him whom their Soul longed for; who will reward all their Injuries, Sorrows, and Reproaches with condign Honour and Happiness. Nay I may say that Christ will then vindicate himself from all those Scorns and Revilements that bold and prophane Wretches out of their Sensuality and High-mindedness have cast upon him from Age to Age, pleasing themselves and gratifying other *Epicurean* Brutes of like Impiety with themselves with their ungodly Jears and Scoffs against him who was the highest Example of divine Perfection that ever appeared in the World. Nay, I add further, That there is in a manner a *Necessity* of this Personal Return of Christ thus in Glory to judge the World according to his Promise, that these Blasphemers may not be encouraged to reckon him with such Impostours as *David George* and *Mahomet*, who, though they prefixed a shorter time to their Followers, shall not again be heard of till they appear before his Tribunal of whom we speak.

2. And as for those that do believe that the Person of Christ does still subsist, that he was so miraculously born, so gloriously transfigured on the Mount, so wonderfully raised up from the Dead, and did so conspicuously ascend into Hea-

Acts 1. v. 10.

ven, * two Angels in bright Garments affirming to them that beheld him, that he would thus return again, *viz.* in a *Personal Visibility*; What stranger thing is it that he should return, then that which they acknowledge to be true of him already? And how fit is it that he should still retain this Supremacy over the World, none elss having bought it so dearly as himself did by his most bitter Death and Passion? And he that is so compassionate a Mediatour, by reason of his humane Nature, will prove the more fit and equal Judge. And that there will be a Period and full Pause of the Generations of Men upon Earth, I have already little less than

See Book 2. ch. 6. sect. 2.

demonstrated, though it be enough to shew there is no Incongruity nor Inconvenience in it. For that is sufficient to stop modest Men from either inventing or embracing such evasive Allegories as do elude the Testimony of the Scripture in an Article of so weighty a Concernment as this.

3. And as for those that are greater Infidels, and look upon the above-framed Description of Christ's coming to Judgment to be exceeding improbable, if not impossible, I say, nothing but the very Dulness of Atheism it self can make them conceit thus. For it being once admitted, That there are Angels as well as Men, this glorious Appearance of Christ with the holy Angels is as easie and natural to admit, as the Martial Pomp of a mighty Army, or the Solemnity of a great Assize. But that there are Spirits or Angels, and that they can appear to Men in what Region of the Air they please, History affords innumerable Instances. And how much for the Miraculousness of it does this pompous Approach of Christ in the Clouds differ from those Fightings and Skirmishings of whole Armies in the Air, of which all Ages almost and all Historians ring, as well sacred as prophane? The clattering also of Armour and the Sound of the Trumpet have been very frequently heard from the Heavens, as *Plinie* and other Historians do report. *Virgil* and *Ovid* record these things with Verses suitable to the Solemnity of the Prodigies.

Armorum sonitum toto Germania cœlo
Audiit----- Georgic. lib. 1.
All o're the Heavens the Noise of Arms was heard
In Germany.

And *Ovid* concerning the same matter.

Arma ferunt inter nigras crepitantia nubes
Terribilesque tubas auditaque cornua cœlo.
Clashing of Arms amidst black pitchy Clouds
Was heard, with Trumpets hoarse and Cornets loud.

So that the Apostles Prediction of Christ's coming thus visibly to judge the World, attended with the heavenly Hosts, and the Archangel sounding a Trumpet before him, is so far from being impossible, that it has in some manner and measure

ſure been already in the World, though thoſe aſtoniſhing Prodigies fall infinitely ſhort of the Glory and Terrour of the Day of Judgment.

4. Beſides, if we may compare ſmall things with great, as certainly we may, the Analogy being ſo conſpicuous, What particular Judgment and Vengeance of note God done in the World, wherein there has not been a ſenſible Adminiſtration of has Angels forerunning it? I might make a very copious Induction, but I will keep my ſelf within meaſure. Before ſweeping *Plagues* and *Wars*, How frequent are theſe Apparitions? *Cardan* makes mention of ſeveral of the firſt kind. Before the Plague at *Galaratum* there appeared to a young Man, as he was riding thither in a rainy Night, a Cart all covered with Fire, which, gallop he as faſt as he would, was ever over-againſt him: he heard the Voice alſo of Ruſticks ſaying, *Cave Cave, Take heed, Take heed.* This Spectre attended him till he got to the Temple of St. *Lawrence*, which was without the Town Gate, and there ſunk into the Ground both Cart, Oxen, Ruſticks, and Fire and all.

Cardan. de Rerum varietate lib. 14. cap. 69.

The ſame Author relates alſo of a ſtranger Prodigy of a Peſtilence in *Peru* upon the Banks of the River *Conſote* near *Carthage*, where there appeared to certain Women waſhing there, as their Cuſtom was, a Man of a huge Stature with his Belly cut up and exenterated, and two Children in his Arms: he ſpoke to them, and told them that all the Chriſtian Women ſhould die, and the greateſt part of them alſo. This Spectre was alſo ſeen on Horſe-back on the ſide of the Hills, running ſwifter than the Wind. A mighty Plague followed, that deſtroyed almoſt all the Inhabitants of the place.

Idem lib. 15. cap. 81.

That alſo out of *Fincelius* is very remarkable, The appearing of twelve or fifteen Men in *Marchia* of huge and horrid Statures in the Corn-field with ſythes in their Hands, mowing down Oates with might and main, ſo that the very hitting of the Sythes was plainly heard a far off, but in the mean time no Oates were cut down. People endeavoured to apprehend them, but they ran too ſwift for them, and yet they nevertheleſs mowed as laborioufly in their Flight as before. A great *Plague* enſued thereupon. I could add to theſe what I have been credibly informed has happened in *England*.

See *Hemingus Groſius* his Magica de Spectris, lib. 1. Sect.

5. But I ſhall rather paſs to the other Prodigies of *War*; concerning which *Machiavel* does plainly confeſs as well as *Cardan*, that before great Commotions, Wars, and ſacking of Cities, there have often appeared ſtrange Prodigies, and particularly the skirmiſhing of Armies in the Air, ſuch as was ſeen over *Aretium* before the coming of the *French* King into *Italy*, as *Machiavel* himſelf teſtifies. And *Cardan* alſo doth furniſh us with farther Examples, as that of *Mexico* before it was deſtroyed, where the like Prodigies happened. A Croſs alſo was ſeen by the *Mexicans* in the Eaſt, and a Man of ſo high Stature, that his Head ſeemed to touch the Heavens, which much terrified them. He writes alſo of the *Picts* in *England*, that before their Deſtruction there were ſeen fiery Armies in Heaven fighting with one another; and that in the Confines betwixt the *Picts* and *Scots* at mid-day there was ſo great a Noiſe of armed Horſemen that encountred one another, that it almoſt frighted the poor Countrymen out of their Wits.

See Machiavel de Republica, lib. 1. cap. 56.

Cardan. de Rerum varietate, lib. 15. cap. 78.

6. That was alſo a terrible Prodigy that preceeded that hideous Ruine of *Antioch* by an Earthquake. There was ſeen over that great City a *Spectrum* in the Air of a vaſt Stature in the Habit of a Woman, but with an horrid Countenance, ſo that ſhe frighted all that looked on her, but eſpecially when ſhe flaſh'd a Whip which ſhe had in her Hand, the Cracks thereof were ſo loud and dreadful. This continued for fifteen Nights together, from two a Clock till four, in the Month of *May*, *Anno* 349.

See *Joan. Garibus*, de Phænomenis Syſtem 2.

7. But there is nothing more accommodate to our purpoſe then the Deſtruction of *Sodom* and *Gomorha* with Fire from Heaven, a compendious Repreſentation of the final burning of the World. For before that Vengeance was done upon thoſe two wicked Cities, three Angels appeared to *Abraham*, and revealed that Deſign to him: two alſo viſited *Lot*, and by a main Hand drew him out of the fearful Deſtruction.

8. I might add many more Examples, but I ſhall content my ſelf with the Superaddition only of that one and moſt eminent Inſtance of the Deſtruction of *Jeruſalem*, wherein the inviſible Powers, I mean the Angels, were diſcerned to act in a ſenſible and palpable manner. Which is deprehended not only by that flaming Sword that hung over the City for a whole Year together, and a ſudden Light in the Night-time that ſhone about the Altar and the Temple, ſo that it made it as light as Day; as alſo the ſpontaneous opening of the Eaſt-Gate of the Temple

which

which was ſo heavy and maſſy, as being made of Braſs, that it was as much as twenty Men could do to ſhut it, (to which you may add the Voice that was heard by the Prieſts, as they went into the Temple by Night at the time of Pentecoſt, μεταβαίνωμεν ἐντεῦθεν *Let us go hence*:) but mainly, and what is moſt of all to my purpoſe, by thoſe ἅρματα καὶ φάλαγγες ἔνοπλοι διάτρεσαι τὴν νεφῶν, *thoſe Chariots and armed Companies of Soldiers which were ſeen round about in the Air before the Sun ſet, to ſally out of the Clouds, and to fill all with the Numeroſity of their Troops.* Wherefore if ſuch particular Judgments were executed with a viſible Attendance of the *Angels* of God; when he ſhall execute Vengeance on the whole World, can we think it ſtrange if he then ſhall appear more than ordinarily glorious in his heavenly Retinue, *thouſand thouſands miniſtring unto him, and ten thouſand times ten thouſand ſtanding before him*, as the Prophet ſpeaks? Which Propheſie if it could reſpect ſhorter Periods of time, yet certainly the fulleſt and moſt proper Completion of it will be at the laſt Judgment.

CHAP. III.

1. The Reſurrection of the dead *by how much more rigidly defined, according to every Circumſtance and Punctilio delivered by Theologers, by ſo much the more pleaſant to the Ears of the Atheiſts.* 2. *That the* Reſurrection *in the* Scholaſtick *Notion thereof was in all likelihood the great Stone of Offence to thoſe two Enthuſiaſts of* Delph *and* Amſterdam, *and emboldened them to turn the whole Goſpel into an Allegory.* 3. *The incurable Condition of* Enthuſiaſts. 4. *The* Atheiſts *firſt Objection againſt the Scholaſtick Reſurrection propoſed.* 5. *His ſecond Objection.* 6. *His third and laſt Objection.* 7. *That his Objections do not demonſtrate an abſolute Impoſſibility of the Scholaſtick Reſurrection, with the Author's Purpoſe of anſwering them upon other Grounds.*

1. WE come now to the ſecond particular propounded, *The Reſurrection of the Dead*, which I dare ſay the *Atheiſt* will liſten to with more than ordinary Attention, and greedily ſuck in the Doctrine, provided it be ſtated with the moſt curious Circumſtances that the rigideſt of Theologers will deſcribe it by, and mainly by theſe two; That we ſhall have the ſame *numerical* Bodies in which we lived here on Earth, and that thoſe very Bodies, the Molds being turned aſide, ſhall ſtart out of the Grave. This Doctrine the *Atheiſts* very dearly hugs as a Pledge, in his bold Conceit, of the Falſeneſs and Vanity of all the other Articles of Religion. Wherefore he fancying the Upſhot of Chriſtianity to be ſo groundleſs and incredible, he fairly quits himſelf of the trouble of all, and yields himſelf up wholly to the Pleaſures of this preſent World.

2. And I queſtion not but that this is the great Stone of Offence upon which thoſe two blind *Enthuſiaſts* of *Delph* and *Amſterdam* (of whom I have ſo often ſpoken) fell and ſplit themſelves; the Rock which made them ſuffer the Shipwrack of their Faith, in *allegorizing* the Reſurrection of the Dead and the laſt Judgment into a mere *moral* Senſe, and in conceiting the laſt Trump to be only their Doctrine, and that Chriſt was come in them to judge the Quick and the Dead; and that the happy Reſurrection ſo much talked of and ſo long expected, was nothing elſe but to be raiſed up into the like Life and Belief with theſe *Fanaticks*, as I muſt call them: and I would ask them, What is meant by the Reſurrection of the *unjuſt*, if this be the Reſurrection of the *juſt*? Or if this be the Reſurrection to *Life*, What is meant by the Reſurrection to *Condemnation*?

3. But in truth it is ſcarce fit to ask *Enuhuſiaſts* any Queſtions at all, they, under pretence of Inſpiration, wholly diſclaiming the uſe of Reaſon, and imperiouſly dictating their own wilful Imaginations to the World for certain and undiſputable Revelations: And therefore in this regard there is more hope of the Atheiſts then of them, who by propounding their Objections put Men in a Capacity of finding out an Anſwer; but when Men will haughtily and ſuperciliouſly deny a Truth under the pretence of the Spirit, without rendring a Reaſon, this Ignorance or rather Madneſs is utterly incurable.

4. Leaving

4. Leaving therefore theſe Men to the full Enjoyment of their own Fancies, let us hear the Objections of the Atheiſts againſt this Article ſo ſtated as has been above defined; which are chiefly Three.

Firſt, againſt the *numerical Identity* of our Bodies in the Reſurrection: Becauſe, ſay they, the *Anthropophagi* or *Cannibals* are continually fed with Man's Fleſh, as alſo they feed one upon another. To give therefore the higheſt Inſtance againſt this Aſſertion; How can that Man, ſay they, that has been fed with Man's Fleſh in a manner perpetually, and at laſt himſelf fed upon by Men, have the ſame Body at the Reſurrection? For he will be left as bare of Fleſh, as the Crow was of Feathers when every Bird had pecked away what belonged unto themſelves. Beſides the Hazard of loſing that Fleſh that was his own, (if any was his own) by being himſelf devoured and digeſted into the Fleſh and Body of others.

5. Their ſecond Objection is againſt Mens Bodies riſing out of their Graves, and runs thus; It implys, ſay they, that all Men were buried: whenas Myriads have been drowned in the Seas and eaten by Fiſhes. Beſides infinite Numbers that have had the uſual Burial of their Nations, have had a very inconſiderable part of their Bodies committed to the Ground, only a few Aſhes in an Urn; the reſt of their Body, in the burning, vaniſhing into Air. Which in ſome ſort comes to paſs in burning, vaniſhing into Air. Which in ſome ſort comes to paſs in them that are wholly buried in the Earth. For the Body rots and melts away there into Fume and Vapours, which the Heat of the Sun exhales and draws into the Air. Some it may be ſhoot up into the Blades of Graſs, which either rots upon the Ground, or is Food for Horſes, to whoſe Shares it doth not fall to have honeſt Burial, but lie to rot alſo in the open Fields, or elſe are eaten by thoſe Creatures that at length do ſo. So that the Soul, if ſhe were to ſeek for her Body, would hear more likely News of it in the Air then in the Earth. So incredible is it, that it is kept circumſcribed in ſo particular a part of the Earth as the Grave.

6. And laſtly, to make all ſure, They endeavour to enervate the very Grounds and dig down the deepeſt Foundation of this Aſſertion of *Identity* of Bodies at the Reſurrection, by alledging that the very End thereof implys a Contradiction. For whereas the reaſon is given, That the Body that was Partner either in unlawful Pleaſures or the laudible Pains and Labours of the Soul, might partake alſo of her Puniſhment or Reward: here they pretend that the Body is not the ſame *numerical* Body throughout the whole Life of a Man, no more than a River is the ſame River, but that the Body waſts and is reſtored, that the preſent Spirits, Blood and Fleſh are paſſing πλαμῶ δίκη, * as *Heraclitus* ſpeaks, and new Supplies are perpetually made by Food; and that therefore we have no more the ſame *numerical Body* always than the ſame *numerical* Cloaths, but that in both we wear out the old and get new, but in our Cloaths at once, in our Bodies by degrees. Wherefore to contend that the ſame *numerical* Body ſhall riſe that was buried, and that upon point of Juſtice, is to contend for the greateſt piece of Injuſtice that may be: For ſo ſhall the Body of an Old-man be puniſhed for the Sins of that Body he had when he was young.

* *After the manner of a River.*

7. Theſe and ſuch like are the Arguments of thoſe that would over-throw Religion upon this Advantage, as they deem it; and ſomething they drive at that ſeems to tend to a Perſwaſion of ſome kind of Incongruity and Incredibility in the matter, but it will not all amount to an *utter Impoſſibility*. But to me it ſeems ſo inconſiderable, that I ſhall not vouchſafe it an Anſwer upon thoſe Terms and that Hypotheſis they go upon. I ſhall ſoar a little higher, *that my way being aloft*, as the Wiſe-man ſpeaks, *I may be free from the Snares beneath.*

But what I anſwer I would be underſtood to direct to the *Atheiſt* and the *Infidel*, permitting them that already believe the Subſtance, to vary their Fancies with what Circumſtances they pleaſe. But for theſe others I muſt hold them to hard meat, and cut my Skirts as ſhort as I can, that they ſit not upon them.

CHAP. IV.

1. *An Anſwer to their firſt and laſt Cavil, from thoſe Principles of* Plato's *School,* That the Soul is the Man, *and* That the Body perceives nothing. 2. *An Anſwer to their ſecond, by rightly interpreting what is meant by* Riſing out of the Grave *in the general Notion thereof.* 3. *That there is no warrant out of Scripture for the ſame* numerical Body, *but rather the contrary.* 4. *The* Atheiſts *Objection from the Word* Reſurrectio *anſwered, whoſe ſenſe is explained out of the Hebrew and Greek.* 5. תקומה and תחיה: *what the meaning of them is in that general Senſe which is applicable as well to the Reſurrection of the unjuſt as of the juſt.*

1. I Anſwer therefore firſt out of the beſt ſort of Philoſophers, That *Animus cujuſque is eſt quiſque,* and Νῶς ἐφορᾷ πᾶ, τῦς ἐπακόϵ· *That the Soul of every Man is his individual Perſon,* and *That ſhe alone it is that hears, that ſees, that enjoys Pleaſure and undergoes Pain;* and that the Body is not ſenſible of any thing, no more than a Man's Doublet when he is well baſtinado'd. And this Anſwer takes away all occaſion of the Firſt and Laſt Cavil. For why are Men ſolicitous of the ſame *numerical* Body, but that they may be ſure to find themſelves the ſame *numerical* Perſons? But it being moſt certain there is no *ſtable Perſonality* of a Man but what is in his Soul, (for if the Body be eſſential to this *numerical Identity*, a grown Man has not the ſame Individuation he had when he was chriſtned;) it is manifeſt, that if there be the *ſame Soul*, there is exactly the *ſame Perſon*; and that the Change of the Body cauſes no more real Difference of Perſonality than the Change of Cloaths. And why do Men plead for the Conſociation of the Soul's *numerical Body* in Reward or Puniſhment, but that they fancy the Body capable of Pleaſure and Pain? But they erre? not knowing the Nature of things, the Body being utterly uncaple of all ſenſe and Cogitation, as not only the beſt of the *Platoniſts*, but alſo that excellent Philoſopher *Des-Cartes* has determined, and is abundantly demonſtrated in my * Treatiſe of the Immorality of the Soul.

*See Book 2. ch. 2. of that Treatiſe, as alſo chap. 4, 5, 6.

2. This therefore being cleared, I anſwer alſo to their ſecond Cavil, concerning Mens riſing out of the very Graves they were buried in, That the Expreſſion is only Prophetical and Symbolical, (though I do not deny but that in ſome it may happen literally to be true) and that it ſignifies no more then thus, *That the ſame Men that die and are buried, ſhall as truly appear in their own Perſons at the Day of Judgment, as if thoſe Bodies that were interred ſhould be preſently actuated by their Souls again, and ſhould ſtart out of their Graves*; and to give an Inſtance, they ſhall be as truly the ſame Perſons as *Lazarus*, when he roſe Body and Soul out of the Grave, after he had lain there four Days together. But that univerſal Expreſſion of Mens *riſing out of the Grave* is but a Prophetical Scheme of Speech the more ſtrongly to ſtrike our Senſes, as I have already intimated in my * Expoſition of the 15 of 1 *Cor.* againſt the *Pſychopannychites*. And therefore the greater Accumulation of Abſurdities that can be made againſt that Circumſtance, it will the more confirm that uſeful Interpretation of mine.

*See Book 1. ch. 6. ſect. 3.

3. This Succour we have againſt the Atheiſts out of Philoſophy; but I anſwer further as concerning Scripture it ſelf, (which is the only certain meaſure of the Truth of our Religion, and to which alone I dare finally ſtand, not thinking my ſelf bound to make good every Conceit that either the *Pride*, *Precipitancy*, *Inadvertancy*, or *Ignorance* of fallible Teachers have obtruded upon the World,) That I dare challenge him to produce any place of Scripture out of which he can make it appear, That the Myſtery of the *Reſurrection* implys *the Reſuſcitation of the ſame numerical Body.* The moſt pregnant of all is *Job* 19, which later Interpreters are now ſo wiſe as not to underſtand at all of the Reſurrection. The 1 *Cor.* 15. that Chapter is ſo far from aſſerting this Curoſity, that it plainly ſays it is not the ſame Body; but that as God gives to the Blades of the Corn Grains quite diſtinct from that which was ſown, ſo at the Reſurrection, he will give the Soul a Body quite different from that which was buried. Now if it be not the ſame Body that was buried, what need it run into the Earth to come out again? Wherefore it is plain that the Apoſtle there writes, as I ſaid before, in a Prophetical and Symbolical Style.

4. But

4. But the *Atheiſt* will ſtill hang on and object further, That the very Term *Reſurrectio* implys that *the ſame Body* ſhall riſe again, for that only that falls can be ſaid properly to riſe again. But the Anſwer will be eaſie, the Objection being grounded merely upon a Miſtake of the ſenſe of the Word, which is to be interpreted out of thoſe higher *Originals* the *Greek* and *Hebrew*, and not out of the *Latin*, though rhe Word in *Latin* does not always imply an *individual* Reſtitution of what is gone or fallen: as in that Verſe in *Ovid*,

Victa tamen vinces ſubverſaque Troja reſurges.

But this is not ſo near to our purpoſe; let us rather conſider the Greek Word ἀνάστασις which *Reſurrectio* ſupplys in Latin, and therefore muſt be made to be of as large a Senſe as it. Now ἀνάστασις is ſo far from ſignifying (in ſome places) the Reproduction or Recuperation of the ſame thing that was before, that it bears no ſenſe at all of *Reiteration* in it. As *Matth.* 22. 24. ἵνα ἀναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. And *Gen.* 7. there ἐξανάστασις and ἀνάστημα ſignifie merely a *living Subſiſtence*: and therefore ἀνάστημα in an active Signification, according to this Senſe, will be nothing elſe but a *giving or continuing Life and Subſiſtence to a thing.* The Word in the Hebrew that anſwers to ἀνάστημα is יקום, which Tranſlators interpret a *Living* Subſtance: whence תקומה according to this Analogy may very well bear the ſame Latitude of Senſe that תחיה they being both Words that are rendred *Reſurrectio*, but ſimply of themſelves ſignifie only *Vivification* or Erection unto *Life*, or the being made a *living* Creature.

But ſeeing that Men are Creatures that have been once alive, and are to be made alive again, and to become ſenſible and viſible ἀναστήματα at the Day of Judgment; therefore תקומה and תחיה are ordinarily tranſlated *Revivification*, and ἔγερσις and ἀνάστασις are to be underſtood in the ſame ſenſe that imply *a Recuperation of Life.*

5. Now the *Jewiſh Rabbins*, as *Buxtorf* has noted, are very critical in theſe Words, appropriating תחיה to the Reſurrection of the Juſt, but the other to the Revivification of the Wicked; though they ſometimes again confound them. But that which is neareſt to our Purpoſe is to conſider in what Signification of the Words the thing ſignified is competible to the Unjuſt as well as to the Juſt. And I conceive it is that which the Apoſtle *Paul* ſpeaks, 2 *Cor.* 5. 10. *For we muſt all appear before the Tribunal of Chriſt, that every Man may receive according to what he has done in his Body, whether Good or Evil.* But as well the *Wicked* as the *Juſt*, before they thus *appear*, are *really* in *Life* and *Being*; though to us they be ἀφανῆ, *dead*, *vaniſh'd* and *inviſible*. Πάντες γὰρ Θεῷ ζῶσιν, Luke 20. *But all are alive and viſible to God*, even the Bad as well as the Good. Therefore the *Reſurrection* or *Revivification* (for the Word ſignifies no more than ſo) that is common to both, is this; That they become palpable and viſible ἀναστήματα, and appear at that general Aſſizes at the laſt Day. For then all the World, Good and Bad ſhall not only be *alive to God*, but alſo *alive and viſible to one another.* And this is that ἀνάστασις or *Revivificatio* that is common to all. And that this Notion is ſolid, appears from hence, in that *Luke* by ſaying, *For they all live to God*, implys that they are dead in reference to Men. Wherefore ſo far forth as they are ſaid to be dead, ſo far forth may they be ſaid to be revived or to be raiſed from the dead; as the Ghoſts of Men are ſaid to be by Art-Magick, becauſe they are made to appear. But the Devil is not ſaid to be raiſed from the dead, becauſe he was never properly ſaid to be alive amongſt us, or to live amongſt us.

CHAP. V.

1. *An Objection againſt the Reſurrection, from the Activity of the Soul out of her Body, with the firſt Anſwer thereto.* 2. *The ſecond Anſwer.* 3. *The ſpecial Signifi-cations of* תקומה and תחיה *the firſt belonging to the Unjuſt, the latter to the Juſt.* 4. *That the Life that is led on the Earth, or in this lower Region of the Air is more truly a Death than a Life.* 5. *The manner of our recovering our Celeſtial Body at the laſt Day.* 6. *And of the Accompliſhment of the Promiſe of Chriſt therein.*

1. I Should proceed, but that I muſt be contented to be interrupted by one Objection more, which is this; If the Souls of Men live and act out of their Bodies before the Reſurrection, What need is there of any Reſurrection of the Body? For what Want have they of any Bodies at all, if their Soul can live and act without them? But I anſwer,

First, That we are not infallibly aſſured but that the Souls as well of the Good as the Bad after Death have an *Aereal* Body, in which, if Stories be true, they have ſometimes appeared after their Deceaſe. And that they may act, think, and underſtand in theſe Aiery Vehicles, as well as other Spirits do, is not at all incredible nor improbable; the Faculties of an humane Soul being not inferiour to the Faculties of ſome Orders of Spirits, whoſe Underſtandings are not ſo clear but that they are divided in their Jndgments, ſome being of one Sect of Philoſophers, ſome of anothers, as thoſe that appeared to *Cardan's* Father, profeſſed themſelves *Avenroiſts.*

See my Treatiſe of the Immorality of the Soul, Book 3. ch. 17.

2. But ſecondly, if it were granted that the Souls of the Deceaſed were ſtrip'd of all Corporeity, and yet could act, we may notwithſtanding very well conceive that that which once had ſo intimate Union with the groſſeſt of Bodies, has certainly a very ſtrong Propenſion, natural Complacency, or *eſſential Aptitude* always to join with ſome Body or other. Which Power, if we may not infallibly affirm to be ſo catching, that the Soul is never diſappointed of ſome kind of Vehicle, yet we may ſafely pronounce, that when that natural Capacity is ſatisfied, there accrues a greater Accompliſhment and more vigorous Enjoyment to the Soul, her Operations thereby being made more ſenſible and vivid. And therefore that great Reward of an Heavenly, Æthereal, or Immortal Body, which ſhall be given at the laſt Day, is of very high Concernment for the compleating of the Happineſs of the Souls of the Faithful, whether we ſuppoſe them in the mean time to live without Bodies, or to be alive only in Aiery Vehicles; the * latter whereof if examined to the Bottom, will appear the moſt unexceptionable Opinion, and leaſt liable to the Cavils of Gainſayers. But whether of them be moſt true, I leave to the Grave and Wiſe to determine.

*Ibid. Book. 3. chap. 1.

3. This Rub being thus removed out of the way, we now proceed to the ſpecial Significations of תקומה and תחיה. The former of which is called ἀνάϛασις κρίσεως, the *Reſurrection to Condemnation*; the latter ἀναϛασις ζωῆς, ἀνάϛασις δικαίων, and ſimply Ἀνάϛασις *the Reſurrection to Life, the Reſurrection of the Juſt*, and ſimply *the Reſurrection*, as it is 1 *Cor.* 15. and elſewhere. Wherefore תקומה or ἀνάϛασις as they belong to the wicked, have no further ſenſe of *Revivification* than in that general way we have explained, Ἀνάϛασις κρίσεως implying that they were raiſed and made to appear at this Day of general Summons, merely to receive the Sentence of Eternal Death, *Go ye curſed into everlaſting Fire*, &c. But now תחיה as it is appropriated to the *Reſurrection of the Juſt*, and is termed ἀνάϛασις ζωῆς, implys in it a further and more peculiar *Revivification* or *Re-enlivening*, viz. into that *Life* which was loſt by the firſt Fall, that Paradiſiacal Life, that Æthereal and Heavenly Life, which is unrecoverable unleſs we recover thoſe Heavenly glorified Bodies which are promiſed to us by Chriſt at his coming.

4. For this muddy Earth, and vaporous polluted Air which is the very Region of Death, wherein all the Pleaſures, Joys, and Triumphs of this Preſent Life are but like the grinning Laughter of Ghoſts or the Dance of dead Men, theſe foul Elements, I ſay, can afford no ſuch commodious Habitation for the Soul, as to arrive any thing near to the height of that Happineſs which ſhe ſhall be poſſeſſed of when

when Chriſt ſhall be pleaſed to change theſe our vile Bodies into the Similitude of his glorious Body, and ſo to recover us into the Enjoyment of that Heavenly Life which we unhappily forfeited by our firſt Fall. For which purpoſe he came into theWorld, as himſelf profeſſes *John* 6. 40. *This is the Will of him that ſent me, that whoſoever ſees me and believes in me, ſhould have everlaſting Life, and that I ſhould raiſe him up at the laſt Day.*

5. And ſo certainly it will be at his Coming to Judgment, that they that then ſee him and firmly believe on him, ardently loved him and vehemently deſired his Appearing, ſhall find ſuch a warming Change in themſelves, partly by the glorious Approach of his Perſon and Luſtre of his numerous Retinue, partly by the wonderful ſecret Workings of the Divine Preſence in their very Bodies and Souls, that at laſt there will be kindled ſuch an irreſiſtible Faith, ſo rapturous a Joy and tranſportant Love, that breaking out upon the Body, be it what it will, it will turn all into a pure Æthereal Flame; and ſo *Elias*-like in thoſe Celeſtial Chariots ſhall they aſcend up to Chriſt, and meet him in the Air, and join with his Army whereever it moves, as becoming then ἰσάγγελοι their Vehicles being transformed by the Power and Preſence of Chriſt, and the working of his Divinity, into a pure Paradiſiacal and Angelical Nature.

6. And thus ſhall he make his Word good of *raiſing us up at the laſt Day*, in that he does re-enliven ns, and reſtore us to that *Life* and Joy which we had fallen from, re-enthrone us into that Glory we had defaced in our ſelves and was loſt in theſe dark Bodies of ours, and raiſe us up to that priſtine State of Happineſs and that ſuperiour Paradiſe, which we could not re-enter into, or be re-eſtated in, but by becoming wholly *Æthereal* or *Celeſtial.*

CHAP. XX.

1. *That he has freed the Myſtery of the Reſurrection from all Exceptions of either* Atheiſts *or* Enthuſiaſts. 2. *That the Soul is not uncapable of the Happineſs of an Heavenly Body.* 3. *And that it is the higheſt and moſt ſuitable Reward that can be conferr'd upon her.* 4. *That this Reward is not above the Power of Chriſt to confer, proved by what he did upon Earth.* 5. *That all Judgment is given to him by the Father.* 6. *Further Arguings to the ſame purpoſe.* 7. *How far his Defence of the Reſurrection doth extend.*

1. AND now I think we have ſo diſ-intangled the Myſtery of the *Reſurrection* from all the Prejudices and conceived Difficulties that it was involved in, that I may challenge all the World, the *Atheiſt*, *Infidel*, and new-fangled *Enthuſiaſt*, if they can frame any ſolid Exception againſt it, which they can manage by Reaſon, and is not a mere ſullen Dictate of their own dark and dull Minds.

2. For this precious Crown of Immortality which Chriſt ſhall then crown us withall, is neither beyond his Power to give, nor our Capacity to receive. For the Offers and Fluskerings, as I may ſo ſay, of the Faculties of the Soul of Man, even in this State of Death and Impriſonment, are ſo High, ſo Noble, and ſo Divine, as well in Speculation as Devotion, eſpecially when our Spirits are more than ordinarily pure, and come nearear to an Æthereal kind of Defecacy; that they that have the Experience thereof cannot diſtruſt but that, if ſhe had the Advantage of Angelical Body, her Operations would prove little inferiour to theirs. Which is a Demonſtration that ſhe is as well capable of ſuch Bodies as they; as alſo of the Worth and Value, and of the Fitneſs and Accommodateneſs of ſo ample a Reward.

3. For Philoſophy her ſelf can witneſs, That according to the greater Purity of our Spirits, the Motions and Paſſions of our Minds are changed and become more holy and divine, and our Thoughts and Apprehenſions more clear, our Love to God more ardent and ſincere, our Benignity to Men more free and general, and all the Facultities of our Soul in a ready Poſture to comply with the beſt Commands or Suggeſtions of Reaſon or Religion. Of what infinite Importance therefore muſt it be to have ſuch a Body as is not only perpetually thus compliable with the beſt Motions of the Soul, but by virtue of its Heavenly Purity does naturally encline the Mind to ſuch Thoughts, Motions and Affections, as are moſt acceptable

acceptable to God and moſt enraviſhing to her ſelf? Which Conſideration does evidently demonſtrate that *high Reaſon* that is in our Religion, in the *Promiſe of a glorified Body*, as the greateſt Reward of our earneſt Colluctations and obedient Endeavours of this Life. For nothing but Divine Inſpiration, or ſome infallible Method of Philoſophy could diſcover to the Mind of Man ſo concerning a Point.

4. But to doubt whether Chriſt can cloath us with ſuch Bodies as thoſe, or enliven our whole Man, in whatſoever Bodies we be found, into that Immortality and Life which accrues to us by transforming our vile Bodies into the Similitude of his glorious Body, is either to forget or not to believe what mighty Power he had when he was here upon Earth; how merely by his Word he calmed the raging of the Seas, ſilenced the tempeſtuouſneſs of Winds, multiplyed a few Loaves and a few Fiſhes ſo, in the very eating of them, that he fed many thouſands therewith in the Wilderneſs; which was an eminent Specimen of his Power of transforming Matter into what Modification he pleaſed: beſides his healing of the ſick, not only thoſe that were preſent and believed on him, but alſo the abſent; to which you may add the raiſing of the dead, which comes nearer to our purpoſe, as alſo the Reſurrection of thoſe that roſe with him, to ſignifie his enlivening Power, who himſelf ſo miraculouſly roſe from the Grave.

5. By which wonderful Works he did plainly demonſtrate, That what he profeſſed of himſelf was true, *That as the Father has Life in himſelf, ſo he has alſo given the Son to have Life in himſelf*, that is, the Power of Vivification or enlivening of others, as you may ſee by the Context, *John* 5. 26. And not only ſo, but he has given him alſo the Power of puniſhing as well as rewarding, as it follows in the next Verſe, *And he hath given him Authority to execute Judgment, becauſe he is the Son of Man*, viz. That Son of Man that upon his Sufferings and after his being riſen from the dead, ſhould have all Power given to him in Heaven and in Earth. Which we may eaſily believe, whenas he had ſo vaſt a Power in the loweſt Ebb of his Humiliation, when he went up and down afflicted, deſpiſed, and neglected, being attended only by a few contemptible Fiſher-men and others of like inferiour Condition; and yet then he opened the Eyes of them that were born blind, and at a diſtance healed the ſick, and being unaccompanied with any viſible Pomp or Power, with one Word of his Mouth drove away a Legion of Devils at once. What ſhall he not then be able to doe, when he ſhall return in the higheſt Glory and Majeſty that the viſible Divinity can appear in? when the Heavens ſhall be filled with the Brightneſs of his Camp, and all the Nations of the World ſhall be aſtoniſhed at the dreadful Splendour of his coming?

See my Treatiſe of the Immortality of the Soul, Book 3. ch. 18. ſect. 15.

6. Shall he not then, who in his Dejectment could raiſe to Life, not only a faithleſs but ſenſeleſs Corps, enliven thoſe that at his glorious Appearance are ſo filled with Faith, Love, Joy, Deſire, and Admiration, that their empaſſioned Souls are ready to leave their Bodies, if it were poſſible, to come and do their Homage to their long expected Saviour and Redeemer? Shall not that Divine and Omnipotent Power then that worketh round about him, ſo co-operate with thoſe kindled Affections, as to change their very Bodies into an Ability of naturally aſcending up to him, and joining with him? Or is it hard for him to convert Fleſh or Air into a pure Æthereal Fire, and to awake ſuch a Faculty in the Soul as ſhall kindly and vitally inactuate it, who turned Air into Fleſh, and prepared the dead Carcaſe of *Lazarus* ſo fittingly for Re-union with the Soul, that he raiſed him out of the Grave on the fourth Day? Wherefore this Reſurrection, Life, and Immortality we ſpeak of, being neither impoſſible for Chriſt to give, nor our Nature uncapable to receive, it remains that we ſhall enjoy it, becauſe Chriſt both himſelf and by his Apoſtles has ſo plainly and expreſly promiſed it.

7. And theſe may ſuffice to defend the Doctrine of the Reſurrection againſt *Atheiſts* and *Infidels*, ſo far as it is contained in the holy Scripture, and in the three Creeds; with which I plainly affirm, that the ſame Body ſhall riſe, and that we ſhall be as really the ſame Perſons, as well in Body as Soul, both to our own Senſes and to the Senſes of others, as we were in this Life. But I have purpoſely declined the Scholaſtick Notion of the ſame numerical Body, being without the Scope of our preſent Deſign, as I have above given notice. And moreover I add, that I think it no wiſe difficult from the Nature of Nutrition, well known or underſtood, that one may plainly demonſtrate, that even in the Man-eaters who feed upon Man's Fleſh from their Childhood to the greateſt Old Age, that there may remain matter enough of that Body, which every one hath had in his Life time diſtinct from

that

that humane Flesh with which they have been daily nourished, to make up to every one the Body in the Resurrection of the same Atoms in number with which they were vitally united in this State. But as I said, this was altogether wide from my purpose, who did in this Treatise undertake to defend the Christian Faith, not the Opinions of Men.

CHAP. VII.

1. Cæcilius *his Scoffs against the* Resurrection, *and* Conflagration *of the World: That against the* Resurrection *answered already.* 2. *In what sense the soberer Christians understood the* Conflagration *of the World.* 3. *That the* Conflagration *in their sense is possible, argued from the Combustibleness of the parts of the Earth.* 4. *As also from actual Fire found in several Mountains, as* Ætna, Helga, *and* Hecla. 5. *Several Instances of that sort out of* Plinie. 6. *Instances of* Vulcanoes, *out of* Acosta. 7. *The* Vulcanoes *of* Guatimalla. 8. Vulcanoes *without Smoak having a quick Fire at the bottom.* 9. Vulcanoes *that have cast Fire and Smoak some thousand of years together.* 10. *Hot Fountains, Springs running with Pitch and Rosin, certain* Thermæ *catching Fire at a distance.*

1. THE third thing we propounded comprized in Christ's Return to Judgment is the *Conflagration of the World*, a Point as incredible to most of the Heathen as the *Resurrection of the dead*; and the comparing them both together made it the more ridiculously incredible to them, as you may see by that Jear that *Cæcilius* gives the Christians in *Minucius Felix*. *Quid? quod tot Orbi & ipsi Mundo cum sideribus suis minantur incendium, ruinam moliuntur? quasi aut Naturæ divinis legibus constitutus æternus ordo turbetur, aut, rupto omnium elementorum fœdere & cœlesti compage divisâ, moles ista quâ continemur & cingimur subruatur. Nec hâc fumosa opinione contenti, aniles fabulas astruunt & annectunt. Renasci se ferunt post Mortem & Cineres & Favillas. Nescio quâ fiduciâ mendaciis suis invicem credunt. Putes eos jam revixisse. Anceps malum & gemina dementia, Cœlo & astris quæ sic relinquimus ut invenimus interitum denunciare, sibi mortuis & extinctis (qui sicut nascimur sic interimus) æternitatem repromittere. To which you may add how they menace burning and meditate ruine to the whole Earth and to the Heaven it self with the Stars thereof; as if the eternal Order constituted by the divine Laws of Nature could be disturbed, or that this huge Fabrick wherein we are contained and surrounded, by the breaking that League amongst the Elements and Division of the celestial Compages could tumble down. And not content with this furious Opinion alone, they join and stitch to it old Wives Fables. They affirm that they shall rise again after Death, and live after the being turned into Embers and Ashes. I know not upon what Confidence they can thus believe one anothers Lies. You would think they were Men started out of their Graves already." A twofold Mischief and double Madness, to denounce Destruction to the Heavens and Stars which we leave in the same Condition that we find them, and to promise Eternity to our selves once dead and extinct, who as we are born into the World, so we die.* But the double Sting of this twofold Jear is easily pulled out; and that indeed concerning the *Resurrection* already; we having plainly shewed, That that Mystery implys nothing more than this, That the same individual Persons shall be revivificated Body and Soul, and made happy with eternal Life. But *the same individual Person* does not involve any Necessity of the *same numerical Body*, as has been shewn at large.

2. The very Point and Sting of this Scoff against the *Conflagration*, is also a presumptuous Mistake as well as that against the *Resurrection* (though I deny the Possibility of neither) and it lies in these Words, *ipsi Mundo cum sideribus suis minantur incendium, ruinam moliuntur.* Such a Clatter as this indeed (though some of the Pagan Philosophers, as *Lucretius* and *Seneca*, are not affraid to admit, yet) might well scare the more sagacious from giving Assent to it. But *the Conflagration of the World*, according to the Truth thereof in the Christian Mystery, is limited with more modest and credible Bounds, it not concerning the *Starry Heavens*; unless you will call these Heavens *Starry* that are the Receptacle of Sublunary Comets and falling Stars. So that all the Destruction that is threatned by the better-knowing Christians is only to the Globe of the *Earth*, and the circumjacent *Air*, with all

all the garniſhings of them, which ſhall be burnt up and deſtroyed: But the *Air* and *Earth* ſhall continue *Air* and *Earth* ſtill; but with ſuch Alteration as this terrible Burning ſhall work upon them.

3. That this is poſſible many things may induce us to believe, which are to be found as well in the *Earth* as in the *Air*. For what of the *Earth* is not combuſtible? The exteriour turfy part is ordinary Fewel, and Stones themſelves are calcined into Lime and Chalk by Fire. And the *Pyrenean* Mountains betwixt *France* and *Spain* took Fire ſo (whether from Thunder or by certain Shepherds) that the Gold and Silver Mines ran ſtreaming down for many Days together. From which accident ſome will have theſe Hills to have their Name from πῦρ ſignifying *Fire*. Beſides, there are many Mines of Minerals in the Earth that do not only yeild to the Power of Fire, but covet it in a manner and catch at it, as *Naphtha*, *Sulphur*, and *Bitumen*; to ſay nothing of ſundry ſorts of Coals, vaſt Woods and Wilderneſſes, which are ſo combuſtible, that the mere Exceſs of the Heat of the Air has ſometimes ſet them on fire, as it happened in ſeveral places *Anno* 1574.

4. We may add to this in how many places of the Earth there are found actual *Fires* by Natures own kindling, as if ſhe kept Houſe under Ground, and made ſeveral Hills her Chimneys: ſuch as *Veſuvius* in *Italy*, *Ætna* in *Sicily*, *Helga* and *Hecla* in *Iſlandia*, mountains ſo terrible for Thunder, Flamings out of Fire, caſting abroad Stones, Aſhes, Stink and Smoak, that the more phanſiful conceit that Hell is begun there aforehand. Which were more plauſible if the Apparitions that are ſeen there were as true as they are ſaid to be frequent.

Plin. Natnral. Hiſtor. lib. 2. cap. 106.

5. *Plinie* will furniſh us with more Inſtances of this Nature, as of *Chimæra* a Hill of *Phaſelis* in *Pamphylia*, the *Hephæſtian* Mountains in *Lycia*, *Cophantus* in *Bactriana*. Near *Heſperius* a Mountain in *Æthiopia* the Fields in the Night all glitter with Light, as alſo a certain piece of Ground in *Babylonia*. *Nymphæus* a Mountain of *Apollonia* flings out Fire and bituminous Matter, the Fury whereof is increaſed by Rain: as alſo the Fire of thoſe ignivomous Mountains in *Lycia* and *Pamphylia*. That *Æolian* Iſland *Hiera* near *Italy* was all on fire, and the Sea round about it, for ſome Days together; which he reports as a known Truth, and an Inſtance near at hand. But he concludes with the burning of that high and vaſt Mountain in *Æthiopia* called Θεῶν ὄχημα, that is, *The Chariot of the Gods*, as the moſt famous Example of this kind; adding to all this ſhort Epiphonema, *Tot locis tot incendiis rerum Natura terras cremat.*

Joſeph. Acoſt. Hiſtor. of the Indies, Book 3. chap. 24.

6. And yet theſe *Vulcanoes* are not leſs frequent in *America*. as *Acoſta* writes, and gives this Deſcription of them in general, *That they be Rocks or Pikes of very high Mountains, having upon their Tops a Plain, and in the midſt thereof a Pit or great Mouth which deſcends to the very Foot of the Hill*, a thing very terrible to behold, as he ſays. Out of thoſe Mouths is vomited Smoak, and ſometimes Fire, and ſometimes neither, as it fares ordinarily with that of *Arequipa*, as alſo with that of *Mexico* near the *Village of Angels*, which ſends out Smoak and Aſhes only by fits but never Fire; and yet the Inhabitants are afraid it will ſometime break out and burn all the Country.

7. The *Vulcanoes* of *Guatimalla* are more terrible. In the Year 1586. almoſt all the City of *Guatimalla* fell with an Earthquake. This *Vulcanoe* had then for ſix Months together, Day and Night caſt from the Top and vomited as it were, great Floods of Fire; a notable Inſtance of what Treaſures of *Combuſtibles* Nature is ſtored with. As is alſo obſervable in the *Vulcanoe* of *Quitto*, which caſt ſuch abundance of Aſhes, that in many Leagues compaſs thereabouts it darkned the Light of the Day.

8. There are alſo other kind of *Vulcanoes* which never caſt either Smoak, Flame, or Aſhes, but in the bottom they are ſeen to burn with a quick Fire never dying. This impoſed upon a greedy Prieſt, and made him think it was nothing elſe but Heaps of Gold melted in the Fire, which he thought to have fetched up by letting down a Iron-Kettle with Chains. But his Device was not Fire-proof, his Kettle and Chain melting ſo ſoon as they approached near the Bottom.

9. But the greateſt Wonder of all is that which *Acoſta* noteth of ſome *Vulcanoes*, that for ſome hundred, nay ſome thouſands of years have caſt out continually Smoak, Fire, and Aſhes. Theſe viſible Inſtances of particular Burnings of the Earth are notable Preſumptions that there are laid in the hidden Mines of Providence ſuch a Proviſion of combuſtile Matter as will ſerve for that univerſal Conflagration we ſpeak of, when the Day of Vengeance ſhall make uſe of thoſe Treaſuries of Wrath.

10. We

10. We might add further Arguments of ſubterraneous Fires and the Fewel thereof from Earthquakes and hot Fountains; of which there are ſome in *Peru*, as the ſame Writer reports, that are ſo hot, that Man cannot endure his Hand ſo long as the repeating of an *Ave-Marie*. There be infinite Numbers of theſe in the Province of *Charcas*. He makes mention alſo in the ſame place of ſeveral Springs and Fountains that run with Pitch and Roſin. Which yet ſeems nothing ſo ſtrange as thoſe *Thermæ Fallopius* ſpeaks of, in the Territories of *Parma*, whoſe Water catches fire at diſtance: and as for hot Fountains they are more ordinary in theſe known Parts of the World than that we need at all inſiſt thereupon. See *Plin.* lib. 2. cap. 103. Joſ. Acoſta] lib. 3. cap. 17.

CHAP. VIII.

1. *A fiery Comet as big as the Sun that appeared after the Death of* Demetrius. *Comets Preſages of Droughts. Woods ſet on fire after their appearing.* 2. *Of falling Stars. Of the Tail of a Comet that dried up a River.* 3. *Hogſheads of Wine drunk up, and Men diſſipated into Atoms by Thunder.* 4. *That the Fire of Thunder is ſometimes unquenchable, as that in* Macrinus *the Emperour's time; and that procured by the Prayers of the* Thundring Legion. 5. *Of conglaciating Thunders, and the Tranſmutation of* Lot's *Wife into a Pillar of Salt.* 6. *The Deſtruction of* Sodom *with Fire from Heaven. That univerſal Deluges and Earthquakes do argue the Probability of a Deluge of Fire.* 7. *That* Plinie *counts it the greateſt Wonder, that this Deluge of Fire has not happened already.*

1. WE have ſeen how well ſtored the Earth is toward this *general Conflagration*; let us now conſider what the Heaven or Air may afford. Where letting go other *Fiery* Meteors, we ſhall conſider ſome few Inſtances of *Comets*, *falling Stars*, and of *Thunder*.

By *Comets* I underſtand only ſuch *new Stars* as are *Sublunary* and of combuſtible Matter actually ſet on Fire, of which ſort there was one of ſo huge a Magnitude which appeared after the Death of *Demetrius*, that it was found no leſs than the Sun to ſee to, and with the Brightneſs of its fiery ſhining turned Night into Day. But to ſpeak more at large of this Meteor, *Cardan* and other Philiſophers would have them either *Signs* or *Cauſes* of great *Droughts*; and they may well be both, theſe ſublunary eſpecially: ſuch great fiery Bodies not being eaſily fed without waſting much of the kindly Moiſture, of the Air, which makes the Seaſon alſo unwholeſome and peſtilential. But for *Droughts*, it has been obſerved, that after the appearing of theſe Comets, the Year has been ſo exceſſive hot, that it has parched the Corn upon the Ground, ſet whole Woods on fire, and dried Fountains and Rivers; as it happened in the Years 1477 and 1539.

2. The *Stellæ cadentes* are either ſuch as *Virgil* deſcribes in his *Georgicks*,

Sæpe etiam ſtellas vento impendente videbis
Præcipites cœlo labi, noctiſque per umbram
Flammarum longos à tergo albeſcere tractus.
Oft mayſt thou ſee upon approaching Wind
Stars ſlide from Heaven, and through the Night's great ſhade
Long Tracts of flaming white to draw behind.

(Which Meteors though they make a great Show in the Night, yet do not ordinarily much hurt, unleſs they ſhould light upon the Fields of *Aricia*, whoſe Earth was ſo combuſtible that it would take fire upon the falling of any Coal) Or elſe they are ſuch *kind* of *Comets*, as themſelves become ſometimes falling Stars: Which *Scaliger* affirms to have been found true in his time: and *Fromondus* out of *Sennertus* writes, that the Tail of a Comet in the Year 1543 flew off, and falling into a River drunk up all the Water of it.

3. But the Effects of no fiery Meteor are ſo frequent or ſo terrible as that of *Thunder*. To which ſulfureous Exhalations out of the Earth contribute ſomething, as well as moiſt Vapours for the generating of Rain: As is diſcovered by the great Frequency of Thunders about the *Vulcanoes* we ſpoke of.

One notable Effect which *Plinie* takes notice of is like that of the Tail of the Comet. For he ſaith there is one kind of Thunder, *quo dolia exhauriuntur intactis operimentis.* Like to this is that which the above-named Writer recites out of *Wolfangus Meurerus*, that a certain Miniſter as he was going from *Lipſia* to *Torga* was ſo conſumed by *Thunder*, that not a bit of him was to be ſeen, his whole Body being diſſolved into Vapour and Exhalations, and blown away with the Wind. The cloſeſt Texture of Bodies will not hold, when this quick ſearching Fire aſſaults them. For this Meteor is made of ſuch ſubtile, glib and furiouſly-agitated Elements, that they will irreſiſtibly paſs where-ever they attempt, and disjoin every *Congeries* of Atoms, as *Lucretius* has well deſcribed them.

Quæ facile inſinuantur, & inſinuata repente
Diſſolvunt nodos omnes, & vincla relaxant.

Which eaſily pierce, and piercing ſtraightway looſe
All Knots, and ſuddenly break every Nooſe.

4. But that is as remarkable as any thing concerning *Thunder*, that the Fire thereof is ſometimes unextinguiſhable; as it happened in *Macrinus* the Emperour's time, when the Theatre was Thunder-ſtruck in the very Day they celebrated their *Vulcanalia.* And ſuch was that Fire that fell from Heaven in *Aurelius* his time by the Prayers of a Legion of the Chriſtians, which from this effect was called *Legio Fulminatrix*, the *Thundring Legion.* A competent Shower of ſuch Fire as this, that is thus peremptory and importunate, What part of the Earth is ſo incombuſtble that it would not ſubdue?

5. I would not mention that ſtrange and unexpected Effect of Thunder whereby it conglaciates or makes rigid, fluid, or ſoft Bodies, (which both *Seneca* and *Cardan* takes notice of: The one gives an Inſtance of Hogſheads of Wine turned into Ice by Thunder; the other of certain Mowers in the Iſland *Lemnos*, who being thunder-ſtruck as they were ſupping under an Oak, their bodies became ſo hard, rigid, and ſtiff, as if they had been ſo many Statues, which imitated the ſame Actions they were doing when they were alive, one ſeeming to eat, the other ſeeming to lift a Pot to his Mouth, a third to drink, *&c.*) I ſay I would not mention this, did it not give ſome Light and Credibility to that wonderful Tranſmutation of *Lot*'s Wife into a Pillar of Salt; the Thundring and Lightning that then fell, ſome of it it ſeems being attempered to ſuch an effect, and directed to ſtrike that refractory Woman, that ſhe might be not only a Monument of God's Wrath upon diſobedient Curioſities, but alſo of the manner of his executing that ſignal Vengeance upon *Sodom* and *Gomorrha* with the neighbouring Cities, *viz.* That it was with Thunder and Lightning from above, as the Text witneſſeth, and *Solinus* and *Tacitus* alſo agree to, and not only by ſubterraneous fire breaking forth, and the Abſorption of Earthquakes that ſwallowed down the Cities, as *Strabo* ſeems to inſinuate.

Cardan. de Rerum Varietate, lib. c. 8. 43.

6. This Deſtruction of *Sodom* with Fire from Heaven, aſſented to by Heathens as well as Chriſtians, is ſo ample a Pledge of the Poſſibility of the *Conflagration* of the Earth, that though I could out of *Plinie* and others add other ſuch like Inſtances of Cities being burnt down with Thunder, yet I ſhall content my ſelf with this ſo notable an Example. And having ſhewn that there are ſuch copious and rich Treaſures of the fiery Principle in Nature, I ſhall make this brief demand, Why may not this Principle ſometime ſo break out and overflow, that there may be an univerſal Rage of Fire upon Earth, as well as there was once of Water? For the hidden Cauſes and Principles of Nature ſometimes work ſcantly, ſometimes moderately, ſometimes as if they had broke all Laws and Bounds: as is obſervable in Torrents and Earthquakes; they ſometimes being kept within the Compaſs of a very few miles, other ſometimes being in a manner univerſal, as thoſe Earthquakes were that happened in the Years 367, and 1289. So Floods ſometimes are ſo ſmall, that they ſcarce cover a whole Meadow; other-ſometimes ſo great, that they drown whole Towns; and other-ſometimes they are either ſo large as to be univerſal, or at leaſt to cover vaſt Kingdoms and Continents at once. Such were the Deluges of *Deucalion*, of *Ogyges*, and that of *Noah.* So likewiſe we ſee alſo in Hiſtory what particular Executions the Element of *Fire*, either by Fulgurations from Heaven or Eruptions out of the Earth has done on this Houſe, on that Town, nay upon whole Countries: Why may not the Rage of it then at laſt ſo break out, that it may be called even a general *Deluge of Fire?*

7. This

7. This ſeems ſo far from an Impoſſibility to *Plinie*, that conſidering how full fraught the World is with this Element, and how propagative it is of it ſelf, he ſaith it is the greateſt Miracle of all, that this univerſal Conflagration has not already happened. *Excedit profectò omnia miracula, ullum diem fuiſſe quo non cuncta conflagrarent.*

CHAP. IX.

1. *The* Conflagration *argued from the Proneſs of Nature and the tranſcendent Power of Chriſt.* 2. *His driving down the Powers of Satan from their upper Magazine.* 3. *The ſurpaſſing Power and Skill of his angelical Hoſts.* 4. *The Efficacy of his* Fiat *upon the* Spirit of Nature. 5. *The unſpeakable Corroboration of his Soul by its Union with the Godhead; and the manner of Operation upon the Elements of the World.* 6. *That the Eye of God is ever upon the Earth, and that he may be an Actor as well as a Speculator, if duly called upon.* 7. 8. *A ſhort Deſcription of the firing of the Earth by Chriſt, with the dreadful Effects thereof.*

1. THAT therefore which Nature ſeems thus perpetually to threaten of her ſelf, can it be hard for us to believe that Chriſt and his glorious Hoſt of Angels, who have a Power above Nature, will be able to effect when it ſhall ſeem good to him whom God has made viſible Judge of the World? Remember what Command he had over the Elements when he was in the Fleſh in the loweſt State of Humiliation, and what Power he had over them that for ſo long time have been permitted to lord it in this groſſer *Elementary World*, whoſe Chieftain is called the *Prince of the Air*. Remember how by a Word of his Mouth he ſent packing a whole *Legion* of his Kingdom at once. What is it then that he cannot do in his exalted Eſtate, when he returns to Judgment in ſo exceeding great Majeſty and Glory, when he ſhall deſcend with the Sound of a Trump, and face the Earth with his bright Squadrons, and fill the whole Arch of Heaven with innumerable Legions of his Angels of Light, the warm Gleams of whoſe Preſence is able to make the Mountains to reek and ſmoak, and to awake that fiery Principle that lies dormient in the Earth into a devouring Flame?

2. But beſides this, By deſcending thus low they drive the *old Uſurper* and his *dark Legions* from that upper Magacine, and now can turn his Atillery againſt himſelf, and make uſe of all the Proviſion fit for Fire-Works. For this is the time that *Diphilus* the *Tragidian* Propheſis of,

Ἔσται γὰρ, ἔσται καινὸς αἰώνων χρόνος,
Ὅτ' ἂν πυρὸς γέμοντα θησαυρὸν χάσῃ
Χρυσωπὸς αἰθὴρ, ἡ δ' ὑποκινηθεῖσα φλὸξ
Ἅπαντα ταπήγεια καὶ μετάρσια
Φλέξει μανεῖσα.

To this ſenſe,

The time will come when as the golden Sky
His hidden fiery Treaſures ſhall let fly,
And raging Flames burn up all and conſume,
Filling both Earth and Air with noiſome Fume.

And if there were not here already matter enough to contrive into the moſt miſchievous kind of fiery Meteors, ſuch as will be ſure to do Execution, yet that *Word* that created all things can eaſily change ſo much of any Matter into ſuch a Modification as will moſt effectually ſerve for this heavy Vengeance.

3. But I make no queſtion but that there are ſecond Cauſes on this ſide that *Omnipotent Creative* Power of the Godhead, that are ſufficient for ſuch Miniſtries of Providence as this. As truly thoſe innumerable bright Legions of Angels may ſeem to be, whoſe Skill and Power of Imagination upon the Elements of Nature is certainly tranſcendently above what we can conceive; their Faculties, at leaſt ſome of them, as far ſurpaſſing ours, as ours do thoſe of brute Beaſts who have not the leſt Conceit of our Power and Artifice in doing things.

4. What Power think you then is in the Head of these Heavenly Hosts *Christ Jesus*, who in the Flesh, as I have often noted, shewed such mighty Specimens thereof over the Elements of the World? The mere *Fiat* therefore of his Imagination and Will acting upon the *Spirit of Nature*, whether nearer hand or farther of, cannot but prove sufficient, if he so please, to undo that universal Coalition of Particles out of which arises the *Compages* and Consistence of every earthly Substance, and to turn them into such a Flame as some would have the whole Earth anciently to have been, or so to moderate the Action, and fire it so deep, and with such a Qualification of parts, as shall be most suitable to his present and after-Design.

5. This Effect will not seem beyond that inherent Power in the *Divine Soul* of *Jesus*, if we consider its unspeakable Corroboration by his mysterious Union with the Godhead, and the Obedience of the *Spirit of Nature* to the *exalted Powers of the Soul*, and the Power of *this* * *Spirit* upon the *subtil matter of the World*, and the force of that *subtile Matter* to disjoin all Coalescencies; and then the Promptness of these dissolved Particles to close again unto such a Form as the regulated Activity of the *Spirit of Nature* shall command them into. For all this is but an *higher and diviner kind of Magick*, working by the *Excitation* of the *Spirit of Nature* upon the *changeable Elements of the World*, no Creation nor Annihilation of any thing.

See my Treatise of the Immortality of the Soul, Book 3. ch. 6. sect. 6. also chap. 12. and 13.

6. So that keeping our selves on this side the naked Deity, to the Consideration of second Causes partly *Natural* and partly *free Agents*, amongst whom *the highly-exalted and supereminently-divine Soul of Jesus* is the chief, we discover a Power able to effect more than we have declared concerning the *Conflagration of the Earth*. And when this will suffice, how over-evidently are we assured of the Feisableness of this Atchivement from what St. *Peter* has suggested concerning the *absolute Power of the Word of God*, by whom all things are, and who is a perpetual Spectator of his Works? *For the Spirit of the Lord filleth the World*, as the Wise-man speaks, *and that which containeth all things has Knowledge of the Voice.* And it is as true that all things lie open to his Sight, and that the Earth is always under the present Eye of God. Wherefore he that perpetually looks on, Is it hard to conceive that at last, at some solemn Period of time, he may in a special manner step out into Action, if need so require, and he be invoked thereunto?

2 Pet. 3. 5.

Wisdom chap. 1. v. 7.

7. Wherefore the Faithful being gathered from all the Corners of the Earth, and carried up to * *Christ their Saviour*, and joyning with his *Legions of Light*; there being then left in the Earth and in the inferior Parts of the Air none but obdurate Adherents to the *dark Kingdom*, which shall now be made more externally dark than ever, black pitchy Clouds covering the whole Face of the Sky, and making Night fall upon the Inhabitants of the World even at Mid-day: in the midst of this sad, silent, and louriug Aspect of the Heavens, He that in the Flesh was heard and answered by Thunder, when he prayed saying, *Father, glorifie thy Name*, shall by the same Interest in the eternal God cause such an universal Thunder and Lightning, that it shall rattle over all the Quarters of the Earth, rain down burning Comets and falling Stars, and discharge such Claps of unextinguishable Fire, that it will do sure Execution where-ever it falls; so that the ground being excessively heated, those subterraneous Mines of combustible Matter will also take fire: which inflaming the inward Exhalations of the Earth, will cause a terrible Murmur under Ground, so that the Earth will seem to thunder against the tearing and ratling of the Heavens, and all will be filled with sad remugient Echoes; Earthquakes and Eruptions of Fire there will be every where, and whole Cities and Countries swallowed down by the vast Gapings and wide divulsions of the Ground. Nor shall the Sea be able to save the Earth from this universal Conflagration, no more than the Fire could preserve her from that over-spreading Deluge; for this fiery Vengeance shall be so thirsty, that shall drink deep of the very Sea; nor shall the Water quench her devouring Appetite, but excite it. For such is the Nature of some Fire, as History every where testifieth.

*See my Treatise of the Immortality of the Soul, Book 3. chap. 18. Sect. 15.

John 12. 28.

8. Wherefore every great Channel of the Sea shall be left dry, and all Rivers shall be turned into Smoak and Vapour; so that the whole Earth shall be inveloped in one entire Cloud of an unspeakable Thickness, which shall cause more than an *Ægyptian* Darkness, clammy and palpable to be felt; which added to this choaking Heat and Stench will compleat this *External Hell*, a place of Torment appointed not only for the prophane Atheist and Hypocrite, but also for the Devil and his Angels, where their Pain will be proportioned according to the Untamedness of their Spirits and Unevenness of their perverse Consciences.

CHAP.

CHAP. X.

1. *The main Fallacies that cauſe in Men the Misbelief of the Poſſibility of the* Conflagration *of the Earth.* 2. *That the* Conflagration *is not only poſſible but reaſonable, The firſt Reaſon leading to the belief thereof.* 3. *The ſecond Reaſon, the natural decay of all particular ſtructures, and that the Earth is ſuch, and that it grows dry and looſes of its ſolidity, whence its approach to the Sun grows nearer.* 4. *That the Earth therefore will be burnt, either according to the courſe of Nature, or by a ſpecial appointment of Providence.* 5. *That it is moſt reaſonable that Second way ſhould take place, becauſe of the obdurateneſs of the* Atheiſtical *crew.* 6. *That the Vengeance will be ſtill more ſignificant, if it be inflicted after the miraculous Deliverance of the Faithful.*

1. I Hope by this time we have prevailed ſo far as to perſwade the *Poſſibility of the Conflagration of the World*, in that Senſe we have explained it. And truly I know nothing that ſhould keep a Man from aſſenting to it as *poſſible*, but that dull Fallacy, whereby we conclude, *That nothing can be done but what we have ſeen done, or phanſie we could do our ſelves.* And this is the reaſon that makes the *Atheiſt* misbelieve *Creation*, becauſe he himſelf can make nothing but out of a prejacent Matter; and a ſettled courſe of things cauſes ſo deep an impreſſion in our Senſes, that we can hardly phanſy they will ever alter. Which makes ſome Men never think of Death, eſpecially if they have never been Sick; a flattering impoſſibility, by reaſon of ſo long continuance of Life, ſtealing into their hopes, as if they ſhould never die. And therefore that great Monarch was fain to have one to rub up his memory every Day with a Μέμνησο ἄνθρωπος ὤν, *Remember that thou art Mortal.* Well may we phanſy then ſuch unalterable Laws of Nature as ſhall ſecure the Earth from ſuch a Deſtruction as we ſpeak of, when we are led unawares into ſo favourable a conceit of our own Life or Fortune, after we have for a competent time been well ſettled in either, as not at all to think of the mutability of our condition. Wherefore I hope any one that is aware of this ordinary Fallacy, will eaſily recover himſelf into ſo much uſe of his Reaſon, as not to conclude the *Conflagration* of the Earth *impoſſible*, becauſe *he knows not how to burn it himſelf*; or that it will *always continue unburnt*, becauſe *it has been unburnt thus long.*

2. But that which I drive at is, to ſhew that the belief of a Chriſtian is not only of things *poſſible*, but *reaſonable*; which I have in ſome ſort made good already by diſcovering the manifold Treaſures of the fiery and combuſtible Principles in Heaven and Earth: To which I add further,

Firſt, That Providence ordering all particular Corporeal things by number, weight and meaſure, it is reaſonable that the continuance of this preſent Stage of things be *numbred*, that is, have its number of Years ſet, ſo that there be a full pauſe or Period, a laſt *Exiit* and *Plaudite*, to this *Tragick Comedy.*

3. Secondly, Whatever particular Corporeal ſtructure has a Beginning (unleſs it be a Body inacted with a glorified Spirit) will alſo have an End naturally of it ſelf, and that which will have an End, is ſubject to decaying. And for my own part, I queſtion not but that the Earth is of ſuch a Nature, and * that it waxes old by degrees, and will grow more and more dry and ſteril in Succeſſion of Ages; whereby it will become more kexy, and looſe of its Solidity. For a Body that is porous and can imbibe moiſture, the more moiſt, the more ſolid it is, and the more ſolid the Earth is, the better it will keep its diſtance from the Sun, as it is ſwung about him in this common *Vortex* of the Planets. Wherefore the diſtance of the Earth leſſening ſo, as Aſtronomers obſerve, might it not come from other cauſes, would be a parlous ſymptom and ſign that the Earth grows old apace, and much exhauſted: And the more it is exhauſted, the nearer ſtill it will be wrought toward the Sun, according to the *Carteſian* Philoſophy. So that at laſt, what by its over-dryneſs and what by its approaching ſo near to the Fountain of heat, not only Forreſts and Woods, which has happened already, but the ſubterraneous Mines of Sulphur and other combuſtible Matter will catch fire, and ſet the *whole Earth* in a manner on burning.

* See Book 2. ch. 6. Sect. 2.

4. I ſay

4. I ſay therefore, that the Earth will thus at the long run be burnt, *either according to the courſe of Nature*, (of which manner of deſtruction theſe be the main concomitants; That by reaſon of a long diſtemper and languiſhment, ſhe will be utterly unable or very wretchedly able to ſuſtain either Man or Beaſt for abundance of Ages together before ſhe be ruined and burnt up by this mortiferous Fever, and after this Death and Deſtruction of hers, far leſs able, ſhe becoming then but as a *Caput Mortuum* by reaſon of the long exhauſtion of the Life and Heart of the ſoil before this lingring Conflagration) *or elſe by a more ſpecial or ſolemn appointment of Providence, the Period of her Conflagration ſhall be ſhortned.* From which if any univerſal good doth accrue to the Creation, it is not unworthy of the Son of God and his mighty and moſt glorious Hoſt to be employed in ſo weighty a performance. For is not the whole Earth the Vineyard of the Lord, a particular platt of his skillful Culture and Husbandry?

5. Thirdly and laſtly, There being ſo many and obdurate rebellious Spirits, as well among the Apoſtate Angels as Men, that are ſo far revolted from God, that they ſcarce retain any Senſe of him in their Minds, that peremptorily deny a particular Providence, and ſtoutly phanſy that if there be a Deity, he takes no notice of the Affairs of any particular Creatures, that jear and flout at Religion, and look upon the Life of the Son of God when he lived in the World as a poor and Contemptible Example of Puſillanimity and Dejectedneſs of Spirit, that contemn all his true Followers for moaped Fools; but make their own Luſts their Law in all things, and therefore are inſenſible of whatever Injuſtice or Cruelty they commit, or whatever Beaſtlineſs or Vileneſs they give themſelves up to; theſe being paſt all Senſe within, but all of them ſenſible enough in their Bodies or Vehicles, the Devils themſelves not excepted, how fitting, nay how neceſſary is it, that a fiery Whirlwind and Tempeſt of Vengeance ſhould rattle upon their External Perſons, and that Corporeal pain ſhould pierce them to the very quick, and that all whatever they took delight in ſhould be demoliſht, and that they ſhould be ſmothered in tormenting Heat and Darkneſs, of which they know no end?

6. Theſe Conſiderations which I have alledged make the *Conflagration of the World* not only *poſſible*, but alſo very *reaſonable*, eſpecially with that Circumſtance of not coming * naturally, (for they would then look on it only as a common calamity) but of being inflicted viſibly by one whoſe Perſon and Laws are ſo much vilified and ſcorned by all the Powers of the *Dark Kingdom*: And then again, for further conviction and aggravation, after ſuch a time as they have ſeen the ſupernatural * deliverance of the Righteous before their Eyes. For this makes good that Promiſe and Threatning of our Saviour, what difference he would make betwixt the Sheep and the Goats, ſaying to one, * *Come ye Bleſſed of my Father, Inherit the Kingdom*; and to the other, *Go ye accurſed into everlaſting Fire, prepared for the Devil and his Angels.*

* See Book 2. chap. 6. Sect. 2.

* See the Immortality of the Soul, Book ch. 3. 18. Sect. 15.

* Mat. 25. 34, 41.

CHAP.

CHAP. XI.

1. *A Recapitulation or Synopſis of the more Intelligible part of the Chriſtian Myſtery, with an Indication of the Uſefulneſs thereof.* 2. *The undeniable Grounds of this Myſtery, The exiſtence of God, A particular Providence, The Lapſableneſs of Angels and Men, The Natural ſubjection of Men to Devils in this fallen Condition.* 3. *God's Wiſdom and Juſtice in the Permiſſion thereof for a time.* 4, 5. *Further Reaſon of that Permiſſion.* 6. *The Lapſe of Men and Angels proved.* 7. *The Good emerging out of this Lapſe.* 8. *The exceeding great Preciouſneſs of the* Divine Life. 9. *The Conflagration of the Earth.* 10. *The Good ariſing from the Oppoſition betwixt the* Light *and* Dark Kingdom. 11. *That God in due time is in a ſpecial manner to aſſiſt the* Kingdom of Light, *and in a way moſt accommodate to the humane Faculties.* 12. *That therefore he was to ſend into the World ſome Venerable Example of the* Divine Life, *with miraculous atteſtations of his Miſſion of ſo ſacred a Perſon.* 13. *That this Perſon, by reaſon of the great Agonies that befall them that return to the* Divine Life, *ought to bring with him a palpable pledge of a proportionable Reward, ſuppoſe, of a Bleſſed Immortality, manifeſted to the meaneſt Capacity by his riſing from the Dead and viſibly aſcending into Heaven.* 14. *That in the Revolt of Mankind from the Tyranny of the Devil, there ought to be ſome Head, and that the Qualifications of that Head ought to be oppoſite to thoſe of the old Tyrant, as alſo to have a Power of reſtoring us to all that we have loſt by being under the Uſurper.* 15. *That alſo in this Head all the notable Objects of the Religious propenſions of the Nations ſhould be comprized in a more lawful and warrantable manner.* 16. *That this* Idea *of Chriſtianity is ſo worthy the Goodneſs of God, and ſo ſutable to the State of the World, that no wiſe and vertuous Perſon can doubt but that it is or will be ſet on Foot at ſome time by Divine Providence; and that if the* Meſſias *be come, and the Writings of the New Teſtament be true, in the literal Senſe it is on Foot already.*

1. WE have, I think, fully enough ſet forth the *Reaſonableneſs* of Chriſtian Religion in the *Idea* thereof, it may be more fully then was needful, before we come to prove, That it is more then an *Idea*. We ſhall by way of Recapitulation contract the more Intelligible frame thereof into a leſſer Model, that its due ſymmetry and proportion may be better ſeen at once. Which will be both a relief to our Memory, and alſo a help to our Judgment, when we ſhall have a more eaſy opportunity of conſidering the ſolid ſtrength and handſome congruity of the whole Fabrick.

2. And I dare challenge the moſt maliciouſly-wiſe and skillful, if he can find any rational exception againſt the ſtructure of this ſo intelligible a Truth, whoſe Foundation is no leſs firm then what is built upon theſe undeniable Grounds; *That there is a God*, and *a Perfect and Particular Providence*, *That there are Angels*, and *Spirits of Men really diſtinct from their Bodies*, and *That the one as well as the other are lapſable*. Which things I have demonſtrated * partly in this preſent Treatiſe, * partly in other Writings; and I appeal to all the World if they have any thing ſolid to oppoſe againſt what I have Writ. Moreover, That this Lapſe of Men and Angels is their forſaking of the *Divine Life*, and wholly cleaving to the *Animal* without any curb or bounds; whereby as well the fallen Angels or Devils as Man himſelf are become, as much as reſpects the inward Life, mere Brutes, being devoid of that touch and ſenſe of the *Divine Goodneſs*. And therefore their Empire is generally merely like that of the Beaſts, according to *Luſt* and *Power*, where the ſtronger Rules with Pride and Inſolency over the weaker; and ſo the Devils being a degree above Men, of more Wit and Power then they, it naturally falls to their ſhares to Tyrannize over Mankind, who were in the ſame Condemnation with themſelves, having become Rebels to God as well as they.

* See Book 2. ch. 1, 2, 3.
* In my Antidote againſt Atheiſm, and my Treatiſe of the Immortality of the Soul.

3. And it is but a piece of Wiſdom and Juſtice in that great Judge and *Dramatiſt* God Almighty, to permit this to be for a ſeaſon: And therefore the generality of the World were to be for a time under the Religion and Worſhip of Devils, who were wild and enormous Recommenders of the *mere Animal Life* to the Sons of Men without any bounds or limits; themſelves in the mean time receiving that tribute of abuſed Mortals which was moſt agreeable to their Pride and Tyrannical Natures, that is, *Religious Worſhip* and *Abſolute Obedience*, as I have proved by many Examples in Hiſtory.

4. And

4. And that God should stand silent all this time is no wonder, partly from what I have intimated already, and partly because he is out of the reach of any real Injury in all this; as also because the *Object* of this irregular Fury of both Men and Devils, in which they please themselves so much, is but the *Effect* of that *one Power* from whence are all things, or some Shred or Shadow of the Divine Attributes. For I have shewn fully enough that all the Branches of the *Animal Life* are good and laudable in themselves, and that only the unmeasurable Love and Use of them is the thing that is damnable. The great Rebellion therefore of both Men and Angels is but *a phrantick Dotage upon the more obscure, evanid and inconsiderable Operations or Manifestations of that Power which shoots into all.*

See Book 2. chap. 9.

5. In this low Condition is held the *Kingdom of Darkness*, who, maugre all their Lawlesness and Rebellion, do ever lick the very Dust of his Feet from whom they have revolted. For there is no Might nor Counsel against the eternal God, but his Will shall stand in all. That all-comprehending Wisdom therefore was not outwitted by these Rebels, but she suffered them to introduce a Darkness, out of which her self would elicite a more marvellous and glorious Light, and let them prime the Tablet with more duskish Colours, on which she was resolved to pourtray the most illustrious Beauty that the Eyes of Man could desire to look upon.

6. And that there is a *Lapse of Men and Angels*, is very manifest. That of Man is so plain, that not only the better sort of Philosophers, such as the *Pythagoreans* and *Platonists*, but the making of Laws and appointing of Punishments and Mens general Confession of their Proneness to Vice and Wickedness, doth abundantly testifie. And that there are *wicked Spirits* or *evil Genii*, as well as *good*, the Religion of the Pagans, and the Confession of Witches, and the Effects of them in the possessed are a sufficient Argument.

7. Now that Wisdom, as I have said, that orders all things sweetly, is not in the least measure baffled by this Misadventure of the fall of Angels and Men; but looks upon it as fit *Fuel* for a more glorious Triumph of the *Divine Life*, And that noted Aphorism amongst the *Pythagoreans*, who laid no Principles for mean Ends, comes in fitly here, Τὸ χεῖρον ἕνεκα τοῦ βελτίονος, *That the Worser is made for the Service and Advantage of the Better.* And the *Kingdom of Darkness*, no question, by him that rules over all is very dextrously subordinated to the greater Advantage of the *Kingdom of Light*, it yeilding them a due exercise of all their Faculties in the behalf of the *Divine Life*, which God most justly does magnifie above all things; as also a most successful Victory and Triumph. So that the Period of Ages ought to end (so exact a Providence attending things) as a very joyful and pleasant *Tragick Comedy.* This the Reason of Man will expect upon Supposition that there is a God and Providence, as most certainly there is both; especially if one quality of *Souls* and *Spirits* be better and more precious than another, and the *Divine Life* the most lovely Perfection of all.

8. Which is as true as touch to all that have once tasted the Excellency of it; and the Ignorance of the blind is no Argument against the certain Knowledge of them that see. For one *Soul*, *Angel*, or *Spirit* (though they may be the same in Substance, as all Corporeal things are the same in Matter) may differ as much from another, as Gold, Diamonds, and Pearls do from common Dirt or Clay, or the most exquisite Beauty from the horriblest Monster. That therefore that is base shall be rejected, and that which is precious and noble shall be gathered up, in that Day that the Lord shall make up his Jewels.

9. And there will be such a visible Day of Vengeance wherein the whole Earth shall burn with the Wrath of God, not only the common Fame throughout all Ages and Places, of the *final Conflagration of the World*, and natural Reasons in Philosophy, but also a Necessity of some universal, palpable, and sensible Punishment on impudently-prophane and atheistical People, is a warrantable Inducement to believe.

10. The great Good therefore that does arise out of this Revolt of Men and Angels, is a setting the Activity of the Creation at an higher pitch, and *making the Emanations of all manner of Life felt more to the very quick*, exciting and employing all the Faculties and Passions of Souls and Spirits in a greater degree of Life and Motion, with more Vigilancy and a more savoury Sense of acquired Enjoyments, then if there had been no such Opposition betwixt the *Light* and *Dark Kingdoms.*

11. Now therefore though God may seem at first to give the *Dark Kingdom* and *Animal Life* the Start of the *Divine*, yet he is in due time, by some very effectual Means

Means, ſo to raiſe up, ſo to back and aſſiſt the *Divine Life* againſt the *Powers of Darkneſs*, that ſhe may be found to have very viſible Victories againſt the Uſurpation of Satan over the Sons of Men. Wherefore the Divine Wiſdom that does not act according to abſolute Power but according to the Congruity of the Nature of things, is to wind off Mankind from the Slavery of the Devil, and reclaim them from the Irregularities of the *Animal Life* to the Embracement of the *Divine*, by ſuch a way as is moſt accommodate to the humane Faculties and Capacities.

12. And what do we think could work more kindly upon the Nature of Man to diſenſlave him from the Bondage of *Satan*, and to make him cloſe with the *Divine Life* which he had forſaken, then to exhibit a very viſible Example thereof in ſome venerable Perſon, who ſhould earneſtly exhort Mankind to follow his Steps and Practices, and whoſe Doctrine ſhould be confirmed with ſenſible Teſtimonies from Heaven, in Approbation and Exaltation of his Perſon, ſhewing that he is the only Beloved, the Darling and Delight of the Eternal God, with ſome ſuch Expreſſion as this from the very Clouds, *This is my beloved Son, hear him?* In brief, That his Birth, Life, and Death ſhould be adorned with ſuch miraculous and ſupernatural Circumſtances, that it may be viſible to all Men that are not willingly blind, that this Man was a true and infallible Meſſenger ſent from God? Which would be a very forcible Battery laid againſt their *outward* ſenſes.

13. But being that this had been the ſadder Meſſage by how much more they had been aſcertain'd it had been true, *That they muſt forſake the exorbitant Pleaſures of the* Animal Life, *and keep cloſe up to the* Divine; it was alſo requiſite that they might be aſſured of a proportionable Reward for ſo great an Agony as they were to undergo in mortifying and caſtigating their natural or habitual Deſires, and betaking themſelves to the ſtreighter way. And therefore it is fit that that Truth that is ſo obſcure and incredible to the generality of Men, ſhould be made groſly manifeſt to the meaneſt Capacities; I mean, *the Reward of a bleſſed Immortality after this Life, and the regaining of Heaven or Paradiſe which lapſed Mankind had loſt.* The Certainty whereof I cannot tell how it may be better aſſured to them, than by the Witneſs of one whom we are ſure is infallible, and who ſays expreſly that he came from *thence, and after Death is to go thither again, and does not only tell the World ſo, but proves it to outward Sight, he being raiſed out of his Grave after he was perfectly dead, and aſcending into the Heavens, where Fleſh and Blood cannot inhabit. Which is a viſible Demonſtration of the Soul's Immortality, and as feelingly accommodate to the ſloweſt Apprehenſion, as if ſome Man, of whoſe Honeſty the People were indubitably aſſured, ſhould deſcend from ſome high-Hill, where none of the Country had had the Hap to have been as yet, and ſhould tell them what pleaſant Woods and Groves there were there, full of all manner of delicious Fruit, a true terreſtrial Paradiſe, and that it was not ſo ſteep or inacceſſible as they imagined; and therewith ſhould return thither in the very ſight of thoſe that queſtioned the Matter. *This Conſideration would reach their very inward Reaſon and indiſpenſable Intereſt.* For they that are the loweſt lapſed, are not fallen from the Senſe of their own good, and from a Deſire of everlaſting Happineſs if they find it poſſible.

*See Book 1. Chap. 8. Sect. 5, 6.

14. This were enough to make Mankind weary of the Devil's tyrannical Yoke. But in all Revolts there ought to be ſome Head; and no Perſon is ſo fit for ſuch a Purpoſe as he who is able to reward his Followers, whoſe Virtues are eminently oppoſite to the Vices of the Tyrant, and whoſe Rule, when he is inſtalled, will as little thwart the uſual or natural and innocent Propenſions of the People as may be.

Wherefore whereas the Devil's Government is notorious for unſpeakable Pride, Inſolency, and Cruelty to Mankind; (as has been at large diſcovered in thoſe bloody Sacrificings and deſpightfully Miſ-uſings of Men in a way of Superſtition, which no Man can doubt to have any better Author than Satan himſelf) the Head of this warrantable Revolt muſt be ſingularly kind and tenderly and affectionately loving and compaſſionate to the Generations of Men, as alſo very humble and lowly, and be ſo far from requiring ſuch abominable and bloody Homages as the ſacrificing of Men to him, that he would willingly lay down his Life for their ſake. Which muſt needs prove an unſpeakable Endearment of the Affections of his Followers to him, and raiſe in them a more vehement Deteſtation of the Devil's Tyranny. But becauſe Love is ineffectual that has no Power of doing good, this Head becomes

the more perfectly compleat, if he be found not only so kind as to be willing to lay down his Life for his Subjects, but also to be able to save them from all the Inconveniencies that opposite Power intangled them in, whose Wages were no better than eternal Death; and therefore it was fitting that he should have a Power from God of giving everlasting Life and crowning them with a blessed Immortality at the last Day, and of saving them from that general Destruction that will in time seize as well on the rebellious Angels as the unreclaimed Souls of Men.

15. Lastly, Those natural and innocent Propensions of Mankind are gratified in this Head we speak of, if there be such Properties in him as are suitable to their Opinions, Practices and Desires, in Matters of Religion. And we know by History that the Heathen were very prone to suspect those that were their eminent Benefactors to have been born of more than humane Race; and that they had so high Sense of Gratitude toward them, that they Deified them after their Deaths, and did them divine Honour. Add to this, their Conceit of the Necessity of their καθάρματα and ἀνθρωποθυσίαι for the appeasing the Wrath of the Gods, and of the Convenience of their *Dii Medioxumi*. Wherefore if Divine Providence add these Gratifications also, in the Choice of the Head she shall appoint for the opposing and beating down the Kingdom of Satan, the Matter is still more compleatly fitted and accommodated to the humane Faculties; which having been long abused by idle Mistakes, cannot but be highly transported with Joy upon the discovering their true and warrantable Object: and so the Nations will find such a *Prince* and *Leader*, as the more they behold him and eye him, the more they must become enravished by him; Divine Wisdom condescending by this Contrivance to the utmost Curiosity of Courtship, to win off poor lapsed Mankind from the Tyranny of Satan to the Kingdom of God.

16. This is a short Review of the more intelligible part of Christianity; the *Reasonableness* whereof I take to be such, that I dare appeal to the Judgment of any, if it be not so worthy of the Divine Wisdom and Goodness, and so fitly suited unto the Nature and Condition of things and the State of Men upon Earth, that it is indispensable but that Providence some time or other should send into the World such a *Prince* and *Redeemer* of his People out of the Captivity of the Devil, as we have described: who having declared the Promises of eternal Life to his faithful Followers, and so raised himself a Party against the Powers of the *Dark Kingdom*, should exercise the Creation with this noble and high-concerning Conflict, and after a due time of Trial of the Faith, Resolution, Constancy, Love, and Obedience of his Adherents, return visibly again at last, according to Promise, giving Victory, Peace, and a blessed Immortality to his own, and pouring down Wrath, and Vengeance, and utter Destruction upon his implacable and contemptuous Enemies. This Providential Contrivance, I say, looking upon it in the *Idea*, is so congruous and rational, that there is no wise and virtuous Man but will easily assent, that it will some time or other be set on foot in the World; but I shall now endeavour to make good that it is already on foot, and that this Period of Providence is begun in the Appearance of *Jesus Christ* the Son of God and of the blessed Virgin: that is, That our Christian Religion, as it relates to the *Person* of Christ, according as I have propounded it and displayed it in the main Branches thereof, is not a mere *Idea*, but a *real* and *actual Truth*. Which I think will be sufficiently demonstrated, if I prove *That the expected Messias is come*, and *That the Writings of the New Testament are true*. For nothing then can defeat our Design, unless a Man will be so wild as to pervert the *Literal* Sense of those Writings, and turn every thing miraculous there into an *Allegory*.

CHAP.

CHAP. XII.

1. *That the chief Author of this Myſtical Madneſs that nulls the true and literal Senſe of Scripture is* H. Nicolas, *whoſe Doctrine therefore and Perſon is more exactly to be enquired into.* 2. *His bitter Reviling and high Scorn and Contempt of all Miniſters of the Goſpel of Chriſt that teach according to the Letter, with the ill Conſequences thereof.* 3. *The Reaſon of his Vilification of them, and his Injunction to his Followers not to conſult with any Teachers but the* Elders of his Family, *no not with the Dictates of their own Conſciences, but wholly to give themſelves up to the leading of thoſe Elders. The irrecoverable Apoſtacy of ſimple Souls from their Saviour by this wicked Stratagem.* 4. *His high Magnifications of himſelf, and his* Service of the Love, *before the Diſpenſation of* Moſes, John *the* Baptiſt, *or* Chriſt *himſelf.* 5. *That his* Service of the Love *is a third Diſpenſation, namely* of the Spirit, *and that which ſurpaſſes that of Chriſt; with other* Encomiums *of his Doctrine, as that in it is the ſounding of the laſt Trump, the Deſcent of the new* Jeruſalem *from Heaven, the Reſurrection of the dead, the glorious coming of Chriſt to Judgment, and the everlaſting Condemnation of the wicked in Hell-Fire.* 6. *That* H. Nicolas *for his time, and after him the eldeſt of* the Family of the Love *in Succeſſion, are* Chriſt *himſelf deſcended from Heaven to judge the World, as alſo the High Prieſt for ever in the moſt Holy.*

1. THERE being therefore this only Obſtacle to our proſperous Procedure in this Affair, and the ſpreading of this myſtical Madneſs being moſt of all from the Eſteem and Authority of that highly-adored *Enthuſiaſt, H. Nicolas* of *Amſterdam*; I find my ſelf neceſſitated to make here ſome ſtop, to diſcover his enormous Doctrines, and the Groundleſneſs of them; as well to undeceive his ſeduced Admirers, as to juſtifie my own *publick Diſlike of him, that I may not ſeem to have been in the leaſt meaſure either raſh or injurious. And that we may the better proceed therein, I ſhall firſt preſent him to you in all his Ruffe and Glory, adorned with the Teſtimonies of his own Style, ſuch as he would appear to the World to be; and then examine If there be any ground of believing him to be ſuch; and laſtly offer Reaſons whereby I ſhall clearly demonſtrate that he is not what he pretends to be.

* Enthuſiaſm. Triumphat. See. 40.

2. And that his Luſtre may ſeem as big as he deſires, you ſhall firſt hear what pitiful things all are that are not found of his Sect, if you will believe his Cenſure of them; namely, **That there is no Knowledge of Chriſt nor of the Scripture but in his Family; That without his God-ſervice of the Love all the God-ſervices, Wiſdom, and Doctrine out of the Scripture, let them be taught by thoſe that are never ſo well learned therein, is but but Witchery and Blindneſs.* **And that as many as mis-believe and oppoſe his Service of the Love, are earthly and deviliſhly minded.* **And that there is no Remiſſion of Sins out of his Communialty.* **That it is aſſuredly all Falſe and Lies, ſeducing and deceitful, what the* ungodded *or* unilluminated *Men out of the Imagination or Riches of their Knowledge and out of the Learnedneſs of the Scriptures bring forth, inſtitute, preach and teach. That all Teachers and Learners out of his Communialty are a falſe Chriſtianity and the Devil's Synagogue* or *School, yea a Neſt of Devils and all wicked Spirits.* And of their *Knowledge* compendiouſly and at once he pronounces, *It is a falſe Being, the Devil, the Antichriſt, the wicked Spirit, the Kingdom of Hell, and the Majeſty of the Devil.* No better then this is the moſt ſober and careful Reaſoning out of the Holy Scriptures, or the ſimple Apprehenſion of the Hiſtory of Chriſt and all his Promiſes, be they by never ſo ſincere and devout Souls, if they be not of his bleſſed *Family of the Love*, who have the Luck to be the only illuminated in the World. Of this you may read more fully in his firſt Exhortation, *Chap.* 15. and 16. Which ugly and uncharitable Character he gives of all Chriſtians beſides his own Family (who yet are indeed (as you ſhall hear anon) no Chriſtians at all) muſt needs imbitter the Spirits of his profeſſed Followers, and envenom them beyond all meaſure againſt the Miniſtry of the Goſpel according to the *Letter* thereof. Which yet clearly enough ſets out to us the Hiſtory of Chriſt, his Promiſes and Precepts; neither is there any myſtical Meaning that is true, that is not litterally ſet down in the Text. So that all their Boaſt is but of Alluſions and Phraſes, nor can they produce any thing that is not already plain-

*See his Introduct. ch. 8. 56. and ch. 1. 10.

*See his Propheſie of the Spirit of Love ch. 10. 7.
*His Exhort. ch. 7. 4.
* ch. 16. 17.

ly before our Eyes in the *Letter* it ſelf. And therefore if they have any choice Secret to themſelves, it is the *Myſtery of Infidelity and Unbelief*, a bold and groundleſs Preſumption that the Hiſtory is not true.

3. Which Preſumption makes them ſo peremptorily conclude all the *Scripture-learned* under Ignorance, none of them hitherto having been ſo naſute as to ſmell out the leaſt Falſity in the *Oldneß of the Letter*. And therefore that their Novices may not be entangled nor diſtracted through the ſimple Belief or plain Doctrine of ordinary Chriſtians, he exhorts them not to hearken to, nor believe any other Service or Information but what is adminiſtred by the Elders in the *Houſe of the Love* *enjoins them to give up their Underſtandings wholly to the eldeſt of the Family, and to give ear to none elſe but the Teacher of his own Sect. *Nay he will not ſo much as ſuffer them to appeal to the Light that is within them, nor to judge themſelves nor be judged by their own Conſciences, but only by the Elders of the *Houſe of Love*, concerning whom they muſt not have the leaſt Suſpicion of Error or Unfaithfulneſs. Which is the greateſt Tyranny and Slavery upon the Soul of Man that can be deviſed, and a ſhrewd Indication that thoſe Elders will approve and adviſe things againſt expreſs Scripture, Reaſon, and Conſcience. And thus is many a poor ſimple Lamb catched out of the Fold of Chriſt, and carried quite away without Recovery into the thickeſt and remoteſt Woods and darkeſt Caverns or Dens to be devoured by this white Wolf, who, by his gracious Speeches, heart-melting Inſinuations, ſoft-ſoothing Language, that is oyled and perfumed with nothing but *Love*, firſt intices the Little-ones, after whom his Mouth waters, to a great Eſteem of himſelf, and then utterly extinguiſhes in them, to their eternal Deſtruction, all that Faith they had in the Perſon and Promiſes of our ever-bleſſed Saviour.

Ch. 12. 37.

*ch. 13. 9. alſo 14 14. 1.
*ch. 20, 12, 13.

Which he does by intercepting all Aid that the Uſe of Reaſon and the Knowledge of the Scripture could adminiſter, giving them ſuch hard Language as we have above recited; the civileſt Aſperſion he beſtows, being the *Imagination of the Knowledge:* but magnifying himſelf and his *Service of the Love*, that is, his own Doctrine, above whatever yet appear'd to the Sons of Men, as you ſhall now hear.

4. For he ſets himſelf above *Abraham*, *Moſes*, *David*, and all the *Prophets*, above *John the Baptiſt*, yea above the *Perſon of Chriſt himſelf*. For indeed he will allow that the Service of the Fathers in the Covenant of Circumciſion untill *Moſes*, was the Forefront of the true Tabernacle; and that *Moſes* in Figures and Shadows ſet out the true Being of the true Sanctuary of God in the Spirit of their Sight: That *John the Baptiſt* was a Preparation by Repentance to an Entrance into the *Holy* of the true Tabernacle; and that this Holy of the true Tabernacle is the Service of Chriſt in the Belief: But the *Holy of Holies*, or the *moſt Holy*, this he reſerves to himſelf and his *Service of the Love*. * Wherein, as he boaſts, is the Perfection of Life, the Completion of all Propheſies from the Beginning of the World, the righteous Judgment of God, the Throne of Chriſt before which all things muſt needs be manifeſted, the perfect Being of the Godhead, and the true Reſt of the choſen of God. He calls alſo this his *Service of the Love* the *laſt Day*, and the *Perfection* and *Concluſion* of all the Works of God. Whereby he would intimate it to be an everlaſting Seventh Day or Sabbath. And yet he will have it alſo the Eighth Day, as if he affected an Holy Day beyond that of God himſelf, and a time beyond Eternity.

See his Evangelie, ch. 37.

*chap. 38. 3.

5. Again, in his *Propheſie of the Spirit of Love*, he ſets himſelf higheſt in the Enumeration of the Three Principal Services, namely the Service of the Law under God the Father, the Service of the Belief under Chriſt the Saviour, and the Service of the Love under the Holy Ghoſt. The Affectation of which Office he learnt of his Maſter *David George*, as is noted by them that have wrote of theſe *Enthuſiaſts*. I omit to ſpeak of leſſer Encomiums of his Doctrine; as that it is the *laſt Trump*, that *ſure Word of Propheſie*; that his *Day of the Love* is that *new Day that the Lord has made, abundant in Clearneſs and full of eternal Joy, the new Jeruſalem deſcending from Heaven*, and *the Inheritance of the right-Perfection*. We will conclude all with what he writes in his *Revelation of God*. *Behold preſently in this Day is the Kingdom of the God of Heaven and his Righteouſneſs, the godly Majeſty and his Glory, as alſo the Salvation of Chriſt and the eternal Life appeared in perfect Clearneſs, with great Triumph and Joy; The Reſurrection alſo of the dead, the cleanſing of the Earth, the Bleſſing of all Generation, the righteous Judgmennt of God, the glorious Coming of Chriſt with all the thouſands of Saints, and the everlaſting Condemnation of all ungodly in the helliſh Fire.* What therefore can you expect more than is accompliſhed in

See Revel. Dei cap. 29. v. 3.

in his *Service of the Love*? And what greater Perſon can there be then he who ſets ſo Glorious a Diſpenſation on Foot on the Earth? Let us therefore take notice what he makes himſelf in the midſt of this Glory and Pomp which he ſets out.

6. As if it were a ſmall thing for him to be raiſed from the Dead, and to be anointed with the Holy Ghoſt, * he boaſted further that God *has Sealed in him the Dwelling of his Glory and of his Holy Name*; and elſewhere that he is *Godded with God*, and *conſubſtantiated with the Deity*: And expreſly in his *Evangely*, Chap. 34. he declares how God has *manned* himſelf with him, and *Godded* him with his Godhead, to a living Tabernacle, a Houſe for his dwelling, and to a Seat of his Chriſt the Seed of *David*; and how the Judgment-ſeat of Chriſt is revealed out of Heaven from the Right Hand of God, and that on the ſame Judgment-ſeat of Chriſt there ſitteth one (meaning himſelf) in the Habitation of *David* which judgeth uprightly, thinketh upon equity, and requireth Righteouſneſs, and that through him God will judge the compaſs of the Earth. * This, in his *Introduction to the Glaſs of Righteouſneſs*, is the *right Meſſias, the high Prieſt for ever in the moſt Holy, the Noble King of Iſrael and Juda, that poſſeſſes the Seat of his Father, an everlaſting peaceable Prince over the Houſe of Jacob according to the promiſes.* But you'll ſay this cannot be underſtood of *H. Nicolas*, but of Chriſt, according as he has wrote * elſewhere, that there is in his *Communialty of the Love a true Judge, Jeſus Chriſt our Lord and King, which executes the right Judgment of his Father according to the Truth.* But we are alſo to underſtand that *This Chriſt*, that ſits on the Throne of his Father *David*, is the *eldeſt Father of the Family of Love*, as appears out of his *Evangelium*, Cap. 31. Sect. 14. and 16. Which places compared with what has been recited, it is clear that *H. Nicolas* is this *Chriſt* on the Seat of *David* for his Life-time; and, which is ſtill worſe, and the Seed of endleſs Madneſs and Blaſphemy, that this wild Preſumption of the eldeſt in the Family being the very Chriſt from Heaven returned to judge the World with equity, will be entailed upon their Succeſſors for ever. And that the appearance of this Chriſt may be the more Glorious and more anſwerable to the very Phraſe of Scripture, he is accompanied with Angels as well as Saints, ſome of his Elders being adorned with the glittering Title of *Seraphims*, as is to be ſeen in the Legend of his Life, Entituled *Mirabilia Dei*, as alſo in his *Glaſs of Righteouſneſs*.

* Evangel. ch. 38.

* Chap. 12.

* Exhortat. chap. 20. 13.

CHAP. XIII.

1. *An Examination of all poſſible Grounds of this Fanatick Boaſter's magnifying himſelf thus highly.* 2. *That there are no Grounds thereof from either the* Matter *he delivers, or from his* Scriptural Eloquence, *Raptures and Allegories.* 3. *The unſpeakable Power and Profit of the* Letter *above that of the* Allegory, *inſtanced in the Crucifixion, Reſurrection, Aſcenſion of our Saviour, and his coming again to Judgment.* 4. *That Allegorizing the Scripture is no ſpecial* Divine Gift, *but the Fruit of either our Natural Phanſy or Education.* 5. *That he had no Grounds of Magnifying himſelf from any* Miracles *he did.* 6. *Nor from being any* Special Preacher *of Perfection or* Practiſer *thereof.* 7. *Of that Imperfection that is ſeated in the impurity of the* Aſtral Spirit, *and ungovernable tumult of Phanſy in Fanatick Perſons.*

1. BUT enough has been related to ſhew that tranſcendent eſteem this *Enthuſiaſt* had both of himſelf, and alſo would inſinuate into others, of his own *Perſon* and *Doctrine*. Let us now conſider what *Right* or *Ground* he had to aſſume ſo much to himſelf, or others may have to attribute ſo much unto him. And to bring all the Inducements imaginable into view; This high conceit of his being ſo ſupereminent a Perſon, muſt ariſe either from the *Matter* he does deliver, or his *Eloquence*, or the *Raptures* he was in when he penn'd down his Revelations, (as he would have them thought) or from the *Myſteriouſneſs* of his *Allegories*, or from his *Evangelizing the Perfection*, or laſtly for that he was *Propheſied of* in the Scriptures, as he in whom all things ſhould be fulfilled.

2. Now for the main *Matter* he delivers plainly and above-bord, it is the *excellency of Love*. Which is ſo Eſſential a Truth to Chriſtianity, * and plainly inculcated in the Goſpel, and ſo effectually recommended, that there is no true Chriſtian can miſs of it.

* See Book 8. ch. 2. ad 13.

it. So that we need no new Inſtructer in that Divine Grace, much leſs any *inſpired Prophet* to teach us what is ſo plain to us already. And therefore if there be any thing new in this Doctrine of *Love*, it muſt be ſuch a kind of *Love* that is new to Chriſtians, I mean to true Chriſtians; but not the *Gnoſticks*, nor the School of *Simon Magus*, who ſpoke as magnificently of himſelf as this Impoſtor can do poſſibly. And for his *Scriptural Eloquence*, his *Raptures* and *Tranſportations* in the penning down his Writings, how that ſuch things ariſe frequently from Nature and Complexion, is abundantly declared in my *Enthuſiaſmus Triumphatus*: (to ſay nothing of worſer Aſſiſtences then mere Complexion) as alſo the dexterity of *Allegorizing*; which yet how diſtortedly he performs, I ſhall note anon.

See Enthuſiaſ. Triumphat. Sect. 19, 20, 23, 24, 56, 59.

3. In the mean time I hold it well worth our obſervation, how giddy and injudicious thoſe Perſons are that are ſo mightily taken with the *Myſtical* Senſe of ſuch parts of the *Hiſtory* of Chriſt as are moſt profitable in the belief of the *mere Letter*: Such as his *Paſſion*, *Reſurrection*, *Aſcenſion*, his *Seſſion at the Right Hand of God*, and *his coming again to Judgment*, when he will change theſe vile Bodies of ours into the ſimilitude of his Heavenly Body. For making this a mere Repreſentation of ſomething to be performed within us, namely his *Crucifixion*, of our *mortifying* of the old Man, his *Reſurrection*, of our *riſing* to newneſs of his Life, his *Aſcenſion into Heaven* and ſitting at the Right Hand of God, of our entrance into and Rule and Reign in the Heavenly Being with Chriſt in the Spirit, and his *Returning to Judgment*, the judging and governing our Natural and Earthly Man with Righteouſneſs and Equity (which Allegories, or rather not ſo good, is the deepeſt Wiſdom and Divineſt Revelation that is to be found in this admired Prophet) ſuch *Alluſions*, I ſay, and *Similitudes* as theſe have no more force nor efficacy to urge us, or help us on to thoſe Accompliſhments they repreſent, then if the *Hiſtory* of Chriſt were a mere Fable. But if, in ſtead of making them *Reſemblances*, we ſhould uſe them as *Arguments from a true Hiſtory*, they have a Power unſpeakable for the making us good. * For thus any Ingenuous Spirit would melt into remorſe, when he conſiders how the Son of God, out of mere Love and Compaſſion to him, was Crucified for him; and thereby will willingly ſubmit to all the pain of *Mortification* in a kindly Gratitude to his Saviour: * And from the belief of the *Reſurrection* of Chriſt from the Dead, will be the further animated in his purſuance of the Reſurrection to an Holy Life, being aſſured of Eternal Enjoyment of his Labours by a Bleſſed Immortality; of which alſo His *Aſcenſion* into Heaven is a further pledge, and his *ſitting at the Right Hand of God* the greater motive to take off his mind from Earthly deſires, and to think of thoſe things that are above. * And laſtly, his certain hope of obtaining that Crown of Glory which Chriſt the Righteous Judge ſhall give unto him at the laſt Day (I mean that Gloried and Heavenly Body) will be the greateſt ingagement imaginable to ſpend the ſtrength of his Natural Body in his Service, to expoſe it to all Hardſhips, yea to Death it ſelf, if need ſo require, for the Honour of his Saviour; and in the mean time to poſſeſs it in all Sanctity poſſible, in a grateful obſervance of his Commands from whom we expect the Redemption of our Bodies.

* See Book 8. Chap. 16.

* See Book 8. Chap. 17.

* See Book 8. Chap. 18.

4. Wherefore the *Literal* meaning of the *Hiſtory* of Chriſt being ſo powerful and effectual to the making of us good, it is a ſign of a great deal of folly and levity to dote upon mere *Allegories* and Alluſions, that have no force at all in them to move us to Godlineſs and Vertue; or to ſurmiſe that there is any thing Spiritual or Divine in the mere *Allegorizing* of the Scripture. For there is nothing *Divine*, ſaving our full aſſurance of the Holy Truths themſelves that are delivered in the Goſpel, whether they be *Life* or *Hiſtory*, for this is a Spiritual Gift indeed. But that we conceive that one may repreſent the other, that is only the natural Nimbleneſs of our Phanſy, or a Dexterity accruing to us from Uſe and Education; ſuch as I queſtion not but was in Saint *Paul*, who was brought up a *Phariſee*, and therefore was well verſed in their *Midraſh* or Myſtical meaning of the Hiſtory of the *Old* Teſtament, which made him ſo prone to ſuch Applications in the *New*. But this was no ſuch ſpecial Inſpiration or peculiar Spiritual Attainment in him above the reſt of the Apoſtles, but merely a Caſt of his Office, a *Specimen* of his former Education, which accuſtomed him to Alluſions and Allegories in the Interpreting of the Law. So that I much pity thoſe poor * Souls that are ſo Tranſported and overcome with thoſe Alluſions and Allegorical Reflexions, as ſuch high Attainments, that they think themſelves illuminated above the Capacities of all other Mortals, being more pleaſed with the gaudy Colours of the Rainbow then with the pure Light which is reflected thence: Which yet all true Chriſtians plainly ſee and feel in the ſimplicity of its own Nature, without any ſuch cloudy refractions;

* See Book 10. chap. 13. ſect. 5.

fractions; and know that the rest is not the dictate of the Spirit, but the mere service of Phansy lending its aid to the setting forth of Divine Perceptions. And yet this slight sallad is the chief Food this pretended Prophet feeds his Followers withall, and the greatest demonstration of his being extraordinarily called and inspired.

5. For as for *Miracles*, he never did any, as you may see in that Book of his Life Entituled *Mirabilia Dei*, where nothing miraculous is Recorded, unless a certain Prophetical Dream, wherein he seemed to be frighted, together with some Devotional Expressions after he awakened out of it; as also a lucky escape out of the Hands of his Persecutors, who haply being not so vigilant as they might be, the phrase of the Story makes them struck with Blindness; and lastly his witty questions and answers to the Priest or Confessor when he was a Child: Wherein he does so fully utter the chief of his Doctrine, that he seems as wise at eight Years old as ever he was since, tho' he lived to a very considerable Age. But any one that has any insight in things may easily discern that the Discourse was never intended for a true *History*, but a Spiritual *Romance*. So that as petty Businesses as these are, they have no assurance of their Truth.

6. Now for his Pretensions of being the most Eminent *Preacher of Perfection*, it is a mere Boast. For whether he means by *Perfection*, *Love*, which is the Perfection of the Law, it cannot be more clearly and advantageously Preached then it is in the New Testament by Christ and his Apostles. * And what Comparison is there betwixt such a Teacher of Love, who being the declared Son of God by Signs and Miracles, gave his Life out of dear Compassion to Mankind, and a soft Fellow that only talks fine phrases to the World? Or whether he pretend to a more general *Perfection* in the Divine Graces or Holy Life, whose Root is true *Faith in God* and his Promises through Christ, and the Branches *Charity*, *Humility* and *Purity*; it shall appear anon, that as for *true Faith* he is perfectly fallen from it, and that he is as a dead Tree pulled up from the Root. And for the present it is evident also out of his own Writings (not to charge him with accusations out of others) that he is far from being perfect either in *Charity*, *Humility*, or *Purity*. For what greater sign of *Uncharitableness*, then to charge all Men that are not of his Communialty to be of the Synagogue of *Satan* and Children of the Devil? And what greater *Pride*, then to prefer himself before *Abraham*, *Moses* and *Christ*, and make as if he were God himself come to judge the World with his thousands of Saints and Seraphims? And lastly, what greater Symptoms of *Lust* and *Impurity*, then to be sunk down from all sense and presage of a Life to come? To say nothing of his Complaints, in his *Glass of Righteousness*, of such as came in to spy out their Liberty, * and his lusty animations against Shamefacedness and Modesty in Men and Women, and their shiness to such Acts as ordinary Bashfulness is loath to name. Which in my apprehension are very foul spots in that Glass of his, as if it had been breathed upon by the Mouth of a menstruous Woman.

* See Book 8. ch. 2. sect. 3.

* See his *Glass of Righteousness*, Book 3. Chap. 26.

7. But there is also a more subtil Uncleanness, from which who is not free, if he knew his own weakness, he would be ashamed to profess himself *perfect*; and that is the Impurity of the *Astral Spirit*, in which is the Seat and Dominion of unruly Imagination. Hence are our *Sidereal* or *Planet-strucken* Preachers and Prophets, who being first blasted themselves, blast all others that Labour with the like impurity, by their *Fanatick* Contagion. Those in whom *Mortification* has not had its full Work, nor refined the *Inmost* of their natural Complexions, are subject to be smitten and overcome by such *Enthusiastick Storms*, till a more perfect Purification commit them to the safe Custody of the *Intellectual Powers*. Wherefore let this pretended Prophet boast as much as he will of his Glorious *Resurrection* from the Dead, it is manifest to the more perfect, that he has not yet so much as passed through that *Death* that should have led him to the unshaken Kingdom of Truth, and letten him in to the immoveable Calmness and Serene stillness of the *Intellectual World*, where the Blasts and Blusters of the *Astral Spirit* cease, and the Violence of Phansy perverts not the faithful Representations of *Eternal Reason*. For God is not in these Fanatick *Herricanoes*, no more then he was in the Tempestuous Wind, Earthquake, or Fire that passed before the Prophet *Elias*. But the *Divine Truth* is to be found in that still small Voice, which is the *Echo* of the *Eternal Word*; not urg'd upon us by that furious Impulse of Complexional Imagination, but descending from the Father of Lights, with whom there is no shadow of change. This was an Attainment out of this Boasters reach, of which he had not the least sense or presage, and therefore was wholly given up to the hot scalding Impressions of misguided *Phansy* in his *Astral Spirit*. Which being strangely raised and exalted

1 King. 19. 12.

ted in this falſe Light, has a Power by Words or Writings to fire others, and to intoxicate them with the ſame heat and noiſe in their enraviſhed Imagination, whereby that ſtill and ſmall Voice of *Incomplexionate Reaſon* cannot be heard.

CHAP. XIV.

1. *That neither* H. Nicolas *nor his Doctrine was Propheſied of in Holy Scripture. That of the Angel Preaching the Everlaſting Goſpel groundleſly applied to him.* 2. *As alſo that Place,* John 1. 21. *of being* That Prophet. 3. *His own mad Application of* Acts 17. ver. 31. *to himſelf.* 4. *Their Miſapplication of* 1 Cor. 13. ver. 9, 10. *and* Hebr. 6. ver. 1, 2. *to the Doctrine of this new Prophet.* 5. *Their arguing for the Authority of the* Service of the Love *from the* Series *of Times and Diſpenſations, with the Anſwer thereunto.* 6. *That the Oeconomy of the* Family of Love *is quite contrary to the* Reign of the Spirit. 7. *That the Author is not againſt the* Regnum Spiritûs *the* Cabbaliſts *alſo ſpeak of, but only affirms that this Diſpenſation takes not away the Perſonal Offices of Chriſt, nor the External comelineſs of Divine Worſhip.* 8. *That if this* Regnum Spiritûs *is to be promoted by the Miniſtry of ſome one Perſon more eſpecially, it follws not that it is* H. Nicolas, *he being a mere miſtaken* Enthuſiaſt, *or worſe.*

1. AND therefore being blinded with the Wind and Duſt of this Fanatick Tempeſt, they are carried on to ſo great a piece of Folly, as to fanſy this miſtaken Wight ſo Sacred and Divine a Perſon as to be Propheſied of in the Holy Scriptures. But the Places that are alledged are ſo weakly and ineptly applied, that it is a further confirmation of their being ſtrangely hood-winked and held down with an over-bearing effaſcination and witchcraft. For how vain a thing is it to make this *Man* that *Angel* that *Preached the Everlaſting Goſpel,* whenas that Angelical Preachment was at leaſt ſeven or eight hundred Years before he lived, according to all thoſe Interpreters that have endeavoured to give a ſolid and coherent account of S. *John*'s Prophecy? But this is more then I need attempt, (or it may be can be done) to confute this aſſertion by Chronological demonſtration. It is ſufficient to note that it is groundleſs, a mere phanſy unbacked by Reaſon and Argument; whenas on the contrary there is evident Reaſon againſt it; This Perſon whom they ſo much adore being rather a *Decryer* of the Everlaſting Goſpel then a *Preacher* of it, as ſhall appear in due time.

Revel. chap. 14. v. 6.

2. The Second conceit of his being Propheſied of in Scripture is fixt upon that of St. *John* 1. *ver.* 21. where they would have him to be *That Prophet,* viz. an Eminent Prophet diſtinct from *Elias* and *Chriſt.* But it is very diſcernable how weak an Alledgment this is. For firſt, if there were ſuch an Eminent Prophet expected diſtinct from *Elias* and *Chriſt,* it does not follow it is he. And then again, this expectation of the Jews is no Divine Teſtimony. And thirdly, as ſome Interpreters have noted, they expected him before the coming of *Elias,* as *Elias* before the coming of Chriſt. Others underſtood by *That Prophet* the Prophet *Jeremy,* who is ſtyled ὁ Θεοῦ προφήτης, *That Prophet of God.* And laſtly, amongſt the reſt that excellent Critick and pious Interpreter *Caſtellio* renders it ſimply, *a Prophet,* the Senſe being, *At leaſt art thou a Prophet?* See *Caſtellio* upon the place. So many weaknings are there of this groundleſs Fiction of his being Propheſied of in this place of Scripture.

See *Grotius* upon the place.

Acts 17. v. 31.

3. But I ſhall produce a Third place, and that of his own chuſing, *Acts* 17. where *God is ſaid to have appointed a Day in which he will judge the World in Righteouſneſs by that Man whom he hath Ordained; whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the Dead.* This ſhameleſs *Enthuſiaſt* does not ſtick to apply to himſelf this place, as if he were the Man Propheſied of therein. Whenas it is manifeſt, it is meant of the Perſon of Chriſt, whom God had Corporeally raiſed from the Grave as a palpable Pledge and Aſſurance that the World ſhould be judged by him according to the Scriptures, *Matth.* 25. 31. But ſuppoſing the meaning to be that which this Fanatick Boaſter would have it, ſee what Senſe it will make with the preceeding verſe, which would be this, *That God now commands all Men every where to repent,* namely, *becauſe* 1500 *Years hence he will raiſe up* H. Nicolas *from the Dead,* in a Moral Senſe, *who ſhall judge the World by his Doctrine.* What Bedlam Madneſs is this to vent ſuch Expoſitions of the Holy Writ upon pretence of higher Inſpiration then ever was yet in the Word? The Apoſtle's Exhortation would be as wild Senſe as if one ſhould

ſhould earneſtly cry unto the People walking in *Paul*'s to run out of the Church as faſt as they can, becauſe it is ready one thouſand five hundred Years hence to fall down upon their Heads.

4. That I may not omit any places that they alledge, I will add alſo 1 *Cor.* 13. *ver.* 9, 10. *For we know in part, and we Propheſy in part: But when that which is perfect is come, then that which is imperfect ſhall be done away.* And *Hebr.* 6. *ver.* 1, 2. *Therefore leaving the Principles of the Doctrine of Chriſt, let us go on unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith toward God, of the Doctrine of Baptiſm, laying on of Hands, and of the Reſurrection of the Dead, and of the Eternal Judgment.* From theſe two places they are wont to gather that the Doctrine of Chriſt is imperfect, and a more perfect Doctrine was to come, which is, ſay they, the Doctrine of *Hen. Nicolas.* Which argument is as weak and frivolous as Blaſphemous. For it is plain that in the former place he compares not any Doctrine to be ſet on Foot on Earth with the preſent Doctrine of Chriſt and Knowledge of the Apoſtles, but the condition of the Knowledge of the Chriſtian Church in this Life with that which ſhe ſhall have in Heaven: And therefore he ſaith, *Now I know in part, but then I ſhall know even as I am known.* What, does S. *Paul* mean that he ſhall know nothing clear till *H. Nicolas* his time? O the madneſs and impudence of theſe giddy Interpreters! And to the latter Text; What would they have us to let go our Chriſtian Creed under pretence of a new Doctrine which is more perfect? Yea certainly they would ſo, as will appear more plainly anon. But how ſhamefully they abuſe this Scripture to that execrable end, is evident from the following Verſe, *And this will we do, if God permit.* That is, The Apoſtle himſelf will deliver that Doctrine of *Perfection* he mentions in the firſt Verſe; and therefore it is no Prophecy of the Doctrine of *H. Nicolas*, but a more exquiſite Declaration of the excellency of Chriſt's Prieſthood; which is too long and too accurate to fill a ſhort Creed. But what pitiful ſhifts are theſe deluded Fanaticks put to, when they have no better Alledgements then theſe for their Rebellious Errors againſt Chriſt?

5. I ſhall conclude my examination of their grounds of believing this *Fanatick* ſo great and eminent a Prophet, with ſomething a more trim conceit of his Followers, whereby they would countenance their high Opinion they have of him, which is hinted alſo from himſelf; namely, That the *Series* of Times and Providence ſeem to give witneſs to the mighty Profeſſions he makes of his own Miniſtry. For as there was for a time a Service of the *Law* under *God the Father*, and then a Service of the *Belief* under *Chriſt the Son*; ſo likewiſe the *Holy Ghoſt* muſt have his turn and have his Service: And what Service can that be, but *the Service of the Love?* To which I anſwer, That if they ſpeak this in good earneſt in reference to the three *Hypoſtaſes* of the ever-Bleſſed *Trinity*, it is plain that that Myſtery was not Communicated to the World under the *Law* of *Moſes*, but concealed in the hidden *Cabbala* among the Wiſe Men and Prophets, not to be publiſhed till Chriſt; for the better clearing and fitter recommending the Theory of his Union with the Eternal Word. With the appearance therefore of Chriſt, with whom all the fulneſs of Divine Wiſdom was to be imparted to Men, a diſtincter Knowledge of the Deity and clearer aſſurance of the Immortality of the Soul (the main Branches of the Ancient *Cabbala*) was alſo Communicated. But it is no where ſaid, nor can be conceived, That *God the Father*, diſtinctly from the *Son* and *Holy Ghoſt* gave the *Law* to *Moſes*; but it was an Act, as all Acts *ad extra* are, of the entire Godhead. Nor is the *Father* nor the *Holy Spirit* excluded in the Oeconomy of the *Goſpel*, but their Glory is acknowledged Coequal and their Majeſty Coeternal. Nor again can the Church ever ceaſe to be under the *Belief* of *Jeſus Chriſt*, ſo as that any other *God-ſervice* ſhould juſtle that out by its Succceſſion. For the *Belief* of the Promiſes of Chriſt's coming again viſibly to Judgment and Crowning his true Members with Eternal Life and Glory, muſt of neceſſity continue till the Promiſes themſelves be *fulfilled:* Which are but phantaſtically conceived to be fulfilled in *the Service of the Love.*

6. Moreover how can that *Diſpenſation* pretend to be the *Miniſtry of the Spirit*, where Men are kept off from believing the inward manifeſtations of their own Mind (where alone they can be properly ſaid to *be Taught of God*) and urged to give up all their Light and Conſciences to be rul'd at the pleaſure of the Elders of his Family? This is not to be inſpired by God, but to be Taught merely by Men, and to be carved and ſhaped out like a piece of dead Marble by the Hand of the Statuary. So wholly unlike *the Diſpenſation of the Spirit* is this Oeconomy of *the Service of the Love.* Beſide that it is a piece of Rapine and Robbery to appropriate that to their Family which is

the Peculiar of every true Believer in Chriſt, who aſſuredly have the aſſiſtance of the Holy Spirit, * as I have proved at large in the following parts of my Diſcourſe.

* See Book 8. ch. 8, and 9.

7. But if any one will adventure to affirm, That after this *dead Form* of Religion and *external flattery* of the Perſon of Chriſt, which has continued too many Ages, there will ſucceed *a more general Reign of the Spirit of Life and experimental Knowledge of his Sceptre and Power in us*, ſubduing all his Enemies there under his Feet, and renewing the World in true Righteouſneſs and Holineſs; it is that which I in no wiſe oppoſe; nay, I muſt confeſs I have a fatal and unalterable propenſion to think it to be true, and that this may be that *Regnum Spiritûs* which the *Cabbaliſts* of old did preſage, and does begin with *the Reviving of the Witneſſes* in the *Apocalypſe* of St. *John*. Of which things I have * already ſpoke. But in the mean time this is not the ſpecial Work of any one Man, but like the Viſion of * *Ezekiel*, where Breath comes from the four Winds of Heaven upon the Bones already covered with Sinews, Fleſh and Skin; and behold they lived, and ſtood upon their Feet, an exceeding great Army: An orderly Company, ſuch as the Church of Chriſt ought to be. For this Internal Power of the Spirit will not annul or deſtroy the External Frame of Chriſtian Religion, as it refers to the Offices of the Perſon of Chriſt, the Head of his Church, (as theſe *Satanical* Impoſtors would pretend) but rectify and corroborate it, and make it more irreprehenſibly and enraviſhingly beautiful; as there was more Luſtre in thoſe raiſed Bodies after the Spirit of Life had entred into them, then when they were mere dead Carcaſſes.

* See Book 5. Chap. 17. Sect. 8.

* Chap. 37. v. 9, 10.

8. Beſides, if we did conceive that this Diſpenſation of Chriſt in the Spirit was to be in a more ſpecial manner promoted by the Miniſtry of ſome one Perſon, it does not at all follow that *H. Nicolas* is the Man; and not only ſo, but I am confident I ſhall make it manifeſt that it is impoſſible that it ſhould be he. Which I ſhall have ſufficiently performed, when I have demonſtrated that he is nothing at all of that which he pretends to be, but only a mere *miſtaken Enthuſiaſt*, if not worſe; which was the laſt part of my Purpoſe. And this I conceive is fully evinced by proving him to have laid aſide all the Offices of the Perſon of Chriſt, as he is *Man*, and intercepted all the hopes of his Viſible Return to Judgment in the Clouds of Heaven, and of rewarding all true Believers with that Glorious Crown of Life in an Heavenly Body at the laſt Day. Which things are ſo clear in Scripture, that the Scripture it ſelf muſt loſe its Authority if theſe things once loſe their belief, as is manifeſt by what we have ſaid * already in this preſent Treatiſe. And therefore he that denies theſe things, it is plain he is not inſpired of God, but is a Miniſter and Factor for the Devil.

* Chap. 1.

CHAP. XV.

1. *That the Perſonal Offices of Chriſt are not to be laid aſide: That he is a* Prieſt *for ever, demonſtrated out of ſundry Places of Holy Writ.* 2. *That the Office of being a Judge is alſo affixed to his Humane Perſon, proved from ſeveral Teſtimonies of Scripture.* 3. *Places alledged for the excluding Chriſt's Humanity, with Anſwers thereto.* 4. *The laſt and moſt plauſible place they do alledge, with an Anſwer to the ſame.*

1. NOW that the Humane Perſon of Chriſt, as I may ſo call it, is not to be laid aſide, is evident (not to repeat what I have elſewhere alledged) from the whole Epiſtle of the Author to the *Hebrews*. For he that there is ſaid to be *an high Prieſt for ever*, is *that very Man* who was Crucified on the Croſs at *Jeruſalem*, *who was ſaid to be like unto his Brethren in all things; that he might be a merciful and faithful high Prieſt, in things appertaining to God, to make reconciliation for the Sins of the People: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* And it is further clear that it is *this very Man* we ſpeak of, in that he is ſaid to *be Born* not of *the Tribe of Levi*, but of *the Tribe of Juda*, Chap. 7. 14. And yet he is there declared *a Prieſt for ever after the order of Melchiſedec*. Read the whole Chapter; nothing can be more clearly aſſerted then the Everlaſting high-Prieſthood of *this Man*, who ſanctifying the People *with his Blood*, ſuffered *without the Gate*. Which are ſuch particularities as muſt needs affix the Eternal high-Prieſthood to the Humane Perſon of Chriſt.

Hebr. 2. ver. 17, 18.

Again

Again in that he is said to suffer *but once*, it is apparent that it is to be *literally* understood of his Humane Person; *And every Priest standeth daily ministring and offering oftentimes the same Sacrifices which can never take away Sins: But this Man after he had offered one Sacrifice for Sins, for ever sate down at the Right Hand of God*, &c. And yet more fully in the foregoing Chapter: *For Christ is not entred into the holy places made with Hands, which are the Figures of the true; but into Heaven it self, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high Priest entreth into the holy place every Year with Blood of others. For then must he often have suffered since the Foundation of the World. But now once in the end of the World hath he appeared to put away Sin by the Sacrifice of himself. And as it is appointed unto Men once to die, but after this the Judgment: So Christ was once offered to bear the Sins of many; and unto them that look for him shall he appear the second time, without Sin unto Salvation.* To which you may add that of *Peter*, *For Christ also hath once suffered for Sins, the just for the unjust, that he might bring us to God.* And 1 John 2. 1. *If any Man Sin, we have an advocate with the Father, Jesus Christ the Righteous, and he is a propitiation for our Sins.* And if he was so in S. *John*'s time, why not always?

Hebr. chap. 10. ver. 11.

Hebr. 9. v. 24, 25, 26, 27, 28.

1 Pet. 3. 18.

Furthermore, *Romans* 5. 6. *For when we were yet without strength, in due time Christ died for the ungodly.* He says not, *by the ungodly*, but, *for the ungodly*: Which therefore cannot be allegorized but into Nonsense. Like that, verse 10. *For if when we were Enemies, we were reconciled to God by the Death of his Son.* Is any one reconciled by killing the Holy Life, the Mystical Christ in him? Wherefore it is plain that in S. *Paul*'s time the Humane Person of Christ was the high Priest who was an Atonement with God by the Sacrifice of himself. And God has not declared any where that he has or ever will put him out of his Office, till his coming again to Judgment, when he *shall appear the second time, without Sin unto Salvation*, as you heard out of the Author to the *Hebrews*; that is, When he shall not bring his Sin-offering with him, *viz.* an Earthly, Mortal Body, capable of Crucifixion, but shall appear as a Glorious Judge to compleat *Salvation* to all them that truly believe in him, and expect his joyful coming; at what time he shall finish the Redemption of our Bodies, and translate us to his everlasting Kingdom in Heaven.

2. And that this Office of a *Judge* is assured to his Humane Person, is plain from what we recited out of the Acts; namely, *That God has given assurance to all Men, that he will judge the World by the Man Jesus, in that he has raised him* so miraculously *from the Dead.* Which is that very Son of Man that shall appear on his Throne accompanied with his Angels, *Matth.* 25. And assuredly none will deny but that he who sitteth at the Right Hand of God, will come thence to judge the quick and the dead: But it is this *Crucified Jesus*, that for the Joy that was set before him endured the Cross, despising the shame, and is set down at the Right Hand of the Throne of God, *Heb.* 12. 2. To which truth St. *Peter* also witnesseth in the Acts. Where *that very Jesus* whom the *Jews* delivered up and denied in the presence of *Pilate*, is said to be received into Heaven, until the time of Restitution of all things, which God hath spoken by the Mouth of his Holy Prophets since the World began. This implies that at the utmost fulfilling of the Periods of time he will again appear and finish the Mystery of Righteousness, and perfect Salvation to his People at the last, according as he has promised, *John* 6. *No Man can come to me, except the Father, which has sent me, draw him; and I will raise him up at the last Day.* Which certainly is to be understood of his Humane Person, forasmuch as for that very cause he has made him Judge of Life and Death, as appears, Chap. 5. ver. 26. *For as the Father hath Life in himself, so likewise he hath given to the Son to have Life in himself; and hath given him Authority to execute judgment also, because he is the Son of Man.* Now when he saith, *No Man can come to me, except the Father draw him*, it is manifest, that by *the Father* is meant the *Eternal hidden Deity*, whose workings and preparations within every Man's Soul fit him to join with *Christ*'s *Humane Person*, the visible Head of the Church of God: Otherwise if by *Christ* were here understood the *Eternal Word*, it would not be good Sense. For that is that which draws, not the thing drawn to, in this place. Again, whereas he says, *He will raise him up at the last Day*, it is evident that it is not *Morally* or *Mystically* to be understood, but *Literally*; otherwise it could not be defer'd till the last Day, but should be done in this Life. Nor can it be understood of *the Day of the Service of the Love*: For then the Sense would be, That they that believed on Christ some sixteen hundred Years ago, should become *Familists* now, or rather some others for them; which Promises are insipid and ridiculous. Wherefore it is *this Son of Man*, to whom God hath also given Power to execute Judgment. And the very same cer-

Acts 17. v. 31.

Acts 3. 13, 21.

tainly is he that is repreſented on the great white Throne, from whoſe Face the Earth and Heaven fled away, *Rev.* 20. *And I ſaw the Dead, ſmall and great, ſtand before God: And the Books were opened, and another Book was opened which is the Book of Life: And the Dead were judged out of thoſe things which were written in thoſe Books, according to their Works. And the Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead which were in them: And they were judged every Man according to their Works. And Death and Hell were caſt into the Lake of Fire. Hell*, i. e. ᾅδης, is here *the Region of the Dead:* And the whole frame and phraſe of the matter here contain'd doth ſo plainly import that the Judgment is concerning thoſe that are Dead, whether drowned in the Sea, or buried in their Graves, or in whatever other Circumſtances quitted this Mortal Life; that this truth of Chriſt's viſible coming to Judgment cannot be concealed or eluded by any Allegorical fetches whatſoever.

3. Nor have our inconſiderate Adverſaries any thing to alledge for their rebellious deſpiſing of the Humane Perſon of Chriſt, unleſs two or three groſly miſtaken places of Scripture. Such as *Heb.* 11. v. 26. where *Moſes* is ſaid to *eſteem the Reproach of Chriſt greater Riches than the Treaſures in Ægypt*; and chap. 13. v. 8. *Jeſus Chriſt the ſame yeſterday, and to day, and for ever.* Out of which Paſſages they fancy to themſelves ſuch a Chriſt only as was as well in *Moſes*'s time as now, and was ever the ſame from the Beginning of the World, and ever will be. But they plainly in theſe Texts raiſe mountains of Molehills. For the ſimple and genuine Senſe of the former is nothing but this, That *Moſes* bare ſuch Reproaches as Chriſt and the firm Profeſſors of Chriſt bear, which he uſes as an Argument of Patience to the *Hebrews* from the Example of *Moſes:* unleſs you will interpret the place upon the Suppoſition of Chriſt being the Prefect of *Iſrael* before his Incarnation. But the former Senſe is more plain and paſſable. And for the other place, it is nothing but an exhortation to Perſeverance from the conſtancy of the Chriſtian Rulers and Governours who perſiſted in their Faith to the end: And the Apoſtle tells them hereupon, that the Faith is the ſame ſtill, and Chriſt's Aſſiſtance the ſame now that it was then to them, and will be ever the ſame to all true Believers. Which ſurely is all that is meant by Jeſus Chriſt *the ſame Yeſterday, and to Day, and for ever.* For to make *Yeſterday* to ſignify *from everlaſting*, is very raſh and croſs to the phraſe of Scripture, Pſal. 90. *For a thouſand Years in thy ſight are but as Yeſterday*; and Job. 8. *For we are but of Yeſterday, and know nothing.* Which is very true of theſe new upſtart Interpreters.

See Book 1. chap. 8. ſect. 4, 5, 6.

4. But their laſt and moſt plauſible Allegation is that out of the Corinthians, *Wherefore henceforth know we no Man after the Fleſh; yea, tho' we have known Chriſt after the Fleſh, yet know we him ſo no more.* Here they think they have full Commiſſion to lay aſide the Humane Perſon of Chriſt from the Example of S. *Paul.* But their miſtake is in not knowing the Hebrew Idiom of this place of Scripture. For as that excellent Interpreter *Hugo Grotius* has noted, the words are to be rendred, *yea tho' we might have known Chriſt after the Fleſh*, that is to ſay, *Tho' I with others might have known Chriſt after the Fleſh, and converſed with him here upon the Earth, nay have been ſomething a-kin to him*, as certain boaſted themſelves it ſeems at *Corinth*, *yet henceforth*, ſaith he, *we ſhould know him after this manner no more*, but as an Heavenly Prince: In whom he has the moſt Intereſt, that is the moſt nearly renewed into the Image of his Life. Or without this *Hebraiſme*, It may be an oblique Monition to the aforeſaid Perſons, and have rather the nature of an Exhortation to them, then of a Declaration concerning himſelf; which they would be more certainly enforced to take to themſelves, by how much more plain it was that *Paul* never knew Chriſt according to the Fleſh. That it has ſome ſuch meaning as this, and not that of our Adverſaries, is plain from the precedent Verſe, where he expreſly retains the Humane Perſon of Chriſt in his Prieſtly Office. For that he ſaith, that *he is that one Man that died for all*, (not *killed by all*, as I noted above) *that they who live ſhould not henceforth live unto themſelves, but unto him that died for them and roſe again.* Which is not Senſe, if it be not underſtood of the Humane Perſon of Chriſt. And verſe 20. he does plainly profeſs himſelf the Ambaſſador of the Crucified *Jeſus*, or *Legate* of the great Angel of the Covenant; *Now then we are Ambaſſadors for Chriſt, as if God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God. For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteouſneſs of God in him.* Of which there can be no poſſible meaning that excludes the Humane Perſon of Chriſt from his Prieſtly Office. We have therefore abundantly demonſtrated, That the Perſon of our Saviour is not to be laid aſide, but that he is a Prieſt for ever according to the Scriptures.

2 Cor. 5. 16.

CHAP.

CHAP. XVI.

1. *That* Hen. Nicolas *does plainly in his Writings lay aſide the Perſon of Chriſt, as where he affirms, That whatever is Taught by the Scripture-learned is falſe, and that all the Matters of the Bible are but Prefigurations of what concerns the Diſpenſation of* his bleſſed Family. 2. *Other Citations to the ſame purpoſe, and his accurſed Allegory of Chriſt's celebrating his Paſſover with his Diſciples, whereby he would antiquate and aboliſh the true Hiſtorical Knowledge of him.* 3. *Several places where he evidently takes away the Prieſtly Office of Chriſt.* 4. *Others that plainly take away his Glorious Return to Judgment and the Reſurrection of the Dead in the true and Apoſtolical Senſe.* 5. *Why in this controverſy he hath rather uſed the word Perſon than Nature.*

1. WE ſhall now make it as evident that this pretended Prophet we ſpeak of does lay him aſide, whereby we ſhall clearly convince the World of his Falſhood and Impoſture. And this ſhall be chiefly out of his own Writings. Out of which we ſhall firſt produce ſuch Paſſages as in a more general manner infer what we aim at. As certainly ſuch places do, as expreſly declare, *That whatſoever is Taught of Chriſt out of his Communialty of the Love, is all falſe.* Whence it does plainly appear, That the Articles of the Apoſtles Creed underſtood according to the *Letter*, are held falſe by this inſpired *Communialty*: For theſe Articles are Taught by them that are not of *Hen. Nicolas* his Family. In his *Firſt Exhortation*, Chap. 5. he plainly declares, That the true Belief in Jeſus Chriſt is not to be found in any People upon the Earth that walk without the *Communialty of the Love.* And Chap. 16. Sect. 15, 16. he tells us, *That it is a preſumption againſt God and his Saints, that any one out of the Learnedneſs of the Letter, or out of the Imagination of the Knowledge, taketh upon him to be a Teacher or Preacher, or to inſtitute or intermeddle in any God-ſervice or Worſhip, unleſs he be an illuminated Elder of the Houſe of the Love.* And Sect. 17. he does affirm, *That it is all aſſuredly falſe and lies, ſeducing and deceitful, whatever is Taught by others out of the Learnedneſs of the Scripture.* Again, in his *Evangely*, Chap. 32. there alſo he aſſerts, *That to thoſe that are without the Family of Love, all the matters of Chriſtianity to them are in Images, Figures and Shadows, in Similitudes, Parables and cloſed Books.* Where his meaning is eaſily underſtood out of Chap. 30. Sect. 17. For theſe Figures he makes *Shadows of the true and ſpiritual things which were heretofore, through Jeſus Chriſt, come to paſs, ſeen, heard and preached, and have ſtood for a memorial of the true ſpiritual things which ſhould, in the time to come, come to paſs*, namely by this *inſpired Miniſter.* Whereby the *Hiſtory* of Chriſt is made a mere *Allegory* and prophetick Prefiguration of what is fulfilled in his Diſpenſation of *the Communialty of the Love:* Wherein all becomes fulfilled in Chriſt, whatſoever was written of him, as he plainly aſſerts, Chap. 1. Sect. 10. And he more abundantly declares himſelf in his Prophecy of the Spirit of Love, Chap. 13. *That a Man out of his natural and Scripture-learned underſtanding has not any Light or Knowledge at all of the Chriſtian Myſtery; yea, he is ſo utterly void of the ſame, that he cannot underſtand the ſmalleſt tittle thereof: He may indeed ſpeak out of the written Word, but underſtandeth nothing thereof according to the Truth; but it is all covered and ſealed before him in Similitudes, Images, Figures and Parables.* Where again it is eaſy to infer, That this great Prophet holds nothing of the Articles of the Chriſtian Faith to be true in that Senſe the *Scripture-learned* teach them: Which is plainly to deny the *Hiſtory* of Chriſt, and to profeſs our ſelves mere *Infidels.* Out of which *Spirit of Infidelity* he has ſo diſtortedly allegorized all the clauſes of the Creed, that to ſuch as are not bewitched and beſotted by his *Fanatick blaſts* to a better Opinion of him then he deſerves, he muſt needs appear an *Infidel.* Laſtly, in his *Introduction*, Chap. 9. Sect. 35. there again he does boldly affirm, *That it is certainly mere Lies* what the Letter-learned inſtitute or ſet forth, how clear ſoever in underſtanding, if they be yet unreformed by the *Love* and her Service. And in the following Section he plainly declares, That the Scriptures are not to be taught nor held forth Hiſtorically, but as Prefigurations of the Promiſes that are fulfilled in his *Service of the Love.* Whence it is evident he had no belief in the Letter of the Scripture, nor of the miraculous Hiſtory of Chriſt, and of the Predictions concerning him, whereby our Faith ſhould be affixed to his Humane Perſon. Againſt which he uſeth all diligence imaginable, as if not ſimple *Care* but an *inſpired* Envy or *Satanical* Spite againſt the Honour of his Perſon did actuate him in all his Writings.

2. To

Chap. 12. Sect. 14.

2. To which purpose, I conceive, is that Caution in his *Introduction*, *That no Man bind his Heart to any outward thing, which he is served with to the Righteousness of Life.* For of all *outward things* nothing can be more serviceable then the Humane Person of Christ, who suffered for us, and redeemed us from the wrath to come, if we stand faithful in the Covenant. Those places also where he saith, *That the Godly Life is the very Saviour himself; and that no Man knows Christ nor can confess him, unless his shape be in him*, that is, his Life and Image be in him, seem intended as justling against the External Person of Christ; as also what he saith, Chap. 22. namely, *That no other Foundation may be laid then that Jesus Christ who from everlasting was, and is, and abideth for ever:* Whereby I doubt not but he intends the exclusion of his Humane Person, whose compute began about sixteen hundred Years ago. But the most wonderful slight he puts him off by, is his Mystical meaning of Christ's Celebration of the Passover with his Disciples. Which we shall easily understand, if we take notice what he means by *Flesh* in his Writings, namely, by *Flesh* is meant the *Letter* or *History*. In his *Prophecy of the Spirit of Love*, Chap. 13. ver. 4. *Verily therefore they do all err very much that judge according to their understanding (out of the Earthly Being, or out of the Flesh or Letter) God's Truth, which is Heavenly and Spiritual.* See also *Introduct.* Chap. 14. Sect. 20. Now if you will but read his *Evangely*, Chap. 21. Sect. 3, 7, 8, 10. also Chap. 22. Sect. 5, 6. and Chap. 25. Sect. 1, 2. you shall find in brief (for it were too tedious to write these Allegorical Ambages) that the right Celebration of the *Pascha* or *Passover* with Christ is, That he (namely, *Christ after the Flesh*, they are his own words) should be slain, that is, that *Christ according to the Letter or History should be abolished, that he may be entertained only according to the Spirit.* Which is the great *Arcanum* of this Sect of the *Family*. *Behold*, saith he, *this is the right* Passover *with Christ, and the right Supper which the upright Believers and Disciples of Christ keep with Christ*, to wit, *that they depart even so with Christ out of the Flesh*, (that is, that Christ according to the *History* or *Letter* be crucified or slain in them, that is, nullified and rejected as a mere Legend or Fable) *and pass into the Spirit*, (that is, the Spiritual Mystery of Christ, the ἀναγώγιον, or *Moral* of the Fable) *and out of the Death or Mortality*, (that is, out of the Dead Letter) *into the Eternal Life of everlasting Immortality.* In which sonorous Language that you may not promise to your self any such lasting purchase, there is nothing meant but the *State of Perfection* which these *Familists* phansy to themselves here upon Earth, and is *everlasting* in no other Sense then in Succession, they promising themselves that their Sect will continue for ever; and therefore he adds, *where-through Sin and all Destruction becomes vanquished*, namely, by this *State of Perfection*, wherein Sin and every imperfect and destroyable State is swallowed up. For they having come to the highest, there is no change of things, tho' their Persons be Mortal, according to their own Doctrine. This Allegory of the Passover is so odd a conceit, that did I not suppose the Author deeply Fanatical, I should suspect it accompanied with a sly jearing and scorn against the History of Christ, and to be the product of a scoffing Atheistical Spirit. For no Atheist could exercise his Wit here with more Villainous slineſs against the Truth of the Scriptures then thus. Which makes me sometimes think that he was not *simply Fanatical*, but either *Atheistical*, or *possessed by the Devil*, himself in the mean time not knowing whose ἀσοφίτης he was.

Introduct. Chap. 13, 27.

3. And thus we have had a taste in general, how sedulously this Author endeavours to out the Person of Christ. We shall now pursue the matter in two main Heads, the Office of his Priesthood, and his coming visibly to Judgment in his Humane Person. To which is annexed the promise of a Glorious Resurrection, and Eternal Life, in a plain and true Sense, without any shuffling or equivocating. That he makes nothing of the Atonement of Christ's Personal Sufferings, he does in my Judgment too plainly discover, Chap. 13. Sect. 8. of his *Documental Sentences*, where rather then he will acknowledge the usefulness of that *Advocate with the Father, Jesus Christ the Righteous, who is a propitiation for our Sins*, he does pronounce him that sins by Violence or Temptation to be guiltless, as the Ravished Virgin *Deuteronomy* 22. that so there may be no need of Christ's Sacrifice, whose Personal Death and Priestly Office he never takes notice of to this purpose: As you may observe further, *Exhortat.* Chap. 20. from Sect. 19. to the end of the Chapter. Where altho' he supposes a Man's stumblings and fallings daily very great and terrible before him, and that for that cause he is very woful of Heart, feels the pricking of Sin, the Darts of Death, and Condemnation of Hell, and so is in much Anguish and Affliction of Mind; yet is there no application at all of the Sacrifice of Christ upon the * Cross, nor any help nor comfort at

* See Book 8. ch. 15, and 16.

at all held out by his Sufferings, tho' it was the moſt proper place that could be to mention them. And Chap. 24. in the Prayers he puts up there, inſtead of making uſe of the mediation of that Chriſt that felt the pains of Death on the Croſs for us, he makes uſe only of God's ſuppoſed Promiſe or Covenant he has made with *the Houſe of the Love*, Sect. 3. and 7. See him alſo upon the Beatitudes, Sect. 6. And it is no wonder we hear nothing of that Reconciliation made by the Croſs of Chriſt, for he does plainly aver, Sect. 34. *That the true being in the Love is that peace with God and Man* (mentioned Epheſ. 2. 14.) *and the true Teſtament that ſtandeth faſt for ever.* And *Exhortation*, Chap. 12. 44. *Remiſſion of Sins* is gained only by ſubmitting to the *Houſe of the Love:* The ſame that *David George* boaſted of his Doctrine. *Therefore my beloved Children change ye not nor turn away your ſelves from the* Houſe of Love. *For there is in the ſame the ſtool of Grace, to an everlaſting Remiſſion of Sins over all ſuch as cleave thereon, and to a peace and reſt of the Life to all ſuch as humble them there-under.* By ſuch ſlips and omiſſions as theſe, thoſe that are not very dull of perception may eaſily ſpell out his meaning. Which yet is more clear by other places of his *Evangely*, Chap. 13. Where he ſettleth the Everlaſting Prieſthood not upon Chriſt's Perſon, but makes this Kingly Prieſt no *Perſon* at all, but a *thing*, a ſtate or condition of him and his Followers here upon Earth. And therefore he calls there this myſtical Chriſt, *The Lord's Sabbath, The ſeventh Day in the Paradiſe of God, The perfection*, &c. And Chap. 22. he makes the entrance of Chriſt into Heaven and his viſible aſcending up thither, and ſitting at the Right Hand of God, and ſending down the Holy Ghoſt at the Day of Pentecoſt, (which was a real effect of his eternal Prieſthood and Interceſſion with God for his Church) nothing but the appearing of him according to the Spirit, out of the Heavenly Being in their Minds or Souls, upon which he ſent down his Spiritual or Heavenly Powers.

Wherefore this Myſtical Chriſt is the only high Prieſt that he acknowledgeth, and will allow him no otherwiſe then in this Myſtical and Spiritual Senſe to be an everlaſting and true Chriſt of God. See the place; of which you will aſſure your ſelf I have given the right Senſe, if you compare it with Chap. 26. Sect. 10, 11, 12. where he more plainly affirms, *That it is the upright being of the Love*, Chriſt after the Spirit, (which he calls the true Light) *which is that high Prieſt that abideth for ever at the Right Hand of God in the Heavenly Being.* Which phraſe, *Heavenly Being*, always ſignifies *morally* or *myſtically* with him, and means ſomething within us. And yet he has the Impudence to alledge, *Acts* 1. *ver.* 11. Where Chriſt is ſaid to aſcend into Heaven *literally* and naturally ſo called, his Diſciples gazing upon him as he went up. Thus you ſee how Induſtriouſly, nay how madly and raſhly, he ſhuffles out the Humane Perſon of Chriſt from his Prieſtly Office every where. And as he will have the *Heaven* or *moſt Holy* within us, ſo will he have his Sacrifice and Paſſion within us too. *Introduct.* Chap. 8. 38. *Where do any now*, ſaith he, *keep the Supper of Chriſt, where they break, diſtribute and eat the Bread* (which is the true Body of Chriſt) *to a remembrance of Chriſt, that he hath ſuffered in us for the Sins cauſe the Death of the Croſs, and ſo his Death is publiſhed till he come in his Glory?* Where it is plain that the Crucifixion of Chriſt is a Myſtery in us, and it is inſinuated a Duty too. For the Body and the Fleſh of Chriſt is Chriſt according to the Hiſtory. Which Chriſt according to the Fleſh is to be ſlain in us, if we celebrate the Paſſover aright: And thus we muſt publiſh his Death till he come *in Glory*, that is, *in the Spirit.*

4. And truly no other is *his Glorious coming to Judgment*, with this Sect, then this *Myſtical* and *Spiritual* coming; which was the ſecond part I intended to purſue; which I queſtion not but I ſhall make as clear as noon-day. Of this there are ſo many Teſtimonies and ſo pregnant, that the only fear is of being too copious in the proof of this matter. *Revel. Dei cap.* 7. There his illuminate Elders together with his Family of Love are the Heavens in which Chriſt the Son of God comes gloriouſly and triumphantly to Judgment, to Reign with God and his Righteouſneſs everlaſtingly upon Earth. Which plainly excludes the ending of the World and that coming of Chriſt that all Chriſtians expect. And Chap. 15. Sect. 6. he affirms that in this Eighth Day, which is the Day of the Spirit of Love, *all the Dead that are deceaſed in the Lord Jeſus Chriſt do riſe from the Death, and all Generations of Heaven and Earth do become judged in the Judgment of God with Equity.*

Again in his *Introduct. Chap.* 1. he ſaith, *That now the true glorious God, who is the Reſurrection and the Life, revealeth his Saints out of his Boſom, where (ſince the time they fell aſleep) they have reſted until this Day of the Love; becauſe they ſhould now in theſe laſt times, in the Reſurrection of the Righteous, be manifeſted with Chriſt in Glory,*

Evang. Regni. cap. 22.

to

to a Righteous Judgment of God on the Earth. And Chap. 12. he there alſo affirms, *That in this Day of the Love there appear and come to us livingly and gloriouſly all God's Saints which in times paſt died and fell aſleep in God.* And Chap. 22. there he alſo tells us, *how that in ſure and firm hope of everlaſting Life the upright Believers have reſted in the Lord Jeſus Chriſt, till the appearing of his coming, which is now in this Day of the Love revealed out of the Heavenly Being; with which Jeſus Chriſt the former Believers of Chriſt, who were fallen aſleep, reſted or died in him, are now alſo manifeſted in Glory, being raiſed from the Dead to the intent that they ſhould Reign alive with him over all his Enemies.* To which you may add what he has wrote, Chap. 16. in his *Prophecy of the Spirit of Love: Make you to flight, make you to flight, yea, get you now all out of the way, ye Enemies of the Lord, and of his ſervice of the Love, and give the Lord with his holy ones the room; yet ſhall ye not eſcape the Vengeance of God.* For, he ſaith, *the Lord cometh to judge betwixt the Family of the Love and the reſt of the World: Wherethrough the Earth is now moved, the Heavens troubled, the Elements melt with heat, and the token of the coming of the Son of Man appears in Heaven: With which rumour or ruſhing noiſe of the Power of God and his holy ones, the laſt Trumpet doth alſo preſently give forth her ſound; through whoſe blaſt of her vehement ſound, and through the appearing of the coming of Chriſt, the Dead ſhall ſtand up and ariſe unto the Judgment of God;* who having revenged the Blood of his holy ones, that the Sinners have ſpilt and ſhed upon the Earth, he puts this pure Family in peaceable Poſſeſſion thereof; that they may Reign there-over, or judge the ſame with Righteouſneſs, from henceforth World without end. So that the completion of all the Prophets ends in the Triumph of *Familiſm*; the ſame which *David George* boaſted of himſelf. See alſo Chap. 15. Sect. 5.

Laſtly, In his *Evangely*, Chap. 35. 8. *Behold in this ſame Day*, namely of the Love, *is the Reſurrection of the Lord's Dead come to paſs, through the appearing of the coming of Chriſt in his Majeſty according to the Scriptures.* And a little after, Sect. 9. *In which Reſurrection of the Dead, God ſhewed unto us that the time is now fulfilled, that his Dead (or the Dead that are fallen aſleep in the Lord) riſe up in this Day of his Judgment, and appear unto us in Godly Glory, which ſhall alſo henceforth live in us everlaſtingly with Chriſt, and Reign upon the Earth.* Of which the plain Senſe is, That the Souls deceaſed ſo many hundred Years ago, are alive again in theſe of *the Family of Love*, and ſhall Reign everlaſtingly in them with the Myſtical Chriſt on the Earth. Which plainly excludes that other *Judgment* or *Reſurrection* in the *Literal* Senſe, as I ſaid before. Again Chap. 4. Sect. 15. *For this cauſe our hope ſtandeth now in this Day very little on many of the Inhabitants of the World; but we hope with joy much more on the appearing of the Dead that die in the Lord or are dead in him, to wit, that they in their Reſurrection from the Death ſhall livingly come unto and meet with us. For all the Dead of the Lord and Members of Chriſt ſhall now live and riſe with their* Bodies, *and we ſhall aſſemble us with them, and they with us to one Body in Jeſus Chriſt, into one lovely Being of the Love, and be altogether concordable in the Love and Peace of Jeſus Chriſt.* And let theſe things be ſaid, concerning the laying aſide the Perſon of Chriſt among the Familiſts; which I have ſo often called *the Humane Perſon* rather than *Nature*, not that I any otherwiſe think of the Hypoſtatical Union of Chriſt with the eternal word than the Catholick Church thinketh, as plainly appeareth out of other places of this preſent Treatiſe, as *Lib.* 1. *Cap.* 5. *Sect.* 1, 4, 5, 6. and *Lib.* 1. *Cap.* 6. *Sect.* 1. But that I would oppoſe the very Converſations and Equivocations of the Familiſts, who altho' they are found ſo boldly to lay aſide the Humane Perſon of Chriſt (by which I underſtand his Humane Nature Orthodoxly taken) yet they would ſtrenuouſly deny, that they in any wiſe reject or lay aſide the *Humane Nature* of Chriſt, to wit, hiddenly meaning any Humane Nature conjoined with the Divine Nature or deified, as they love to ſpeak, acknowledging among themſelves that this is the Humane Nature of Chriſt, where-ever it is exiſting. That I might obviate ſuch a ſubterſuge, I ſaid *Perſon*, not *Nature*, whereby I would have to be ſignified that particular Humane Nature which belongs to Jeſus Chriſt alone. Which I thought fit to notice, that none may conſtrue into a wrong Senſe, that phraſe which I have uſed, only on the account already mentioned.

CHAP.

CHAP. XVII.

1. *His perverſe Interpretation of that Article of the Creed concerning* Life everlaſting. 2. *His misbelief of the Immortality of the Soul, proved from his forcible wreſting of the moſt pregnant Teſtimonies thereof to his Diſpenſation and Miniſtry here on Earth.* 3. *Their interpreting of the Heavenly Body mentioned,* 2 Cor. 4. *And the unmarried State of Angels, to the ſignification of a State of this preſent Life.* 4. *That* H. Nicolas *as well as* David George *held there were no Angels, neither good nor bad.* 5. *Further Demonſtrative Arguments that he held the Soul of Man Mortal.* 6. *How ſutable his laying aſide of the Perſon of Chriſt is to theſe other Tenets.* 7. *That* H. Nicolas, *as highly as he magnifies himſelf, is much below the better ſort of Pagans. His irreverent apprehenſion of the Divine Majeſty, if he held that there was any thing more Divine than himſelf.*

1. FInally as for that Article of the Creed concerning *Life everlaſting*, his expoſition is this: *We confeſs that the ſame everlaſting Life is the true Light of Men, and that God hath made and choſen him the Man thereto, that he ſhould live in the ſame Light everlaſtingly.* Where, by *him the Man*, he means the Succeſſion of Mankind, as any one may know that is but a little acquainted with his manner of Writing: And by *everlaſting Life and the true Light of Men*, he means the *Light of the Love* and the *Service thereof*; which he preſages ſhall abide for ever. Which therefore he calls *the Houſe of God's Dwelling, the eternal reſt of his holy ones, the everlaſting faſt-ſtanding Jeruſalem, the true and indiſturbable Kingdom, full of all Godly Power, Joy, and of all Heavenly Beautifulneſs, wherein the Laud of the Lord, with fulneſs of Eternal Life, and lively ſweetneſs is ſung from everlaſting to everlaſting.* With ſuch ſweet Charms and pleaſing Enchantments does this grand Deceiver lull aſleep his *little ones* into an utter oblivion and perfect misbelief of thoſe precious Promiſes of Everlaſting Happineſs made to us by Chriſt, who *hath brought Life and Immortality to Light by the Goſpel.* Evang. Regni, cap. 34. and 37.

2. For that there is with him no other Life but this, nor any Immortality of the Soul or Bleſſed Reſurrection which conſiſts in the Soul's being inveſted with an Heavenly and Spiritual Body according to the plain and literal Senſe of Scripture; his groſs abuſe of thoſe two main proofs thereof [1 *Cor.* 15.] [1 *Theſ.* 4.] do plainly demonſtrate; which he does wildly diſtort, as he doth the reſt of the Scripture, to a mere prediction of his *Service of the Love*, in which he will have every thing of the laſt Day and of the Reſurrection fulfilled, that we may be ſure that there is nothing elſe to be expected but this. For in this *the laſt trump ſounds*; *Chriſt appears* in the Heavens, being come *to Judgment*; thoſe very Saints that in time paſt *died* and *fell aſleep* in the Lord, are now raiſed up in Glory, and that *with their Bodies*, and livingly come unto and meet with us, according to that in 1 *Theſ.* 4. and laſtly, theſe raiſed Saints, that is, *the Family of Love*, ſhall thus Reign with their *myſtical Chriſt* upon Earth for *ever World without end.* What interpretation of Scripture can more accurately and radically take away all expectation of Chriſt's Perſonal coming to Judgment, and the hope of a Bleſſed Immortality included therein by the Reſurrection of the Dead, than this of this bold Author? Which we may be the better aſſured he intends, in that his applications are ſo miſerably forced, and yet he has no better proofs then theſe for the ratifying of his *Service of the Love.* For if he thought they did ſignify that which all Chriſtians think they do, he could fancy no force at all in them for the eſtabliſhing of his Doctrine: But the Orthodox meaning ſeeming to him utterly incredible, makes him confident that he has found out the right Senſe; if he deal *bonâ fide*, and takes not the Scripture for a *mere Fable*, which he may abuſe as he pleaſes.

3. For we may obſerve him uſing the ſame Induſtry in eluding the force of ſuch places as are plain for an Immortal State after this Life, even there where he may ſeem unconcerned, if he held the Soul of Man Immortal. As that 2 *Cor.* 5. where the Promiſe of the Heavenly or Spiritual Body is evidently ſet down, as appears further out of the laſt Verſes of the precedent Chapter: And yet theſe *Familiſts* are not aſhamed to expound it of *the moſt holy of the true Tabernacle*, in their Canting Language; whereby they mean the *perfection of the Love*, a State in this Life, as you may ſee in their *Mirabilia Dei.* And in the *Spiritual Land of Peace*, That which is writ, *Luk.* 20. 35. concerning the Children of the Reſurrection, *that they are neither married nor given in Marriage, but*

are as the Angels of God, he applies to the State of *the Service of the Love*, and makes it fulfilled in this Life. Which is an Allegory ſo croſs and crooked, that nothing but an Unbelief of the literal Senſe could ever have put a Man upon the framing of it: beſides that ſcurvy Intimation it bears along with it of *Community of Wives*, the very ſame Doctrine that **David George* is ſaid to have vented.

*See Enthuſiaſm. Triumphat. ſect. 34. Art. 9.

4. Who alſo held, That Angels and Devils are only good Men and bad Men, or their Vertues and Vices: in whoſe Footſteps this Scholar of his *Hen. Nicolas* treads very carefully, as appears from his *Revel. Dei* cap. 14. where he makes the *Righteouſneſs*, the true *Spirits* or holy *Angels*. As alſo *elſewhere he ſaith, *that he that has the ſeven deadly Sins in him, is poſſeſt of the ſeven horribleſt and deſtructionableſt Devils:* intimating that the reſt of the Vices are Devils alſo, but not ſo deſtructionable. And he inſinuates further in the ſame place, that the ſeven Devils caſt out of *Mary Magdalen* were thoſe ſeven deadly Sins. And I am certain that the moſt knowing of the Family have freely profeſſed that there are no Devils nor Witches, nor Angels but thoſe in us. Which things being ſuppoſed, it is neceſſary either to caſt away the Scriptures, or elſe to allegorize them away into a mere moral or myſtical Senſe, as theſe *Enthuſiaſts* have done.

* See H. N. upon the ſeven deadly Sins.

5. They believing therefore the Exiſtence of neither Angel nor Spirit, of neceſſity they muſt believe no Immortality of the Soul. And that they believe no ſuch thing, there is ſtill a further Evidence, in that he never exhorts any Man to *Holineſs* upon that account (which yet is the moſt powerful Argument to make good Men that can be propounded) nor ever makes uſe of ſuch places of Scripture as imply a bleſſed Immortality to come after this Life, in the literal meaning of them. His encouraging his Followers to comply with any Superſtition, be it never ſo ugly idolatrous, rather than to expoſe themſelves to Danger, agrees alſo well with this Suppoſition. And ſome have noted that they have alledged this Reaſon for it, *That the Temple of God may not be deſtroyed*. Whereby they mean their humane Perſons, which they ſuppoſe loſt irrecoverably in the Death of the Body. And that there may be no Doubt at all that this is their Opinion, I will conclude with a Reference to *one of his Epiſtles, where he ſpeaks to this very Queſtion: which he does with ſo many Hacks and Heſitations, with ſo much ſhuffling and doubling Inſinuations to the contrary, that no rational Man can be unſatisfied but that he held it mortal. For if he had held it immortal, it had been impoſſible he ſhould have concealed his Opinion, or intimated any thing to the contrary; it being ſo uſeful a Doctrine for others, and ſo commendable for himſelf to profeſs. Which obdurate Conceit of his made him allegorize away all the Articles of the Creed, and ſo deny the Reſurrection of Chriſt as well as of all others that believe on him; and being ſecure, as he thought, that he does not now ſubſiſt, he could not dream of any Chriſt that could be Head of the Church but that myſtical one he inſiſts ſo much upon, *the Upright Being of the Love*, the Perfection of all. And verily if there be nothing to come after this Life, I dare allow him to be as great a Prophet as either himſelf or his Followers deſire he ſhould be eſteemed.

*Epiſt. 6. Chap. 10.

6. He is therefore upon his own Hypotheſis very conſonant to himſelf, in removing the Humane Perſon of Chriſt as a thing that has periſhed one thouſand ſix hundred Years ago, and in riveting the Godhead into his own Perſon ſo *thwackingly and ſubſtantially*, as that he may give the World to underſtand that he was as much God as that Chriſt that died at *Jeruſalem*, and that all thoſe that attained to the *Perfection of the Love* were ſo too: that he might *abundantly compenſate* thereby the *Loſs* of *that one* that died upon the Croſs, having fallen into the Hands of mercileſs Sinners. This, I ſay, is a conſiſtent Dream of his: and that it is no more but a Dream, I partly have already, and ſhall ſtill more clearly demonſtrate in this preſent Diſcourſe.

7. In the mean time it is very plain, that though he ſets out himſelf in ſuch *Seraphical* Language, and adorns his own Perſon with ſuch gorgeous Titles as if nothing ever yet appeared in the World ſo holy and divine; yet he is indeed much inferiour to the better ſort of *Pagans*, as being nothing more than an *Enthuſiaſtick Sadducee*, or a *Fanatick Deiſt*, if ſo much. For I wonder what a kind of God he imagines to himſelf, to whom he makes the Senate of Heaven ſo unmannerly as to uſe ſuch Forms of Speech to him as he does *Revel. Dei* cap. 21. *Go to then, let it even be ſo, O God, it is vouchſafed thee that thou ſhouldeſt firſt bring forth a Declaration of thy right*. But I have no mind to dive any further into this Depth of Satan, from which I pray God deliver every good Chriſtian.

CHAP.

CHAP. XVIII.

1. *The great Miſchief and Danger that accrues to the World from this falſe Prophet.* 2. *The probable Ferocity of this Sect when time ſhall ſerve, and Eagerneſs of executing his* Bloody Viſion. 3. *That* Familiſm *is a plot laid by* Satan *to overthrow Chriſtianity.* 4. *What the face of things in likelihood would be ſuppoſing it had over-run all.* 5. *The Motives that inforced the Author to make ſo accurate a Diſcovery of this Impoſture.*

1. OUT of the Deſcription we have given hitherto, we may eaſily compute the great miſchief that accrues to the World from this falſe Pretender to Revelations, where-ever his Witchcraft has Power to ſeize the Spirit of a Man. For firſt, That admirable Wiſdom of God in the outward Frame of Chriſtian Religion, as it reſpects the Perſon of Chriſt, his endearing Paſſion, his Glorious Reſurrection and Aſcenſion, his comfortable Interceſſion, and his Joyful Return to Judgment, when our Immortality ſhall be compleated in Heavenly Glory; all this is ſwept away, and therewith our aſſurance of Eternal Life. And beſides this, that there may be nothing wanting to the perfecting of that monſtrous Evil that is hatched in this Family, it may prove a *Pandora*'s Box to Mankind even in this Life, if a more benign Providence do not prevent it. For they having, as I have told you, a full Licenſe from their infallible Prophet to diſſemble and æquivocate, to comply with any Religion whatever; they may multiply hiddenly in great Numbers to the Hazzard of a State or Commonwealth. For being taught by their illuminate Elders, That there is nothing to be expected after this Life, it muſt needs make them hang their Lips very longingly after the greateſt Enjoyments they can of this preſent World. The Poſſeſſion and Rule whereof their Prophet has promiſed them with ſuch magnificent Words and enthuſiaſtick Grandiloquence, that they cannot but be inflamed into violent Attempts upon the firſt occaſion that they ſhall fancy ſafe to make uſe of. And what full right do you think will they imagine themſelves to have to fly upon all, whenas they fancy the Head of their Faction to be no leſs than *Chriſt himſelf* come to judge the World in Righteouſneſs?

2. Wherefore if ſome *ſullen Fellow* amongſt them of a *peremptory* and *imperious Spirit*, *overcharged with Pride and Melancholy*, and *deeply baptized* into the Doctrine of this Sect, ſhall by his fanatick Heat, Parts, and Language emerge to that height of Honour as to be approved the Eldeſt of that Family; the ſame is preſently become in his own Conceit, and in theirs alſo, *God himſelf* returned to Judgment, and all his Hoſt, *Saints* and *Seraphims*, if ever Opportunity arm them to execute their Deſign. And then will they think that that is to be fulfilled which is figured out in that Viſion of a Man clothed with an Habergion, and Harneſs, and girded with an iron Chain, whoſe Hands and Legs to the very girdle were wet with Blood, with a Sword in his Left-hand alſo red and bloody, and another in his Right, which was altogether a glowing Fire, gliſning and crackling very terribly with many Fire-flames. Which direful Spectre gives out his Voice in the following Sections *Vengeance, Vengeance, Vengeance; Now ſwiftly, now ſwiftly, yea now very ſwiftly, Wo, Wo, Wo unto all the Enemies of the Lord and his holy ones, and to all the Enemies of the Family of Love.* So great Darlings do they give out themſelves to be of God and his Providence, and ſo miſerable an end, do they prefigure to themſelves, ſhall befal thoſe that are not of their bleſſed Family. God of his Mercy open the Eyes of all Men, that they may ſee the fearful purpoſes of this Diabolical Impoſtor, and quit themſelves of theſe ſubtil Deluſions of *Satan*.

See Revelat. Dei, Cap. 27. ſect. 8, 9, 10, 11.

3. For if I have any Senſe or Foreſight at all in me, it is a Plot to over-run and ſubjugate, if it be poſſible, all Chriſtendom, and perfectly to extirpate the Worſhip of Chriſt, and to extinguiſh the Belief of all his Promiſes, under Pretence of a greater Holineſs and Perfection than there is in Chriſtian Religion; though this *Familiſm* be ſuch as I have abundantly ſet out to you. See his *Prophecy of the Spirit of Love*, Chap. 11. alſo Chap. 14. Sect. 8. 9. and Chap. 16. Sect. 3, 4, 7, 8. and Chap. 19. ſect. 4. 5, 7, &c. In which places he promiſes to his Followers that they ſhall have the Day at laſt, *That Familiſm ſhall thruſt Chriſtianity out of the World.*

4. Which becauſe they have ſo great mind ſhould be fulfilled, let us ſuppoſe a while that they have got the Maſtery over Chriſtendom, and compute with our

ſelves the Conſequences thereof. Without all queſtion, although every Page of this Divine Author (as they would have him) be ſo thick painted with the ſweet Repetitions of *Love and Lovely*, the Iſſue of ſuch a Victory would be the moſt beaſtly Tyranny that ever appeared yet upon the Stage of the Earth, worſe by far than *Mahometiſm* it ſelf. For firſt, all Hope of a Future Life being taken away, every Man according to his Power will be more free and eager to ſatisfie his Luſt in the ſuperfluous Pleaſures of this. From whence thoſe that are weak will be oppreſſed without Pity, to ſatiate the Deſires of the proud and injurious Oppreſſor. And then again, for Peace in Matters of Religion, upon which ſcore eſpecially, this flattering Deceiver would recommend himſelf to the World, the Interpretations of Scripture, whereby he would eſtabliſh his Authority with Men, are ſo wild and fanatick, and ſo diſſonant to all Senſe and Reaſon, that he has ſown therein the Seeds of perpetual Contention; unleſs it be prevented by a Remedy worſe than the Diſeaſe, that is, *a perfect Slavery of the Conſcience, and an implicit Faith that their Prophet is infallible, without any Examination and Doubt.* Which is the moſt baſe and villainous Degeneracy that the Spirit of Man can be forced into, and is ever there attempted moſt where the Religion of a Nation is the moſt rotten and falſe. But that this latter would be the way ſeems too-too probable, both from the Neceſſity of the Caſe, and from ſuch Intimations out of his Writings as I have already produced. To which you may add that in his *Revelatio Dei*, where he plainly forbids to try the Spirits by *Reaſon*, or *Knowledge*, or *Scripture-learning*, but by the *true Being of the living Godhead.* Which are high Words, but ſignifie nothing but that we never attain to the living Godhead till we think as he thinks: and therefore intercepting all Information of *Reaſon*, expects an immediate Aſſent, that is, ſuch an Aſſent as we know not why we do aſſent; than which nothing can be more mad and furious, or at leaſt reliſh more of Knavery and Deceit, and of a ready Reproach to all Diſſenters, as if they were utter Strangers to the living Godhead. But that Religion certainly is falſe at the bottom that will not ſuffer it ſelf to be enquired into by *Reaſon*; as * he ſaith very excellently of *Mahometiſm*, *Meritò ſuſpecta merx eſt quæ hâc lege obtruditur, ne inſpici poſſit.*

Revel. Dei, cap. 18. ſect. 10, 11, 12.

* Grotius de Religione Chriſtiana, lib. 6

5. You ſee what a wild and exorbitant thing *this blind Enthuſiaſm* is, the very Vehicle of Hell that carries to *Atheiſm* and *Prophaneneſs*, and the triumphal Chariot of the Devil; in which queſtionleſs this begodded mock-Prophet was hurried away, though haply he might not know it, but gloried in his Shame, and prided himſelf in his own Captivity. The Condition of whoſe Spirit, what it is, and whitherto it tends, if I know mine own Heart, I have thus carefully diſcovered, out of no other Principle at all but that Love and Loyalty I owe to my crucified Saviour and Sovereign, and out of that dear Compaſſion I bear to my Fellow-Members of his Body the Church. For verily I cannot but melt into Sorrow and Pity, to conſider how deceivable many well-meaning Souls are, and how captivable by the Witchery of a *Fanatick* Eloquence into a ſtrange Belief, that there is a more than ordinary Share of Divinity reſiding upon this Perſon, whom I am ſo well aſſured is but *Epicurus* turned *Enthuſiaſt*, and one ſunk as low beneath the Light of the Goſpel as any wretched *Pagan* that never heard thereof. And therefore I hope all his Admirers that are not ſo far baptized into his Way, as to have celebrated his *Paſche* and ſlain Chriſt according to the *Fleſh*, that is, according to the *Letter* and *Hiſtory*, and ſo become perfect *Infidels*, will take it well at my hands that I have ſo faithfully diſcovered the Deceit, that they may no longer give countenance to ſo horrid an Impoſture. And for as many as have thus ſlain the Lord of Life, which yet I hope are not very many, how they ſhould take ill this my Freeneſs of Speech, I can in no wiſe imagine. For I dare ſay for them, in that they have thus ſlain him, (as St. *Peter* ſaid in another caſe) they have done it out of Ignorance, through the preſtigious Enchantments of this grand Deceiver; and therefore they can no ſooner acknowledge their Errour, but find their Pardon, through him who was truly ſlain and ſacrificed for the Sins of the World, and roſe again for an Aſſurance to us of a bleſſed Immortality after the Death of the Body. Which muſt needs be a Meſſage of great Joy to all People that are of an upright and ſincere Heart. And let ſo much be ſaid of the rational Structure of the Chriſtian Religion, literally underſtood, and of the Impoſture of Familiſm.

BOOK

BOOK VII.

CHAP. I.

1. *That the Subject of the third Part of his Diſcourſe is* The Reality of the Chriſtian Myſtery. 2. *That the Reaſonableneſs of Chriſtian Religion and the conſtant Belief thereof by knowing and good Men, from the time it is ſaid to have begun till now, is a plain Argument of the Truth thereof to them that are not over-ſceptical.* 3. *The Averſeneſs of ſlight and inconſiderate Wits from all Arguments out of Prophecies, with their chiefeſt Objections againſt the ſame.* 4. *That the Prophecies of the* Meſſias *in the Old Teſtament were neither forged nor corrupted by the* Jews. 5. *An Anſwer to their Objections concerning the Obſcurity of Prophecies.* 6. *As alſo to that from Free Will.* 7. *That all Prophecies are not from the fortuitous Heat of Mens Fancies, but by divine Revelation, proved by undeniable Inſtances.* 8. *A particular Reaſon of true Prophets amongſt the Jews, with ſome Examples of true Prophecies in other places.* 9. *A notable Prophecy acknowledged by* Vaninus *concerning* Julius Cæſar's *being kill'd in the Senate.*

1. WE are come now to the third Part of our Diſcourſe, wherein the doubtful Dawnings of this great Myſtery we are clearing up will break out into a fuller Light, and the Progreſs of *Truth* will be like that of *Righteouſneſs*, that ſhineth more and more till perfect Day.

The *Poſſible*, as alſo *Reaſonable Idea* of Chriſtianity, which I have hitherto repreſented, is but as the *Seminal Form* of a Plant hid in the Seed under ground; but we ſhall now exhibit it as it were to ſenſe, ſhot up into open view, and demonſtrate that this *Poſſible Idea* has already arrived to a *Real and actual Exiſtence* in the World.

Which being a Matter of ſo great conſequence, we will not huddle it up at once, nor yet make any Steps more for Pomp than for Uſe and the fuller Conviction of the Truth we are to prove.

2. And truly the very firſt Step I ſhall make, or rather have partly made already, I hope, to any indifferent Man will ſeem not a little conſiderable. We have very amply and intelligibly declared how highly *reaſonable* the Frame of our Religion is, how *becoming* and *conſiſtent* all thoſe things are that Chriſt is recorded to have done or ſuffered. Add therefore to the *Reaſonableneſs* of the thing it ſelf, the *conſtant and perpetual Tradition thereof for true*, and that it has been ſo ſeriouſly believed in all Ages, that as well the Learned as Unlearned, as well the Noble as Ignoble, have been ready, nay have actually laid down their Lives for a Witneſs thereof. And methinks no Man that is not over-ſceptical, but this Conſideration ſhould fetch off his Aſſent. For the Fame of thoſe things that are ſeriouſly reported and conſtantly believed by knowing and judicious Men, cannot rationally be called into queſtion, unleſs the things themſelves affirmed ſeem unreaſonable, or elſe over-artificial and in too trim and cunning a Dreſs of Reaſon. That the things recorded are very *Reaſonable*, I have already demonſtrated: And how little of the cunning Artifice of either *Logick* or *Rhetorick* they partake of, I dare appeal to any that peruſe them. Wherefore if any Man perſiſt in his Unbelief, the Impediment is not in the Myſtery offered to him, but in himſelf, that has no Deſire it ſhould be true, either out of Pride, or not being willing to find himſelf to have been ignorant hitherto of the true Religion, or out of Love of either the Pleaſures or Profits of this preſent World, which the Belief of Chriſtianity does naturally curb.

But we proceed to what is ſtill more cloſe and cogent. That the *Jews* have for this many hundred Years expected, and do ſtill expect him whom they call their *Meſſias*, every one knows, as alſo that this Name *Meſſias* is the ſame with Χριστὸς from whence our Religion is denominated Chriſtian. Wherefore if I can prove that this *Meſſias* is already come, and that *Jeſus* whom we worſhip is that *Chriſt*, I have then performed the Promiſe of the third Part of my Diſcourſe; which is to prove That Chriſtianity (the *Idea* whereof I have hitherto deſcribed,) is not a mere *Idea*, but a *real* Truth.

Which

Which firſt I ſhall attempt from *Prophecies*, after from *Hiſtory*: the comparing of both which together will be ſo ſtrong an Argument, that to the Unprejudiced it cannot appear leſs than a perfect Demonſtration.

3. I know ſome are of ſo impatient and ſuperficial a Spirit that they vilifie the very Name or Mention of *Prophecies*, as Arguments of no Validity, becauſe they cannot find themſelves at leiſure to weigh the Force of them. But if they will rationally ſpeak againſt them, they muſt alledge ſome of theſe four Objections, *viz.* That either they are often *forged*, or at leaſt *corrupted* by ſome wily Politicians to ſerve ſome State-Deſign: Or are ſo *obſcure* that there is no certain Senſe or Meaning of them: Or if there be, that it does not infallibly import that things thus predicted will ſurely come to paſs, there being ſo great *Dependance* of the Affairs of the World upon *the Actings of Men*: Or laſtly, to ſtrike home, that there never was nor ever will be any Prophecies from any extraordinary Inſpiration, but that ſome Men have very *hot Fancies*, and their Minds running on future things, vent what they think; and their Predictions, like Dreams, ſometimes prove true, ſometimes falſe; and that the Report of thoſe that have happened true has begot that falſe Perſwaſion of their being Prophets in the World.

4. Such ſlight Conſiderations as theſe do marvellouſly gratifie the light-minded and atheiſtical, but more ſeverely looked into will prove of no force.

For as for the firſt Objection, it is plain it can have no place here, if we conſider with what Holineſs and Veneration the *Jews* look upon the very outward Letter of thoſe Divine Oracles committed to their Cuſtody. Beſides that it is ridiculous to ſuſpect them either to have *foiſted* in or any way *altered* ſuch Prophecies as we are here to make uſe of, they being ſuch as will manifeſtly make againſt themſelves: Which is a mighty Priviledge that Chriſtianity has, that in maintaining of her Cauſe ſhe can ſo boldly appeal to thoſe Records that have been ever kept in the Hands of her Enemies. Nor can the Chriſtian, if he would, corrupt theſe Prophecies, but he would be forthwith diſcovered by the *Jews*. Whence neither Atheiſt nor Pagan can rationally ſuſpect any foul Play of this kind.

5. As for the pretended *Obſcurity* or *Ambiguity of Prophecies*, I deny that they may all juſtly be termed *Obſcure*. Beſides that, the Words of them that are ſo in ſome meaſure, ever fit one Senſe better than another; and where there is any ſuch Ambiguity, that Senſe is to be accounted true that has been judged ſo by Men unprejudiced, and, all things conſidered, appears moſt proper and eaſie. The Satisfaction of which Anſwer will be better underſtood when we deſcend to Examples, than by general Precept.

6. The third Objection cannot be urged by any but ſuch as are over-doting Idolizers of the Faculty of *Free-will*, and forget that ſome *Prophecies* are not *conditional* but *abſolute*, as certainly all thoſe are that are of ſo vaſt and moliminous Concernment to the World as the appearing of the *Meſſias* is. Whoſe coming, if it had been *conditional*, nothing could be thought to hinder but Sin. Which in this caſe is as abſurdly inferred, as if one ſhould argue that the Sickneſs of the Patient keeps away the Phyſician, when it rather occaſions his Coming. And one end of Chriſt's Coming, as I have abundantly ſhewn already, is to be a Sacrifice for Sin, and to renew the World in Righteouſneſs.

7. The laſt Objection is the moſt perverſe and lubricous, but yet ſuch as is eaſily maſtered, if we conſider how punctually and particularly many things have been prefigured in Prophecy, and, that uſually thoſe that have propheſied, have alſo done Miracles, or ſomething miraculous and extraordinary has happened unto them; that they have ſeen *Viſions of Angels and have been aſſiſted by ſupernatural Powers. An eminent Example whereof is that Prophecy of the Man of God out of *Juda* againſt the Altar at *Bethel*, which was accompanied with the drying up and reſtoring of the Hand of *Jeroboam*, and the rending of the Altar and pouring of the Aſhes for a Sign that his Prophecy was true. Which yet was ſo punctual and particular, that he names the very Name of him that was to do this Vengeance againſt the Altar at *Bethel*, viz. *Joſias*; though it was a Prediction of a thing that was not to come to paſs within three hundred Years. So *Iſaiah* propheſied of *Cyrus* by Name, and what God intended to do by him in reference to his People, ſome hundreds of Years before *Cyrus* was born. And *Daniel* ſo punctually foretold the Tranſlation of the Empire from the *Aſſyrians* to the *Medes* and *Perſians*, and then to *Alexander* of *Macedon*, whoſe Succeſſors in part the Poſterity of *Lagus* and *Seleucus* ſhould be, and what great Evils the *Jews* ſhould ſuffer from them, that *Porphyrius* com-

*See Book 5. ch. 17. ſect. 2.

1 Kings ch. 13. v. 1, 2, 3, 4, 5, 6.

*

comparing the *Greek* Hiſtory with *Daniel*'s Prophecy, had no other way to evade, but by pretending they were wrote after the Event. Which is ſo frivolous a Subterfuge, that it is not worth anſwering.

8. For being there is a Deity, and that the *Jews* in a more than ordinary manner lived under a kind of *Theocracy*, and were a People with whom it was uſual to have Prophets and inſpired Meſſengers from God; Why ſhould it ſeem ſtrange to *Porphyrius* or any one elſe, that God ſhould by his holy Angels inſtruct the Prophet *Daniel* ſo particularly and perfectly concerning things to come, wherein his own Nation was ſo nearly concerned? For even there where Providence ſeems to take leſs care, the greater Mutations of States and Kingdoms have been foretold by the Prieſts and Magicians of the Country. As it happened to *Moteczuma* King of *Mexico*, before the Invaſion of the *Spaniard*, as you may ſee in *Acoſta* and other Writers. And *Valens* the *Augur*, in *Varro*, is ſaid to have propheſied at the firſt building of the City of *Rome*, that it ſhould continue twelve hundred Years; which fell out accordingly.

9. And * *Vaninus* himſelf, that prophane Wit, was not ſo far beſotted with *Epicurean* Incredulity, but that he does acknowledge, nay rather aſſert with a ſerious Appeal to all Hiſtory as well antient as of late Days, if great Changes in the Affairs of the World have not been predicted miraculouſly one way or other; and himſelf inſtances in one notable Prophecy engraven in a Table of Braſs found in *Capys* his Sepulchre concerning the murdering of *Julius Cæſar* in the Senate. Which *Capys* notwithſtanding, King of *Italy*, lived near a thouſand Years before *Julius Cæſar*. So that if a Man be not very groſly ſtupid, he muſt needs confeſs that all Prophecies are not from the mere Ravings and Roamings of a *buſie Fancy*, but from ſome higher and more infallible Principle; and that it is far more rational, when *Events* anſwer to *Prophecies* of great Concernment, to impute it to *Providence* rather than to *Chance*. I know *Vaninus* refers all to the celeſtial Bodies or Influence of the Stars: But how groundleſs and childiſh his Conceit is, I ſhall evince in its * due place.

*In his *De admirandis Naturæ Arcanis*, lib. 4. Dialog. 52.

*See chap. 14. ſect. 2, 3, 4, 5, &c. And chap. 15, 16, 17.

CHAP. II.

1. *The genuine Senſe of* Jacob's Prophecy. 2. *The Inference therefrom, That the* Meſſias *is come.* 3. *That there had been a conſiderable Force in this Prophecy, though the Words had been capable of other tolerable Meanings: but they admitting no other Interpretations tolerable, it is a Demonſtration the* Meſſias *is come.* 4. *The chief Interpretations of the* Jews *propounded.* 5. *That neither* Moſes *nor* Saul *can be meant by* Shiloh. 6. *Nor* David. 7. *Nor* Jeroboam, *nor* Nebuchadonoſor. 8. *That in the* Babylonian *Captivity the Scepter was rather ſequeſtred than quite taken away; with a further urging of the Ineptneſs of the Senſe of the Prophecy, if applied to* Nebuchadonoſor. 9. *Their Subterfuge in* ער ב' *noted and refuted.* 10. *The various Significations of* שבט, *and their Expoſitions therefrom.* 11. *An Anſwer to them in general.* 12, 13. *An Anſwer to their Evaſion by interpreting of* שבט a Tribe. 14. *An Anſwer to their interpreting of* שבט a Staff of Maintenance. 15. *An Anſwer to their interpreting it a* Rod of Correction. 16. *An Anſwer jointly to both theſe laſt Interpretations.* 17. *That their Variety of Expoſitions is a Demonſtration of their own Diſ-ſatisfaction in them all.*

1. BEing now well aſſured of the Force of ſuch Arguments as are drawn from Prophecies, let us proceed and make uſe of them for the proving the matter in hand, *That Jeſus, whom we worſhip, is the very Chriſt.* Which we will do by producing firſt *Such as preſine and circumſcribe the time of his coming*, and then *Thoſe that more perfectly characterize the Properties of his Perſon.*

Of the firſt ſort is that moſt antient and eminent Prophecy of *Jacob* on his Death-Bed, *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his Feet, till* Shiloh *come, and unto him ſhall the gathering of the People be.* That our inference may be the more unexceptionable, let us briefly run over the Words. Gen. ch. 49. v. 10.

The Scepter. The Hebrew Word is שבט, which the *Seventy* interpret Ἀρχων, *Aquila* σκῆπτρον, *Symmachus* ἐξουσία, *Onkelos* שלטן. All which denote the ſame thing, *the Soveraignty or Power Political.*

From Judah. By *Judah* according to warrant of Scripture is to be underſtood, not only the Tribe of *Judah* preciſely, but what-ere Acceſſion or Co-optation there was into that Tribe, as appears from *Malachi* 3. 4.

Nor a Lawgiver, מחוקק. The *Seventy* render it ἡγούμενον. The Word naturally ſignifies a *Commander* or *Decreer.* I believe thoſe that have tranſlated it *Dux,* have not miſſed of the Mind of the *Seventy*'s Interpretation. Let מחוקק therefore ſignifie, *one that gives Laws or Commands to the People.* Which is an unexceptionable Meaning of the Word, as all acknowledge, and is of neareſt Affinity with the former, according to that uſual way in Scripture of repeating the ſame thing twice, in Words little different in Signification. Of which Inſtances are innumerable.

From between his Feet, מבין רגליו The *Seventy* turn it ἐκ τῆς μηρῶν αὐτοῦ, that is, *ex ſemine Judæ,* in that ſenſe that *Juda* has been interpreted. That is to ſay, that *Juda* ſhall have a Prince, Governour, or Political Power of their own, or ſhall be governed or rul'd by thoſe of their own Blood.

Till Shiloh come: that is, Till the *Meſſias* come; as all the antient Interpreters of the *Jews* ever expounded it, their Judgments being then unprejudiced. Only they, as well as others, have varied about the Notation of the Name *Shiloh,* as you may ſee in *Martinius.* Some will have שילה put for שילו which is as much as שלי בנו ſignifying *Filius,* from whence is שליה *Secundina.* Others will have *Shiloh* to be a noun of the ſame Form with קמוץ and קימוש, and expound it, *Salvator, Pacificus,* from שלה The *Seventy* ſeem to have read שלו, which they render ᾧ τὰ ἀποκείμενα αὐτῷ, till he come *for whom ſo great and illuſtrious things are reſerved.* Others, as the vulgar Tranſlation, read שילוח *miſſus.* *Which reading always pleaſed me above any of them, and I have the Suffrage alſo of the incomparable *Hugo Grotius* upon that place.

*See Book 4. chap. 8. ſect. 8. 9, 10.

And unto him ſhall the gathering of the People be. The Word יקהת may either ſignifie *Congregatio, Expectatio, Obedientia,* or *Confractio.* None of the Senſes but agree with the Prophecy; but the ſecond and third are capable of a more eaſie critical Account.

2. It is plain from this brief and warrantable Expoſition of the Words, that the natural and genuine Senſe of *Jacob*'s Prophecy is this, *That whatſoever become of the Tribes of* Iſrael, Juda, *and whatever part of the Tribes have any Coalition with it, and go under one Name and Title, ſhall not fail to have a political Power and Government of their own, till the* Meſſias *come.* This, I ſay, is the moſt eaſie and natural Senſe of this Prophecy, and ſuch as has been ever given by their own Expoſitors, till that ſad Miſtake of killing their *Meſſias* perverted their Judgments. Wherefore, before themſelves became guilty, and while they were fit to be Judges, we appeal to them, if *Jacob*'s Prophecy does not plainly foretel, That the political Power and Government of the *Jews* ſhall not ceaſe till the *Meſſias* come. But it is evident it has ceaſed: therefore of a certain, the *Meſſias* is come.

3. Which this Prophecy would ſufficiently aſſure us of, though there were other tolerable Interpretations to be made beſides this; it being reaſonable to conclude, that where there may be various Senſes made of Words, that is the trueſt that flowes the moſt naturally, and ſeems to do ſo to ſuch as are unprejudiced. But to be ſtill more certain of the Truth of the Senſe of this Prophecy which has been already given; though both *Jews* and others have ſet their Wits on Tenter-Hooks to find other Meanings thereof, they have light upon none but what are intolerably vain and fooliſh.

4. It will not be amiſs to give you a Taſte of the chiefeſt of them. Firſt therefore, Thoſe that would not have the *Meſſias* underſtood by *Shiloh,* they underſtand either *Moſes, Saul, David, Jeroboam,* or *Nebuchadonoſor.* Firſt *Moſes,* becauſe when he was ſent to deliver the Children of *Iſrael* out of *Ægypt, Juda* ſurrendred the Scepter to him, though he was of the Tribe of *Levi.* Secondly, *Saul,* becauſe he was crowned in *Shiloh.* Thirdly, *David, viz.* implying that the Scepter was in *Juda,* and ſhould there continue till *David*'s time, in whoſe Reign there was an Acceſſion of ſome People brought under his Rule. Fourthly, *Jeroboam,* as being he who was crowned in *Shiloh,* and took the Scepter from *Juda.* Fifthly, *Nebuchadonoſor,* becauſe he took the Scepter from *Juda,* and carried the People captive, and raſed *Jeruſalem* and the Temple to the Ground. But to theſe may be anſwered briefly.

5. To that concerning *Moſes,* That he could not take the Scepter from *Juda, Juda* having none. For all the Tribes together were not a Polity then, much leſs any one of them, but were miſerable Underlings and Bondſlaves to that cruel Ty-

rant

ant *Pharaoh*. To that of *Saul*, That he was not created King in *Shiloh*, but in *Mizpeh*; nor that *Saul* the *Benjamite* could take the Scepter from *Juda*, he having one yet, as was ſaid before; beſides that ridiculous Syntax of *Shiloh's Coming*, which is a *Place*, not a *Perſon*, according to this Interpretation: as alſo it is very frigid to apply the laſt Clauſe of the Prophecy to *Saul*.

6. To that of *David* may be anſwered much-what the ſame with that to the former, That *Judah* before *David's* time, though it had a precedency and Seniority, yet wielded no Scepter over the other Tribes, nor had any particular and Diſtinct Jurisdiction more than the other had: And that it is very inept, if we read the whole Prophecy, which immediately before ſpeaks ſo Magnificently of *Juda's* Courage and Proweſs, to think it preſently falls ſo flat, as only to Predict that *Juda* ſhall not loſe his Seniority or Precedency till *David* come. And ſtill, which makes it more harſh, the Words naturally ſeem to import, that *Juda* ſhall loſe his Scepter when *Shiloh* or *David* is come, though it be the firſt time then that he takes it up. I ſay the Words do naturally imply ſo, though not neceſſarily: But admit they do not, but the Royal Scepter continue with *Juda* for many Hundreds of Years afterwards, as it did, and that even then when almoſt all the Tribes were loſt; how frivolous do they make this Prophecy of *Jacob*, in ſetting off ſo petty Things in ſuch Magnificent Terms, and leaving out the moſt notable Matters that belong to that Tribe? And laſtly, that that Addition to the Juriſdiction of *David* does not ſo well fit nor fill up the Senſe of יקהת עמים, as that *gathering of the People* to the *Meſſias* whom the *Jews* expect.

7. To that of *Jeroboam*, That *Jeroboam* was not anointed King in *Shiloh*, but in *Sichem* a City of *Ephraim*: And that this Conſpiracy did not take away the Scepter from *Juda*, but rather gave Occaſion to *Juda* of being a Kingdom of it ſelf, and ſuch as was not diſſolved for many hundred Years after; whereas before it was but a Part of the Kingdom of *Iſrael*.

And laſtly to that of *Nebuchadonoſor*, That this Interpretation puts a very fooliſh and frivolous Senſe upon the Prophecy, as if it ran thus; *That the Scepter ſhall not be taken from* Juda, *till ſome one come and take it by Force*. As if *Jacob* would venture to foretel that *Juda* would not be ſuch a Fool as to give away his Scepter, though he might be ſo either cowardly or unfortunate as to have it wreſted out of his Hands. Wherefore he that is propheſied of here muſt be to the *Jews* more than a mere Robber or Deſpoiler, and muſt have ſome ſpecial Relation to them of either being their King or Prophet in ſome more than ordinary manner; or elſe the Senſe will be very flat and inept, as if he ſhould ſay, *The Scepter ſhall not be taken away before it be taken away*.

8. Beſides, the Scepter was not ſo much taken away by the *Babyloniſh* Captivity, as ſequeſtred for a Time, during which Space they were aſcertained from God by the Mouths of his Prophets, that they ſhould return again within the Space of ſeventy Years. So that it was rather an *Interregnum* than an Abolition of the *Judaical* Policy. Which ſome would have to continue in ſome ſmall degree amongſt themſelves even in that Interval of their Captivity, as having their רשי גלות, their αἰχμαλωτάρχας, who had a Power over all the People of *Juda*. But that is more than is worth the contending for. God's Obligation by the Mouth of his Prophets to bring them back within ſeventy Years, and the Smalneſs of the Continuance of their Captivity in reſpect of the Enjoyment of their Liberty afterwards, are ſufficient of themſelves to make that Captivity only a Suſpenſion, not a taking away, of the Scepter from *Juda*. To all this you may add the *unſutable Connexion* of this Prophecy with the foregoing Verſes, where *Juda* is ſo magnificently ſpoke of for his Stoutneſs and Courage; to which preſently it is ſubjoined (according to this Interpretation) that the Scepter ſhall never be taken away, till ſome vanquiſh him and take it away, as it ſeems *Nebuchadonoſor* did: Which is as incoherent and inſipid Senſe as can be imagined, as I partly intimated before.

But to interpret it, as the ancient *Jews* have interpreted it, of the *Meſſias*, the Coherence is very perfect, *viz.* That this ſtout Warriour *Juda* ſhall not finally loſe his Scepter, till that ſpecial Meſſenger of God and Expectation of the Nations come, *viz.* the *Meſſias*, who ſhall be of a more univerſal Concernment than to that little handful of the World, the *Jews*.

9. The next ſtarting-hole they ſeek, they think they have found in עד כי fancying that עד may there ſignifie (as it does ſometimes) *in æternum*; but the Accent Athnack in רגליו, which is as much as a *Colon* in *Latine*, hinders them from that Evaſion.

10. The laſt pretended Ambiguity is in שבט, which, ſay they, may ſignifie either *a Tribe* or *a Staff*, viz. *of Support and Aid*, or *a Rod of Caſtigation and Affliction*. Taking it for a *Tribe*, the Prophecy may run thus, *That the Tribe of Juda ſhall never be taken away, till the* Meſſias *come*; or thus, *That the Tribe of* Benjamin, *whatever become of the reſt of the Tribes, ſhall not be taken from* Juda, &c. Taking it for a *Staff*, the Senſe is this, *That* Juda, *be he in what Captivity or Oppreſſion ſoever, yet he will be ſupported and ſuccoured by ſome or other, till the* Meſſias *come*. Taking it for *a Rod*; *That the Rod of Caſtigation and Affliction will never be taken from* Judah, *till* Shiloh *come*.

11. To which I anſwer, and firſt in common to them all, That שבט and מחוקק being thus in the Prophecy, and ſo naturally anſwering one to another, if מחוקק did as naturally ſignifie a *Scribe* as one that had political Power and Rule, yet it were ſomewhat a forced thing to expound it ſo in this place, the Word שבט directing ſo naturally to the other Senſe; and ſtill more forced if you take Notice of מבן רגליו *ex ſemine ejus*, a thing not ſtood upon in thoſe inferiour Offices of a Scribe or Expounder of the Law. To which you may add that מחוקק is never ſo expounded in Scripture by the *Seventy*, but always either βασιλεὺς ἀρχων or ἡγέμων. So that tho' they might ſhuffle off the right Senſe of the Prophecy in the Beginning thereof, yet the following part defends both it ſelf and the other from that Violence and Injury. For 'tis plain, there muſt be מחוקק, that is, political Power, in *Juda*, till *Shiloh* come, let שבט ſignifie what it will.

12. But to touch upon them alſo in ſeveral; where we muſt take Notice that the *Tribe of Juda*, not his *Perſon*, is the Subject of this Prophecy. The Senſe therefore of the firſt Interpretation will be this, *That* Judah *will not be taken from* Judah *till* Shiloh *come*. Which indeed is very ridiculous. But ſo far as it is poſſible, *Judah* is taken from *Judah*, and therefore *Shiloh* is come. For *Judah* is taken all a-pieces and ſcattered amongſt the Nations in all the Quarters of the World. Or if they will againſt Reaſon fancy the Perſon of *Judah* the Subject of this Prophecy, (of which the Senſe will then be, *Judah* his Tribe ſhall not be taken from him, till *Shiloh* come) the Patriarch would have expreſſed himſelf more determinately, and ſaid, שבטו, not שבט, otherwiſe לא יסור שבט naturally ſignifies, no Tribe at all ſhould be taken from him, whereas Ten have been carried away at a Clap, and never yet returned. Beſides if שבט may ſignifie *his own Tribe*, that is properly taken from him too, and loſt, they not being under his Rule, that is, under the Government of *Judah*; but he is like a Commander whoſe Army is quite routed, and all carried away from him Captive, and under the Command of Strangers: and though they bear his Name ſtill, What is that if they be not under his Power? Surely the Patriarch's Mind was taken up with mean Matters on his Death Bed, if there be no more in the Prophecy than ſo.

13. The Second Interpretation, underſtanding ſtill שבט for a *Tribe*, is liable to the like Exceptions with the firſt, and the Foolery of it ſtill more palpably deprehendible. For here it is exceeding evident that לא יסור שבט מיהודה, will neceſſarily ſignifie, *Not a Tribe ſhall be taken from Juda*, &c. For it is as if one ſhould ſay, that a Sheep ſhall not be taken out of the Fold, till *Dametas* come. But if *Dametas* coming, there ſhould be found only one left, the other Shepherd would think himſelf deluded; if he that promiſed him ſhould pretend he has kept his Word in keeping but one Sheep in the Fold. For it were a fooliſh Fallacy to plead, that he promiſed that a Sheep ſhould not be taken away, and that there is a Sheep that is not. So that it is plain that by שבט one particular Tribe, *Benjamin*, cannot be underſtood, and therefore none at all. For all the reſt were carried away by *Salmanaſſar* into perpetual Captivity.

14. To the Third Interpretation we anſwer, That *Jacob* is diſtributing *peculiar Benedictions* to every one of his Sons; but this is common to them all, and therefore not to be affixed to *Judah*: And then, that it is a petty Buſineſs amongſt ſuch illuſtrious Predictions and Encomiums of *Judah*, that he ſhall not be put to ſuch utter Streights but that he ſhall be able to live, though an Underling, and dependent on other People; ſo that this is a very wretched and dilute Senſe of the Prophecy.

15. And the Fourth is as ill, if not worſe. For firſt, as before, what is common to all the Tribes, and yet belongs more to the other Tribes than to *Judah*, (the Ten I mean that were carried away by *Salmanaſſar*) is here appropriated to *Judah*, and that in the midſt of great *Encomiums* and Bleſſings. Read the whole Prophecy concerning *Judah*, and at the firſt Sight you will diſcover the Unreaſonableneſs of this Patch, if this be the Meaning of this part of the Prophecy. Beſides, the Prophecy according to this

Senſe

Senſe could not be true. For *Judah* was a flouriſhing Kingdom or Commonwealth for many hundreds of Years together, as appears out of their own Hiſtory.

16. And laſtly, in anſwer to both theſe laſt Interpretations at once; The Word שבט ſimply ſet down as it is here without any other Circumſtances to determine the Senſe of it, never ſignifies either the *Staff of Maintenance* or the *Rod of Chaſtiſement*. So that they might as well expound it *Crutch*, as either. For שבש פסחים will certainly ſignifie a *Crutch*: and therefore taking that Liberty that they take, the Senſe of this Prophecy may run thus, *A Crutch ſhall not depart from Juda, nor a Scribe from betwixt his Feet, till Shiloh come*: That is, That *Juda* never will want a Scribe with a Crutch, that is, an halting Scribe, a Scribe that will make lame, crooked, and perverſe Expoſitions of the Law in Defence of that capital Error of theirs, till the ſecond Coming of the *Meſſias*.

17. I have given you a brief Taſt of the fond Evaſions the *Jews* make uſe of, to hide the plain Senſe of this Prophecy of *Jacob*: concerning which it is worth the taking notice, That as their Expoſitions are very vain, and ſeem ſo to us, ſo it is manifeſt that they are unſatisfactory even to themſelves, in that they have produced ſo many. For what could put them upon excogitating a new one but a Diſſatisfaction in the old? And verily, tho' by wreſting the Words of the Prophecy, they have extorted as many as ever they could, yet are they utterly at a loſs, in which of them principally they ought to acquieſce.

CHAP. III.

1. *The Prophecy of* Haggai. 2. *The natural ſenſe of the Prophecy.* 3. *That the ſecond Temple could not be more glorious than the firſt but by receiving the* Meſſias *into it.* 4. *That* Herod's *Temple could not be underſtood hereby.* 5. *An Anſwer to their Subterfuge concerning* Ezekiel's *Temple,* 6. *That the Prophecy of* Malachi *adds further Force to that of* Haggai. 7. *That the Prophet could underſtand no other Temple than that which was then ſtanding.*

1. BUT if they could have found out any tolerable Evaſion in this Prophecy, yet their Work is not done, there being other plain Predictions to the ſame purpoſe: As in *Haggai, For thus ſaith the Lord of Hoſts, Yet once, it is a little while,* Haggai 2. v. 6. *and I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land: And I* 7, 8, 9. *will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory, ſaith the Lord of Hoſts. The Silver is mine, and the Gold is mine, ſaith the Lord of Hoſts. The Glory of this latter Houſe ſhall be greater than that of the former, ſaith the Lord of Hoſts: and in this place will I give Peace, ſaith the Lord of Hoſts.*

2. The natural Senſe of which Prophecy is plainly this: The Prophet encourages the People to work and build the Temple, becauſe that though it ſhould not be ſo coſtly as the former in Ornaments of Gold and Silver, which yet it were an eaſie thing for God to beſtow if he would, (*The Silver is mine and the Gold is mine*;) yet the Glory of this latter Houſe ſhall be greater than the former, in that it ſhall be honoured with the Preſence of the *Meſſiah* in it, who is called here *The Deſire of all Nations*: and as he is elſewhere ſtyled, *The Prince of Peace*, ſo is his Coming ſet out here by the Gift of Peace; *And in this place I will give Peace ſaith the Lord of Hoſts.*

3. Now we demand of the *Jews*, in what reſpect this *ſecond Houſe* was *more glorious* than the former, if the *Meſſiah* came not into it while it was ſtanding. That it was a pitiful Structure in compariſon of *Solomon*'s Temple, the Weeping of the Old men at the rearing of the Edifice was a plain Demonſtration. Beſides that the *Rabbins* themſelves ſay it was deſtitute of *five Prerogatives* the other had, viz. *The Urim and Thummim, the Shechina, Fire from Heaven, the Ark of the Covenant, and the Spirit of Prophecy.* The Evaſions of the *Jews* here are very poor and inconſiderable, *viz.*

4. That though the Temple at firſt was not ſo glorious, yet when *Herod* had reformed it, it was more ſplendid and ſtately than *Solomon*'s. Which is not only falſe, but if it were admitted to be true, would not ſalve the Meaning of the Prophecy. For all thoſe external Ornaments could not compenſate the Loſs of the *five Pre-eminences* above-named. Beſides that it is ridiculous to make ſo petty a Deſign of

building a fine Temple to be expreſſed with ſuch exceeding high Language as if the greateſt Miracle in the World were to be exhibited, (which yet was done by *Herod*, the vileſt of Men) *I will ſhake the Heavens, and the Earth, and the Sea, and the dry Land*, &c.

And the ſecond Alledgment, That this latter Temple ſtood ten Years longer than the former, is ſtill more frivolous. And therefore at laſt they are forced to quit this Temple, and affix the Prophecy on a third, viz. *Ezekiel*'s Temple. Which is yet unbuilt, though it be above two thouſand Years ſince that Prophecy; whenas the Prophet ſaid, *Yet a little while, and I will ſhake the Heavens and the Earth*, &c.

5. But the *Jews* will be ſtill obſtinate, and ſtill urge that it is plain how magnificent a Temple *Ezekiel*'s is, and that it is clearly propheſied of, and muſt be at laſt, and that therefore they will not expect their *Meſſias* till then. But to this I briefly anſwer, Firſt, That it may be, that Viſion of the Temple was nothing elſe but an Exhibition of the Temple of *Solomon*, ſuch as it was when *Nebuchodonoſar* deſtroyed it. To which Opinion *Grotius* is very inclinable. Secondly, if it be a more magnificent Structure, That the Prophecy is not *abſolute*, as that of the *Meſſiah*, but *conditional*; as ſeems to be expreſly intimated in the very Prophecy, *Ezek.* 43. Upon which, I conceive, it may be a Repreſentation of ſuch a magnificent Structure as the *Jews* would have raiſed even in their *Meſſiah*'s time, if they had not refuſed him, that they would have pulled down *Herod*'s Temple as built by the Hands of ſo execrable a Wretch, and raiſed this Structure of *Ezekiel*. This had been the natural Iſſue of their embracing the *Meſſiah*; but the Counſel of God muſt ſtand. Or laſtly, That the whole Viſion is of a mere myſtical or ſpiritual Meaning, which the Viſion of the *Holy Waters* and the ſtrange Virtue of them, as alſo the Trees there mentioned (*Chap. 47.) ſeem ſhrewdly to inſinuate. So that no Argument drawn from the Temple of *Ezekiel* can enervate the Force of this Prophecy of *Haggai*, it being ſo very clear in it ſelf, and the other ſo many ways interpretable to a Compliance therewith.

ver. 10, 11.

*See Ezekiel 47. v. 8, 9, 10, 11, 12.

6. The Truth whereof will be ſtill more evident if we add that of *Malachi*; *Behold, I will ſend my Meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his Temple; even the Meſſenger of the Covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of Hoſts.*

Malach. ch. 3. v. 1.

Which Prophecy is parallel to the foregoing Prophecy, and does more fully deſcribe the Perſon of the *Meſſias*, whereby we may be the better aſſured that they are both meant of him: and the time here again ſeems plainly enough to be predefined, *viz.* That he would come into that Temple that the *Jews* had then ſtanding, tho' it had not been long rebuilt, and grace it with his preſence before it ſhould be utterly ruined and laid waſte.

7. This certainly is the natural Senſe of this Prophecy, and it is a very harſh thing to think that *Malachi* had any other Temple in his mind but this. But this Temple has been laid level to the ground above one thouſand ſix hundred Years ago, and therefore the *Meſſias* either came into his Temple then, or the Prophecy is falſe. For there never was any ſince for him to come into, nor is now, nor will be again for ever, at leaſt before his coming. For how ſhall the Jews build them a Temple before they have found the *Meſſias*? So that the *Meſſias* will be firſt, and the Temple after, if at all. But certainly this Prophecy of *Malachi* ſuppoſes the Temple firſt and ready built, and that the *Meſſias* in due time will be born into the World, and come into it. Which therefore was the Second Temple.

CHAP.

CHAP. IV.

1. *The Prophecy of* Daniel. 2. *The Expoſition of the Prophecy.* 3. *That the ſaid Expoſition is as eaſy and natural as the meaning of any Writing whatſoever; and what an excellent performance it would be to demonſtrate out of Chronology, That the Paſſion of Chriſt fell two or three Days after the beginning or before the end of the Laſt Week.* 4. *The ſum of the Senſe of the whole Prophecy.* 5. *That the Circumſcription of the Prophetical Weeks is not made by the vaſtation of the City, but by the accompliſhment of thoſe grand Prophecies concerning the* Meſſiah. *And that no* Epocha *can be true that does not terminate upon them.*

1. THE laſt Prophecy which we ſhall alledge is out of *Daniel*, Chap. 9. where he meditating upon that Prediction of *Jeremy*, That ſeventy Years ſhould be accompliſhed in the deſolations of *Jeruſalem*, and praying earneſtly to God in behalf of the People, the Angel *Gabriel* by expreſs command was ſent to him to impart this Prophecy to him.

I. *Seventy Weeks are determined upon thy People and upon thy holy City, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy.*

II. *Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, ſhall be ſeven Weeks, and threeſcore and two Weeks, the Street ſhall be built again and the Wall, even in troubleſome times.*

III. *And after threeſcore and two Weeks ſhall Meſſiah be cut off, but not for himſelf; and the People of the Prince that ſhall come ſhall deſtroy the City and the Sanctuary, and the End thereof ſhall be with a Floud, and to the End of the War Deſolations are determined.*

IV. *And he ſhall confirm the Covenant with many for one Week, and in the midſt of the Week he ſhall cauſe the Sacrifice and the Oblation to ceaſe, and for the overſpreading of Abominations he ſhall make it deſolate, even until the Conſummation, and that determined ſhall be poured upon the Deſolate.*

2. This is ſo eminent a Prophecy, and ſo mainly to the purpoſe, that we are concerned to annex ſome ſhort Notes upon every Verſe, that the ſenſe may appear more plain; and if there be any diverſity of Interpretations, that we may the better ſhew that none does prejudice the main ſcope we drive at.

I. *Seventy Weeks*, that is, Weeks of Years. Of which ſenſe there is no doubt with either Jew or Chriſtian. And ſeventy of ſuch Weeks, not ſo preciſely as that what is foretold may not come to paſs before the ſeventieth Week be quite run out, or may not run out into ſome part of a following Week; the reckoning being by *Weeks* and not by *Years*, as Mr. *Mede* alſo has well obſerved, and is a Suppoſition that no body can juſtly cavil at.

Are determined. נחתך. that is, *cut out*, as ſome would have it, implying that immediately after the expiration of theſe, the Jews would be led into Captivity again. But that curioſity is more than needs, and not ſo conformable to the Senſe of the Prophecy: So that in my apprehenſion our Engliſh Tranſlation has the odds of it.

Upon thy People and upon thy holy City, i. e. Near upon the expiration of the Seventieth Week the People of the Jews ſhall be no longer the People of God, nor their City holy, their Religion naturally ceaſing upon ſome Act of theirs, whereby a better, according to the purpoſe of God, ſhall be brought in.

To finiſh tranſgreſſion, or, to *fill up*, *perfect*, or *compleat tranſgreſſion*. For ſo will the * word כלא here ſignify, and ſeems to be the moſt natural Senſe in this place: As if the Angel ſhould ſay, ſeventy Weeks ſhall the ſcourge be taken from thy People, wherein they will again follow their own evil ways and increaſe their ſins to the very height: Which they did the moſt notoriouſly by killing their *Meſſiah*.

* The Septuagint render it συντελεσθῆναι ἁμαρτίαν, *ad conſummandam prævaricationem.*

And to make an end of Sin. Or, to put an end to the Judaical *Sin-offerings*. For ſo will חטאות ſignify; and חתם. which is as much as *to Seal*, denotes a putting an end to a thing by fulfilling and compleating it, as towards the latter end of this verſe, *to Seal up the Viſion and Prophecy*, the word חתם is uſed.

And

And to make reconciliation for iniquity: Or, to expiate iniquity. For so כפר signifies: But the Senſe is much-what the ſame in both.

And to bring in everlaſting Righteouſneſs, i. e. Such a Law or Religion which ſhall endure for ever, and according to which if we live, that will be our Juſtification, not the Works of *Moſes*'s Law, nor thoſe Offerings nor Sacrifices.

And to Seal up the Viſion and Prophecy, i. e. To fulfil and accompliſh the Prophecies, *viz.* thoſe illuſtrious and important Prophecies concerning the *Meſſiah*.

And to anoint the moſt Holy, viz. the moſt Holy *Perſon* that ever lived. For tho' קדש be the feminine gender, and may ſeem to ſignify rather *Sanctity* in the abſtract, or *Res ſancta*, yet the Jews themſelves underſtood it of a *Perſon*; *Moſes Gerundenſis* of the very *Meſſiah*: And it is uſed of any thing conſecrate to God, whether Field, Man, or Cattel, *Levit.* 27. 28. Beſides that קדש need not be a Noun of the feminine Gender, but be the ſame that קדיש *ſanctus*, as appears from *Levit.* 21. 7. and *Numb.* 6. 8. or the words there are to be read קדש. and therefore again confirm that קדש belongs to Perſons conſecrated as well as Things. If it had been meant of the moſt holy place of the Temple, it had in all likelihood been קדש קדשים, and not קדש שקדהום. But if קדש קדשים might go for *the moſt Holy Place*, Chriſt was alſo *παος θεῦ* in the moſt eminent manner imaginable: For in him dwelt the * Godhead bodily.

See Revel. 21. ver. 22.

* Coloſſ. 2. 9.

II. *From the going forth of the Commandment to reſtore and to build Jeruſalem*, viz. From the Decree or Command of *Artaxerxes* in the ſeventh Year of his Reign mentioned, *Ezra* 7. whereby *Ezra* was inabled to conſtitute Magiſtrates and Judges over the People, to have Power of Life and Death amongſt themſelves, and to live after their own Political Laws. In which conceſſion cannot poſſibly but be included a licence or decree to build up the Houſes of *Jeruſalem*. Beſides that, as *Funccius* alſo pleads, their Liberty of living under their own Magiſtrates is the trueſt and moſt ſubſtantial Senſe of building their City: and verſe 18. there is expreſs leave given to make what uſe they pleaſe of the Remainder of thoſe liberal Contributions which were given for Sacrifices and Religious Services. Whence it is plain the Power of building the City was included in this Commiſſion; only *Ezra* cared not to beg that expreſly that would be involved in a greater Grant, and ſuch as might incline the King's Spirit more powerfully, *viz.* matters of Religion, as you may ſee verſe 23. Wherefore this is the proper Decree for rebuilding the City, or elſe none. For the Titles of the other Decrees are either for building the Temple, or elſe reſtrained to the rearing of the Walls of the City, the Houſes having been built before, as you may ſee by reading the Hiſtory of *Ezra* and *Nehemiah*. Much what to this purpoſe do they argue, who hold this to be the *Epocha* of the Weeks.

Unto Meſſiah *the Prince:* That is, Unto the Manifeſtation of that Perſon that is ſo well known and ſo much expected by the *Jews* under the name of their *Meſſiah*, the word being never uſed abſolutely but concerning him.

Shall be ſeven Weeks, and ſixty two Weeks: That is, ſixty nine Weeks, there being no myſtery in the parting of theſe Numbers, ſaving an Hebrew Idiom to be underſtood from *Ezekiel* 45. 12. and *Geneſ.* 5. often in that Chapter, as alſo 8. verſe 3. as *Grotius* comments upon the place. *Funccius* offers at ſomething more conſiderable, That the State of the *Jewiſh* Common-wealth ſhould be more unſettled for the firſt ſeven Weeks or thereabouts, as is to be underſtood out of *Ezra* and *Nehemiah*.

The Street ſhall be built again and the Walls, even in troubleſome times. That is, not only the *Area* of *Jeruſalem* ſhall again be repleniſhed with Houſes, but the Wall ſhall alſo be built again, tho' in troubleſome and unſettled times; as appears in the above-mentioned Hiſtory: For the builders were fain to have their Swords in readineſs as well as their Trowels.

III. *And after the ſixty two Weeks*, which ſucceed immediately the ſeven Weeks, that is to ſay, after ſixty nine Weeks ſhall *Meſſiah* be cut off, *viz.* the above-named *Meſſiah* the Prince. For that muſt needs be the moſt natural meaning thereof; and, as I ſaid before, *Meſſiah* is never put thus abſolutely but here: whence doubtleſly the Jews gave him whom they expected for their Redeemer the name of *Meſſiah*.

Cut off. If it were יכרת it might ſignify *tranſfixus* or *affixus*, as *Funccius*, would have it: But it is יכרת. which ſignifies *to cut off*, not only from Life, but, as Mr. *Mede* obſerves, from Reigning as a King. And in reſpect of the *Jews* he was cut off in both theſe Senſes. For he was the *Meſſiah* their Prince whom his own People cut off from Life, and thereby from themſelves, that they ſhould be no more his People, nor he their King: And therefore it immediately follows ואין לו, which is not, *and not for himſelf*; but the Senſe is, The *Meſſiah* ſhall be cut off by the Hands of the People of the

! *Jews*

Jews, and that People *ſhall be none of his.* This expoſition of ואין לו *Manaſſeh Ben Iſrael* likes ſo well, that he applies it where it is not ſo natural and eaſy, or elſe is tautological. For he interprets it of *Agrippa* the laſt King of the Jews, whom, he ſays, *Veſpaſian* ſlew ſome three Years before the deſtruction of the Temple, ואין לו and ſo the Kingdom was no longer *Agrippa*'s nor any of his Race. But in this Senſe concerning the *Meſſiah*, it being preſuppoſed that he is cut off by the Jewiſh People, it is very eaſy to conceive that they are the Nominative Caſe to the Verb underſtood in ואין לו, and that the People that cut him off ſhould be no longer his People, by reaſon of this hainous Act of theirs. So that upon this Act the *Jews* ceaſed to be the *People of God*; and thus being given over, at laſt comes that Vengeance Prophefied of in the following words, that their City and Sanctuary ſhould be deſtroyed by thoſe that were *deſigned* to be the People of the Prince the *Meſſiah*. For ſo Mr. *Mede* interprets the place excellently well in my Judgment, rendring עם נגיד הבא. *Populus Principis futurus*; underſtanding thereby the *Romans*, in which Empire Chriſt was to have chiefly his Church and Kingdom. And it is moſt natural that as *Meſſiah* before was the ſame with *Meſſiah* the Prince, ſo the Prince here ſhould be the ſame with the *Meſſiah*, the Senſe fitting ſo exceeding well. Whenas if the *Meſſiah* be not underſtood here by נגיד but only ſome Prince and People at large [*the People of the Prince which ſhall come,*] the Senſe thereof will be more lax and dilute, which would be more knit together and made of a more even Contexture upon Mr. *Mede*'s Hypotheſis.

And the end thereof ſhall be with a floud. This is, After the deſtruction of the City, the *Roman* Army will overflow *Judæa.*

And to the end of the War deſolations are determined. *Grotius* interprets עד *for*, and renders it, *Pro fine belli erit definita deſolatio. Deus hunc exitum bello iſti præfinivit, terræ vaſtitatem*, God has determined that iſſue of the War, the devaſtation of the Land.

IV. *And he ſhall.* Mr. *Mede* renders it, *Nevertheleſs he ſhall.* For indeed the Conjunction ו has the force in a manner of any Conjunction, and may be rendred according as the Senſe directeth. And the moſt genuine Senſe ſeems that which Mr. *Mede* has given, That tho' *Iſrael* was caſt off, yet a Remnant according to the Election of Grace ſhould be won off to Chriſt by the Preaching of the Goſpel of his Kingdom: Which ſhould be done before and after his Paſſion, by himſelf and his Apoſtles. This is that Καινὴ διαθήκη, or new Covenant, * which adorns the very Title-page of the Greek Teſtament. And the *Seventy* turn it in this place διαθήκη, δικαιώσως διαθήκην.

* See Book 9. chap. 5. ſect. 7, 8, 9.

Confirm the Covenant. This is, as I ſaid, the Covenant of the Goſpel: See *Funccius* upon the place.

With many, i. e. with ſeveral; for ſo the word ſignifies frequently: Tho' it be true alſo that many of the Jews were converted and entred the Covenant within the ſpace of this one Week, which is the ſeventieth or *laſt Week.*

And in the midſt of the Week, or, *of that Week.* חצי השבוע may either ſignify *in one half part of the Week*, as *Grotius* interprets it, or elſe ſimply *in the midſt of the Week.* In which interpretation *the midſt* need not ſignify Mathematically the middle part of the Week equidiſtant from the extremes, but any part within the extremes: So that the ſecond or ſixth Year of the Week may be ſaid in this Senſe, and that truly, *in the midſt of the Week.* So that the Angel may mean no more by this expreſſion, than that what he foretells ſhall be done after the laſt Week begins and before it ends.

He ſhall make the Sacrifice and Oblation to ceaſe, viz. The *Meſſiah* then ſuffering ſhall antiquate and put an end to the Jewiſh Sacrifices and Oblations. For he that was prefigured by them being come, and having been Sacrificed and made an Oblation, it is plain that thoſe other ceaſed as to right and efficacy, that is, were abrogated or aboliſhed by the excellency of his Perſon, who offered up himſelf once a Sacrifice and Atonement for the Sins of the whole World. If Chronology will but admit of it, the wit of Man cannot find out a more becoming Interpretation than this concerning his making the daily Sacrifice to ceaſe. Which is as it were the Scope of the whole Prophecy. For to intimate within what Week the *Meſſiah* ſhould ſuffer, upon whoſe Death the *Antiquation* of *Moſes*'s Law and the *Introduction of the everlaſting Righteouſneſs* depended, is a thing more decorous, and more befitting ſo *preciſe an Accuracy*, than *the Deſtruction of the Temple*, which other Interpreters ſay is meant by *making the Sacrifice to ceaſe.* Beſides, it had been more proper and compendious to have named the *Temple* than the *Oblations* and *Sacrifices*, if there had not been ſomething of an higher nature meant by this Expreſſion. The main drift therefore of the Prophecy is, more curiouſly to define the time, as of his Manifeſtation, ſo likewiſe of the Death of the *Meſſiah*, which I queſtion

ſtion not but may very well be hinted at here in this Expreſſion; and what was ſpoke more at large and indeterminately in the foregoing verſe touching his *being cut off*, may here, for time, be more punctually defined: And as at the mention of his Death before, there was annexed that Vengeance upon them that murdered him; ſo here, where it is repeated again, the ſame Vengeance is repeated.

And for the over-ſpreading of abomination he ſhall make it deſolate. The Hebrew is, ועל כנף שקוצים משמם. Which with Mr. *Mede* I would render thus, *And commanding over a Wing of abominations he will be a deſtroyer*, i. e. over an Army of Idolatrous Gentiles, namely the *Roman* Army. See alſo *Grotius* upon *Matth.* 24. ver. 15. Whoſe Interpretation, tho' it differ ſomething from Mr. *Mede's*, yet in my Opinion does confirm it very much: He proving by ſeveral Citations out of Authors, that the *Romans* bore upon their Standards the Images of their Gods, which in Hebrew is שקוצים. We ſhall only inſtance in that one of many out of *Tacitus*; *Fulgentibus aquilis ſigniſque & ſimulacris Deûm in modum Templi.* So fitly is this *Wing of Abominations* interpreted of an Army of Idolaters.

Even until the conſummation and that determined. Read, *and even until the conſummation*, i. e. the finiſhing of this Deſtruction.

Shall be poured upon the deſolate. Read, *it ſhall continue upon the diſtreſſed*, viz. כנף שקוצים. The *Roman* Army ſhall continue upon *Jeruſalem* till they have brought it to utter devaſtation: Or, it ſhall be ſpread like Water poured upon the deſolate, in that Senſe that *Inundation* was interpreted in the foregoing verſe. For, as I intimated before, this is but a repeated Prediction of the ſame Vengeance upon the ſame occaſion, namely, the conſideration of their murdering their *Meſſiah*, which is implied in that expreſſion, *He ſhall make the Sacrifice and Oblation to ceaſe*, himſelf then becoming a Sacrifice according to the eternal Counſel of God.

3. The Senſe which we have given of this Prophecy is ſo coherent and of one piece, tho' taken out of ſeveral Interpreters, that no Senſe can be applied to any Writings more naturally. So that, as I ſaid, if Chronology will but favour the Interpretation, it is moſt certain that what we have given is the meaning thereof. And *Funccius*, who has made the Seventy Weeks expire exactly with the breath of our Saviour upon the Croſs, if he could have found the ending but a Year ſooner, had given a tolerable if not a commendable account of this Prophecy according to the Latitude of the Senſe of וחצי השבוע above mentioned. And it is not a thing hopeleſs, but that he and other Chronologers may be miſtaken a Year in their Computations. But whoever out of his Induſtry and Skill in Hiſtory and Chronology ſhall demonſtrate to the World, That the Paſſion of our Saviour fell out ſome two or three Years before the ending or elſe after the beginning of the laſt Week, his Invention will be more to Chriſtian Religion than either the *Venæ Lacteæ* or the *Circulation of Blood* to Phyſick and Philoſophy. For the fulfilling of this Prophecy will appear ſo clear and compleat, that if *Porphyrius* were alive again, he would again be driven to ſay it was writ *poſt eventum*, that is to ſay, That the Jews have contrived a Prophecy to confute themſelves withal.

4. The good news therefore that the Angel *Gabriel* imparts to *Daniel* in this Prophecy is this, That the Jews ſhould certainly return out of Captivity; and that from the going out of a certain Decree to rebuild *Jeruſalem* and give it the form of a City, that is, a Power of being governed by their own Laws and Magiſtrates, that from that time forward God had determined *Seventy Weeks* for them, that he would give them his ſpecial Protection ſo long, and they ſhould be his People, and their City ſhould be Holy, their Oblations and Sacrifices ſhould not be antiquated, nor their Law and Religion abrogated: But within that time a new Law or Religion ſhould begin, which ſhould never have an end, which therefore is called the *Everlaſting Righteouſneſs*; and that the *Judaical* Sin-offerings ſhould then ceaſe, that is, ſhould be no longer warrantable or effectual. For the *Meſſiah* ſhould by that time be come, whom they will ſlay, and he ſhall by his Death put an end to all other Sacrifices, his Blood being ſufficient to reconcile the whole World to God. But tho' the deſign of Divine Providence herein was holy and good, yet the Jews crucifying him out of malice and envy, (enormous wickedneſs having blinded their Eyes) the People of the Jews ſhall be caſt out of God's favour, nor ſhall they be the People of the *Meſſiah*, but a People that ſhall be the *Meſſiah's*, viz. the *Romans*, ſhall come and deſtroy their City and Sanctuary with an utter Deſtruction.

5. This is a ſhort and eaſy account of the whole Prophecy, in which it plainly appears, That the foretelling of the Deſtruction of the City is but an Appendix to the main Prophecy, and comes but in by the Bye, as an effect of that foul Act of the Jews in

in ſlaying their Prince: But that the Circumſcription of the Prophetical Weeks is made by thoſe main Deſigns they were allotted to the Jews for, that is, they ſhould not expire till the *Everlaſting Righteouſneſs* was brought in, till the Prophecies were fulfilled, and *the moſt Holy* was anointed, that is, till the *Meſſiah* was come, till he ſuffered, roſe again, aſcended into Heaven, ſent down the Holy Ghoſt upon the Apoſtles, and ſet the Chriſtian Religion on foot in the World. All which was done in the laſt Week. After which the City was to be deſtroyed by the *Romans*; but there was no need of preciſely ſetting down the time when.

But the noiſe and clatter of the devaſtation of it has ſo diſturbed the Judgments and Phancies of many Learned Writers, that they have very crookedly and unnaturally haled on the extent of the Weeks to reach the deſtruction of the City, and ſo have cauſed a needleſs obſcurity in ſo pregnant a Teſtimony of the Truth of our Religion. For indeed there can be no genuine or ſatisfactory Interpretation of *Daniel*'s Weeks, unleſs they all of them, the *ſeven*, the *ſixty two*, with the *ſingle Week*, follow one another continuedly in one line, and ſuch an *Epocha* be pitched upon, as that at the expiring of the ſixty nine Weeks the *Meſſiah* may be manifeſted to the World, and in the ſeventieth Week be cut off, and be made a Sacrifice for ſin, and ſo abrogate the Jewiſh Law, and bring in the *Everlaſting Righteouſneſs*, &c. To which the *Epocha* from the ſeventh Year of *Artaxerxes Longimanus* ſeems indifferently well fitted according to *Funccius* his Computation, and in ſome meaſure agrees, tho' not altogether ſo accurately as might reaſonably be deſir'd. But whether this or any other be us'd, it matters not, provided it be taken from ſome Decree for Re-building the City, and lead us to the middle of the laſt Week. What in this reſpect has been perform'd by our Countreyman *Lydiat*, a Man of a ſingular Piety, and great Vivacity of Judgment, in his Chronological Work entitled *Emendatio Temporum*, taking the twentieth Year of *Artaxerxes* for his *Epocha*, very well deſerves in my Opinion to be conſidered. His Method in brief is this: Whereas he places the beginning of *Artaxerxes Longimanus* his Reign ſeven Years higher than *Funccius*, (for this laſt fixes it in the firſt Year of the ſeventy ninth Olympiad, but *Lydiat* in the ſecond Year of the ſeventy ſeventh) 'tis evident that *Daniel*'s Weeks reckon'd from the fourteenth Year of *Artaxerxes* will have the ſame End as formerly, namely in the fourth Year of the two hundred and ſecond Olympiad. But for as much as *Lydiat* takes the twentieth of *Artaxerxes* for the *Epocha* of the Weeks, 'tis plain they muſt in this caſe end ſix Years Later, to wit, in the ſecond Year of the two hundred and fourth Olympiad. So that if Chriſt ſuffered in the laſt Year of the ſeventieth Week, according to the *Epocha* of *Funccius*, as *Helvicus* intimates; reckoning by the *Epocha* of *Lydiat*, his Paſſion will fall upon the firſt Year of the laſt Week. Wherefore this Ingenious Method is further imploy'd in proving, that the Suffering of Chriſt happened almoſt four Years later than the Vulgar Account, *viz.* in the twenty ſecond Year of *Tiberius*; whereas others had refer'd it to the nineteenth, and conſequently that Chriſt's Paſſion fell out exactly in the middle of the Week. This is a Summary of his Performance; but by what Arguments he makes it appear, the Reader may ſee in *Lydiat* himſelf.

CHAP. V.

1. *The Application of the Firſt verſe of the Prophecy to prove that the* Meſſiah *is come.* 2. *The Jews evaſions propounded and anſwered.* 3. *An Application of the Second verſe of the Prophecy, with a Confutation of thoſe* Rabbins *Opinions that make* Cyrus, Jehoſhua *and* Zerobabel, *or* Nehemiah *their* Meſſiah. 4. *An Application of the Third verſe, with a Confutation of the* Jews *fiction of* Agrippa's *being the* Meſſiah *to be cut off.*

1. I Have compleated the Senſe of the Prophecy of *Daniel*, and that with more accuracy then this preſent occaſion required, I ſpeak in regard of pitching upon that *Epocha* with *Funccius*, which is ſet down, *Ezra* 7. For without being ſo particular there is ſtrength enough in the Prophecy to evince, That the *Meſſiah* is already come.

For from the Firſt verſe thereof it is very clear, That within Seventy Weeks the *Moſt Holy* was to be anointed, and an *Everlaſting Righteouſneſs* to be brought in. Now I demand of the *Jews* or any elſe, take their *Epocha* where they will, if they can find any *Everlaſting Righteouſneſs*, *Law* or *Religion*, that was brought in before the Expiration of *Daniel*'s Weeks, if it be not this of Chriſtianity: But by the Prophecy there muſt be ſome Law or everlaſting Righteouſneſs brought in by that time. And what or who was that *moſt Holy* that was *anointed* within theſe Weeks, if it was not the very *Chriſt* whom we Chriſtians worſhip? The *Jews* themſelves acknowledge the Second Temple was not anointed: Therefore it muſt belong to ſome Perſon; which muſt be the *Meſſiah* mentioned in the following verſe. I may add alſo, how is Viſion and Prophecy fulfilled, (the moſt eminent whereof was concerning their *Meſſiah*) I ſay, how are they accompliſhed and ſealed within the ſpace of theſe ſeventy Weeks, if the *Meſſiah* be not yet come?

2. The *Jews* have no way in the World to evade here but by forcing the moſt abſurd Interpretation upon this Verſe of the Prophecy that can be imagined; as if the Senſe were, That thoſe things there foretold ſhould come to paſs after the ſeventy Weeks. Whenas it is plain, That the caſting the Weeks ſo into parts, and expreſly foretelling that in this part this ſhall come to paſs, and in that, that; it is plain, I ſay, from hence, That the main ſcope of the Prophecy is to tell what things will come to paſs before their expiration. Which we ſhall be the better aſſured of if we examine the fondneſs of the other Suppoſition, and apply it to the words of the Text, which are theſe,

Seventy Weeks are determined upon thy People and upon thy holy City, or, *cut out for thy People and for thy holy City*, שבע שבעים נחתך *to finiſh tranſgreſſion*, &c. If theſe things that follow in this verſe be to be underſtood as foretold to come to paſs after the ſeventy Weeks, what is the Senſe of the Prepoſition ל? Queſtionleſs there can be but theſe two Senſes of it; either ſo as the Septuagint have tranſlated it, τοῦ συντελεσθῆναι ἁμαρτίαν, viz. *that tranſgreſſion may be finiſhed*, as alſo our Engliſh Tranſlators have rendered it, which doubtleſs is the true Senſe; or elſe it muſt ſignify the ſame that עד, and there is no Senſe imaginable beſides theſe two that can be pretended.

If the firſt, the groſs Abſurdity is this, That whereas there has been about three hundred Weeks for the compleating thoſe things mentioned there in that verſe, and they not yet done, according to the Jews Opinion; yet the Prophecy mentions only Seventy, and thoſe wherein they themſelves confeſs nothing at all was to be done of them; than which nothing can be imagined more wild and ridiculous.

If the ſecond, I anſwer that the *Seventy* and other unprejudiced Interpreters alway turn it according to the former Senſe. Nay, that *Abarbanel* and *Manaſſeh*, who otherwiſe pervert the Senſe of this Prophecy, yet they tranſlate it ſo too, and yield that ל never ſignifies עד *until*. And laſtly, if it did ſo, yet the Senſe of the Prophecy would be pitifully lame and imperfect, if we compare it with the Event. For the Senſe would be, *Seventy Weeks are determined upon thy People*, until *or* before that *the everlaſting righteouſneſs be brought in, the moſt Holy anointed, Viſion and Prophecy perfected*, &c. Which certainly ſuppoſes that within a little time after, at leaſt after leſs than Seventy Weeks, theſe things ſhould be fulfilled; and yet there has thrice Seventy Weeks gone over ſince the expiration of the firſt Seventy, and no tidings of any ſuch things. Wherefore it is more clear than the Meridian Sun, that the things there underſtood were to come to paſs *within the Seventy Weeks* expreſly ſpoke of by the Prophet *Daniel*.

3. Again, from the ſecond verſe of this Prophecy we demonſtrate, That the *Meſſiah* is come: Becauſe from the going out of the Commandment or Decree to rebuild the City to the *Meſſiah* is but ſixty nine Weeks. Wherefore imagine what Decree you will, the time is run out, and many hundred Years beſides. And that this Prophecy is to be underſtood of that great *Meſſiah* their Prince and Redeemer, appears plainly enough becauſe he is called here by *Daniel* משיח נגיד and משיח abſolutely, as being his *Proper Name*, whenas in all other places of Scripture it is an *Appellative*. Whence it is more than conjectural that the *Jews* had the name of their *Meſſiah* out of this place, and underſtood it of that *Meſſiah* we ſpeak of. But after that unhappy miſtake of theirs in refuſing their *Meſſiah* when he came, they have forced other Interpretations, tho' utterly unapplicable to the Text; ſome underſtanding by *Meſſiah* King *Cyrus*, others *Nehemias*, others *Jehoſhua* the Prieſt, others *Zerobabel*: None of which conceits are ſo much as poſſible. For the *Epocha* from which they muſt reckon, muſt be from

ſome

ſome Command or Decree to rebuild the City. For ſo the words run, מן מצא דבר להשיב *From the promulgation of the Decree to reſtore*, &c. That that is the Senſe of מצא דבר is plain from *Eſther*, chap. 1. ver. 19. יצא דבר מלכות *let there go forth a Royal Command* or *Decree*. Whence it is plain that דבר is as much as a *Decree*, and מצא the *Promulgation* of it; as may be underſtood alſo from *Luke* 1. Ἐξῆλθε δόγμα. And the particle ל doth put the buſineſs out of all controverſy that this דבר is, as the *Seventy* often tranſlate it, ἐντολὴ, πρόσταγμα, a *Command*, not a *Foretelling* or *Talking of things*; becauſe tho' ל may elegantly enough be tranſlated, *Concerning*, yet does not this Prepoſition exhauſt its ſignification, which is better rendred by, *To*, according to our *Engliſh* Verſion. So that none that have any either common Senſe or but moderate skill in the *Hebrew*, but will confeſs that מן מצא דבר להשיב ſignifies, *From the Decree to cauſe to return*, &c.

From whence it is very manifeſt, that none of thoſe Perſons which the *Jews* here offer can be accepted for the *Meſſiah* mentioned in this Prophecy. Not *Cyrus*; becauſe if you will apply him to the firſt Decree, which was his own, the account is abſurd at firſt ſight. For thus you muſt reckon from the Edict of *Cyrus* to the ſame *Cyrus*. The other Decrees are after *Cyrus*, and therefore the Senſe will be more abſurd, if any thing can be more. The reaſon is much-what the ſame concerning *Jehoſhua* and *Zerobabel*, for they were the very Perſons that immediately executed *Cyrus* his Decree. And for *Nehemias*, he is a great many Years too late from *Cyrus* his Decree, and as much too near to that Decree that went out the ſeventh Year of *Artaxerxes*. This I ſpeak in reference to that Evaſion they ſeek in the parting of the number of this Prophecy into ſeven Weeks, and ſixty two Weeks, as if it ſhould be but ſeven Weeks from the Decree to the *Meſſiah*, that is, forty nine Years. But beſides that it is plain, Chronology will not fit their turn for this ſubterfuge, it is further evident that if it would, it will yet appear but a Subterfuge. For unleſs you will join the Seven Weeks and the fifty two Weeks together, it will not make good Senſe, as any one that examines it will eaſily underſtand; and that the *Meſſiah* is not to come within the firſt Seven Weeks, appears in that he is to be cut off after the ſixty two Weeks.

4. Which ſhall be a third Argument (from the Third verſe of the Prophecy) That the *Meſſiah* is come. *After* ſixty two Weeks the *Meſſiah* ſhall be cut off, that is, not until the laſt Week begin and before it expire. For there is no queſtion but the Seventy Weeks being thus divided into parts for the ſetting out the time of the coming and appearing of the *Meſſiah* even to his Death, that what he did viſibly or ſuffered in the World is circumſcribed within thoſe Weeks; and therefore we may ſafely conclude, that before the Seventy Weeks expired the *Meſſiah* was cut off, that is, that he was cut off above ſixteen hundred Years ago, to wit, before the deſtruction of the City, as plainly appears in the Text, that makes the ſacking of *Jeruſalem* a conſequent of his Death: And the number of the Weeks, pitch upon what Decree you pleaſe, muſt needs expire many Years before the taking of the City, and therefore the *Meſſiah* was cut off, and conſequently came into the World ſo many Years ago.

Here the *Jews*, to evade ſo manifeſt a Demonſtration, tell us a ſtory of one *Agrippa* their laſt King, and of *Mumbas* his Son, whom they ſay *Veſpaſian* ſlew at *Rome* three Years and an half before the deſtruction of the Temple. This was he that was cut off from the Kingdom of *Judæa*, אוין לו, and it was no longer his nor his Poſterities. This is the moſt ſpecious Anſwer they have made yet, but yet upon examination it will be found exceſſively weak. For firſt it is plain from Records of Hiſtory and Antiquity, That *Agrippa* the laſt King of the *Jews* lived nigh upon thirty Years after the Deſtruction of *Jeruſalem*. And then in the ſecond place, if we ſhould ſuppoſe their fiction to be true, the laſt Week of the Seventy will either expire many Years before, or run out beyond the cutting off this *Agrippa*, if you make, as you ought, the Decree for building of the City the *Epocha* of the account, and affix it to the Seventh Year of either *Funccius* his *Artaxerxes* or *Scaliger*'s, or at leaſt to the twentieth Year of the former with *Thomas Lydiat*: To all which you may add that משיח being put here ſo abſolutely, it cannot but be underſtood of the great *Meſſiah* the Jews did and do ſtill expect, their own *Rabbins* expounding it ſo while they were unprejudiced; and that it is moſt natural to underſtand the ſame Perſon ſpoken of in the whole Prophecy; who is firſt prefigured in the expreſſion of קדש קדשים (which their own Doctors alſo interpret of their *Meſſiah*) by which if the Temple had been meant, it had been rather קדש הקדשים. Not to mention, that it does not appear the Temple was ever anointed, as was the Tabernacle. And therefore again an *anointed* Perſon being underſtood in the firſt verſe, which excellently agrees with the mention

of an Anointed Prince immediately following in the ſecond, 'tis neceſſary that משיח which is found in the ſecond and third verſe, muſt be meant of the ſame Perſon; and there being in the firſt joyned with the mention of him not only ſo ſacred a Title as the *Moſt Holy*; but alſo the bringing in of *everlaſting Righteouſneſs*, *the expiating of Sin*, and *fulfilling of Prophecies*, it is plain that ſo mean a Perſon as *Agrippa* (or any elſe they have or can name) is unapplicable to this Prophecy of *Daniel*; ſuch things being there foretold as are utterly incompetible to him: But ſuch as will anon appear from other Prophecies to be ſingularly competible to the great *Meſſiah* the Jews expected, and are the Characteriſticals of his Perſon, as we ſhall fully make good in its due place.

CHAP. VI.

1. *How convincing Evidences thoſe three Prophecies of* Jacob, Haggai *and* Daniel *are, That the* Meſſiah *is come.* 2. *That it was the General Opinion of the* Jews, *That the* Meſſiah *was to come about that time we ſay he did.* 3. Joſephus *his miſapplication of the Prophecy of* Daniel *to* Veſpaſian. 4. *A further confirmation out of* Tacitus, *that the* Jews *about thoſe times expected their* Meſſiah. 5. *Another Teſtimony out of* Suetonius.

1. IN the mean time it is ſo plain and apparent from theſe Prophecies of *Jacob* and *Haggai*, *That the Meſſiah is already come*; that any one, tho' ſecluded from all Commerce with theſe parts of *Europe*, and knowing nothing of the face of things here, if he had but only certain information that the *Jewiſh* Polity and Temple were deſtroyed, and could but read the above-named Prophecies, he would be ſure that the *Meſſiah* was come into the World: As alſo out of this Prophecy of *Daniel* he might without any intelligence at all (provided only he took notice of the *Epocha* of Decrees, and how that the Weeks from any one of them would be expired many hundred Years ago) infallibly infer, That the *Meſſiah* was certainly come. Theſe things are ſo perfectly clear, that it is needleſs to add any thing elſe to confirm the belief of them.

2. Which yet ſome do by appealing to the Judgment of their own *Rabbins*, if they themſelves did not conclude that their *Meſſiah* was to come about that time we ſay he did. *Nehemias*, a Jewiſh *Rabbin*, that lived ſome fifty Years before Chriſt, did openly declare out of the Prophecy of *Daniel*, that the coming of their expected *Meſſiah* could not be prolonged above fifty Years; as appears out of *Grotius*, if he was not miſinformed by *Stoctoxus*. But by what he anſwers to *Sarravius*, one would think that he ſaw the place with his own Eyes; *Oſtendit iſtum mihi locum olim* Hagæ *Stoctoxus*. And that this was not one *Rabbin*'s Opinion, but the apprehenſion of many of their wiſe Men, is manifeſt from what *Joſephus* has written, *De bello Judaico*, lib. 7. cap. 31. Τὸ ἐπάρεαν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον ἦν Χρησμὸς ἀμφίβολος ἐν τοῖς ἱεροῖς ἐγκείμενος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. τοῦτο οἱ μὲν ὡς οἰκεῖον ἐξέλαβον, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τὴν κρίσιν. *That which excited them moſt of all to the War, was a doubtful Prophecy found in the Holy Writings, as if about that time ſome one from their Country ſhould be Emperor of the World. This the Jews took as properly belonging to them, and many of the wiſe Men were deceived in their Judgments about that matter.* Out of which words it plainly appears that the Learned of the *Jews*, and in a manner the whole Nation, was perſwaded that their *Meſſiah*, whom they thought would be the Prince of the known World, was hard at Hand. In which perſwaſion they were ſo ſerious that they ventured their Lives, Liberty, Temple and City thereupon, that being the greateſt thing that animated them to that infortunate War. Of their firmneſs in which Opinion a further argument is, that they were ſo ready to phanſy this or the other their *Meſſiah* about thoſe times. For there were many looked upon for a while as ſuch, as *Herod*, *Judas Gaulonites*, *Jonathas*, *Barchochab* and others.

See Sarrav. Epiſt. pag. 52.

3. Neither does *Joſephus* his note upon the Prophecy that gave the *Jews* this confidence, he calling it χρησμὸν ἀμφίβολον, *an ambiguous Prediction*, derogate any thing from the clearneſs thereof concerning the Time. But the Character of his Perſon, it ſeems, was not ſo perfectly ſet out, but that they miſſed the knowing of him when he

was

was come: And therefore it was neceſſary for *Joſephus* to ſay that the Oracle was *ambiguous*. But it were *ambiguous* indeed, if it were, as he would make it, more applicable to *Veſpaſian* than to the true *Meſſiah*. For that *Meſſiah* there Propheſied of was to be *cut off*, which *Veſpaſian* was not; and that *before the laſt Week*, whenas *Veſpaſian* beſieged *Jeruſalem* about forty Years after. Beſides that it is ridiculous to reſolve the Solemnity of the Holy Oracles of the Prophets into ſo petty a buſineſs, as in ſtead of their foretelling that one of the *Jewiſh* Lineage ſhould become a great Prince, and ſway the Scepter over the Nations (which prediction was always looked upon as ſome peculiar Honour and Priviledge to the *Jews*) that only a Forreigner coming to *Judæa*, and for no better end than to ſack their City, deſtroy their Temple, and make Vaſſals of them and Slaves, that this Man after ſhould be choſen Emperor of *Rome*, as others had been before him. Whether awe and fear might baffle the underſtanding of *Joſephus* ſo as to think this a true Gloſs, tho' it be but ſervile flattery, I will not diſpute: But whether he thought it falſe or no, that it is ſo, I think I have put out of Controverſy.

4. But what *Joſephus* records concerning the Opinion of his Nation, that they thought the coming of their *Meſſiah* to be about that time, is got into the Hiſtory of the Pagan Writers alſo. *Cornelius Tacitus* writes ſo like to what *Joſephus* has ſet down, that it ſeems ſomething like a tranſlation of him, as in his ſpeaking of the Prodigies that did fore-run the deſtruction of the City; *Viſæ per cœlum concurrere acies, rutilantia arma, & ſubito nubium igne collucere templum. Expaſſæ repentè delubri fores, & audita major humanâ vox*, Excedere Deos, *ſimul ingens motus excedentium.* That is, *Armies were ſeen skirmiſhing in the Heavens, weapons glittering, and the Temple filled with Light from the ſudden flaſhing of the Clouds. The Door alſo of the Temple inſtantly flung open, and a Voice was heard bigger than the Voice of any Man*, That the Gods go out, *and withal a mighty buſtle of them as going out together.* After this preſently he adds, *Quæ pauci in metum trahebant: pluribus perſuaſio inerat, antiquis ſacerdotum literis contineri, eo ipſo tempore ut valeſceret Oriens, profectique* Judææ *rerum potirentur: quæ ambages* Veſpaſianum & Titum *prædixerunt*, i.e. *Which ſome few interpreted as a dangerous Preſage: Moſt were perſwaded that it was contained in the ancient Books of their Prieſts, that at that very time the Eaſt ſhould grow potent, and that thoſe come from* Judæa *ſhould obtain the Empire: which ambages preſignified* Veſpaſian *and* Titus. In which he plainly intimates that the Opinion of the near approach of their *Meſſiah* was ſo ſtrong, that it bore againſt all the ill Prodigies, nay made them interpret them to a good Senſe, as if this *excedere deos* was but their haſtning out to take poſſeſſion of the Nations; which was true in no other Senſe than in that Chriſt, who was the peculiar Guardian Angel, as I may ſo ſpeak, of the Jews before, became afterward the worſhip of the whole Empire. Or if you will, God, who was in a manner *Topical* before, reſtrained to *Judæa*, became the known and acknowledged God of the whole Earth.

Tacit. Hiſtor. ab Exceſſu Neronis lib. 5. cap. 13. See Book 6. chap. 2. ſect. 8.

5. *Suetonius* in the Life of *Veſpaſian* (Cap. 4.) in expreſs terms calls this Expectation of the *Jews*, *veterem & conſtantem opinionem. Percrebuerat*, ſaith he, *Oriente toto vetus & conſtans opinio, eſſe in fatis ut eo tempore* Judææ *profecti rerum potirentur. Id de Imperatore Romano, quantum eventu poſtea prædictum patuit*, Judæi *ad ſe trahentes, rebellarunt*, &c. *An ancient and conſtant Opinion had grown very common over all the Eaſt, that the fates had ſo deſtined, that at that time thoſe that came from* Judæa *ſhould become Maſters of all. Which fate, as appeared by the event, foretold of the Roman Emperor, the* Jews *interpreting in favour of themſelves, rebelled*, &c. By which expreſſions of *Suetonius* we may underſtand how aſſured the *Jews* were, that that was the time of the coming of their *Meſſiah*, and that the fame of it was not contained within their own Precincts, but had ſpread over all the Eaſt, and that the whole World was at a gaze in expectation of the Great Prince of the *Jews*.

CHAP.

CHAP. VII.

1. *That it being evident the* Meſſiah *is come, it will alſo follow that* Jeſus *is he.* 2. *That the Prophets when they Propheſied of any eminent King, Prieſt or Prophet, were ſometimes carried in their Prophetick Raptures to ſuch expreſſions as did more properly concern the* Meſſiah *than the Perſon they began to deſcribe.* 3. *That theſe References are of two ſorts, either* purely Allegorical, *or* Mixt; *and of the uſe of pure* Allegories *by the Evangeliſts and Apoſtles.* 4. *Of* mixt Allegories *of this kind, and of their validity for Argument.* 5. *That eminent Prophecy of* Iſaiah, *that ſo fully characterizes the Perſon of Chriſt.* 6. *That the ancient* Jews *underſtood this of their* Meſſiah, *and that the modern are forced hence to fancy two* Meſſiahs. *The Soul of the* Meſſiah *appointed to this Office from the beginning of the World, as appears out of their* Peſikta. 7. *The nine Characters of the* Meſſiah's *Perſon included in the above-named Prophecy.* 8. *A brief Intimation in what verſes of the Prophecy they are couched.* 9. *That this Prophecy cannot be applied to the People of the Jews, nor adequately to* Jeremy's *Perſon.* 10. *Special Paſſages in the Prophecy utterly unapplicable to* Jeremy.

1. WE have, I think, ſufficiently demonſtrated, That the time of the coming of the *Meſſiah* is expired, and therefore (the Predictions of him and Promiſes being not *conditional*, as I have above intimated, but *abſolute*,) it undeniably follows that he is come. Upon which we might immediately infer, eſpecially conſidering the Time of his coming, That *Jeſus Chriſt* is he. For whom elſe can they poſſibly pitch upon? But we ſhall proceed more punctually, and ſuſpend that Inference, until we have laid before you thoſe Prophecies that Characterize his Perſon, *What a one he ſhould be, What he ſhould do*, and *what ſhould betide him.*

2. Of which there is none ſo full as that of *Iſaiah*, Chap. 53. But before I enter upon it or any other, it will be very convenient, for the preventing of all Cavils and Tergiverſations, to ſet down a Suppoſition which is both rational in ſelf, and allowed of, nay highly magnified, in things where their Intereſt does not lie at ſtake, by the moſt Learned of the *Jews*. And it is this, That that eminent Perſon whom they call their *Meſſiah*, being at laſt to give them a viſit in this World, and as the very Senſe of his Name imports, which ſignifies *Anointed*, being to be the Top and Flower of thoſe three Functions in which this *Anointing* was uſed, viz. *Prophet*, *Prieſt* and *King*; it is very rational to conceive, how in their Actuations by the Spirit of God, when he fell upon the Prophets, that while they propheſied or ſpake of ſome more conſiderable Prieſt, Prophet or King (that Wiſdom guiding them which is omniſcient and more moving than any motion, which reacheth from one end to another mightily, and ſweetly orders all things) they were ſo actuated and tranſported, that in that fatidical Rapture they were caught up into, the Senſe of their Mind and Words was carried further than the particular Perſon they began to deſcribe. So that according to this Suppoſition we will of our own accord acknowledge that ſeveral, and thoſe of the moſt eminent Prophecies that Characterize the Perſon of Chriſt, did firſt touch upon ſome other Perſon, which was but a fainter Reſemblance of him. But that after this glance they are carried to their main ſcope they drive at, where they pierce and are fixt, as an Arrow ſtuck in the mark.

3. Now this Reference is of two ſorts, either a *Perfect Allegory*, or *Mixt*. That I call a *Perfect Allegory*, when all the expreſſions concerning the Perſon firſt ſpoke of do very well and naturally fit him, but may be interpreted (and that more exquiſitely it may be) of ſome more Illuſtrious Perſon that comes after. Such *Alluſions* as theſe are uſed by the Apoſtles and Evangeliſts to the great confirmation of our Faith, however the *Jews* are ſcandalized at it. For there can be no other Senſe of it than this, *viz.* That either theſe Interpretations which they put upon the Prophets were the known Interpretations of the *Jews*, and therefore very accommodate to perſwade the *Jews* by; and it was a ſign they were right Interpretations, they being made before prejudice had blinded them. Or elſe, that theſe Expoſitions were their own, that is, that they aroſe in their own Minds firſt; which was impoſſible they ſhould, they being but *Alluſions*, unleſs the certain knowledge of what hapned to our Saviour Chriſt had put them upon it. So that thoſe alluſive Proofs are to us ſtrong Confirmations that the Hiſtory of the Goſpel in thoſe things that ſeem moſt incredible is certainly true. I will con-

tent my ſelf with that one inſtance (tho' I might alledge many others) of Chriſt's being born of a Virgin. Certainly unleſs they had known that *de facto* he was ſo, or that their wiſe Men had interpreted that of *Iſaiah*, Chap. 7. to that Senſe, it is incredible that they ſhould ever alledge that place for it; and they making no uſe of any other but this, which is only *alluſory*, it is plain the certainty of the Event was that which caſt them upon the Interpretation.

4. I call a *Mixt Allegory* that which is partly *alluſory*, as being applicable firſt to ſome more Inferior Perſon, whether King, Prophet or Prieſt, and then to the *Meſſiah*, and partly *ſimple* and *expreſs*, not applicable to any but the *Meſſiah* himſelf; the Prophet being ſo actuated by the Spirit of God, that in the ſublimity of that divine Heat he is in, his ſenſe and expreſſions reach out further than the Perſon that is the *Type*, and ſtrike into ſuch Circumſtances that are not at all true but in the *Antitype*. And theſe Predictions of this nature concerning the *Meſſiah* are as Demonſtrative to thoſe that are not intolerable Cavillers, as if the Prophecy had been wholly carried to the *Meſſiah*, without glancing or touching upon any other Perſon.

5. Theſe things being premiſed, let us return to *Iſaiah*, and peruſe his whole Prophecy, that we may the more accurately judge thereof, Chap. 53.

1. *Who hath believed our report? And to whom is the Arm of the Lord revealed?*

2. *For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: He hath no form nor comelineſs: And when we ſhall ſee him, there is no Beauty that we ſhould deſire him.*

3. *He is deſpiſed and rejected of Men, a Man of Sorrows, and acquainted with grief; and we hid as it were our Faces from him: He was deſpiſed, and we eſteemed him not.*

4. *Surely he hath born our Griefs, and carried our Sorrows; yet we did eſteem him ſtricken, ſmitten of God, and afflicted.*

5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our Peace was upon him, and with his ſtripes we are healed*

6. *All we like Sheep have gone aſtray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

7. *He was oppreſſed, and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo he opened not his Mouth.*

8. *He was taken from Priſon and from Judgment: And who ſhall declare his Generation? For he was cut off out of the Land of the living; for the tranſgreſſions of my People was he ſtricken.*

9. *And he made his Grave with the Wicked, and with the Rich in his Death, becauſe he had done no Violence, neither was deceit in his Mouth.*

10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to Grief: When thou ſhalt make his Soul an Offering for Sin, he ſhall ſee his Seed, he ſhall prolong his Days, and the pleaſure of the Lord ſhall proſper in his Hand.*

11. *He ſhall ſee of the Travel of his Soul, and ſhall be ſatisfied: By his Knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities.*

12. *Therefore will I divide him a Portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his Soul unto Death; and he was numbred with the tranſgreſſors, and he bare the Sin of many, and made interceſſion for the tranſgreſſors.*

6. The *ancient* and *wiſeſt* of the *Jews* ever interpreted this Chapter of their *Meſſiah*. And the *later Rabbins* being convinced of the clearneſs of the Prophecy, and reſpecting the Authority of thoſe wiſe Interpreters before them, have been ſome of them forced to acknowledge two *Meſſiahs*, the one the Son of *Joſeph*, the other of *David*. The former a *ſuffering Meſſiah*, the other *victorious* and *triumphant*, rather than to deny the evidence of this Prophecy. Out of which there is alſo a ſpecial Tradition ſet down in an ancient Book amongſt the *Jews*, which is called *Peſikta*, which further confirms our aſſertion of their interpreting of it concerning the *Sufferings* of the *Meſſiah*; How that the Soul of the *Meſſiah* was ordained (and did gladly accept the condition) to ſuffer, from the beginning of the World. The Tradition runs thus, * *That when God created the World, he put forth his Hand under his Throne of Glory, and brought forth the Soul of the* Meſſiah *and all his Attendants, and ſaid unto him, Wilt thou heal and redeem my Sons after ſix thouſand Years? He anſwered he would. God ſaid again unto him, Wilt thou undergo the chaſtiſements to purge away their iniquities, (according as it is written* (it is the Rabbin's own application) *Certè morbos noſtros tulit?) The Soul of the* Meſſiah *anſwered, I will undergo them and that right gladly.*

* See *Hulſius De Meſſia*, pag. 309. and *Hornbeck* l. 6. c. 1.

7. This

7. This is enough to confirm that it was the Opinion of the Ancient and unprejudiced *Jews*, That this Prophecy was meant of their *Meſſiah*: And, as I ſaid, there is not any one Prophecy ſo full of *Characteriſticals* of his Perſon as this, though not all of the like Clearneſs. But I dare ſay no leſs than theſe nine are in ſome ſort or other included in it. 1. his being rejected by the Jews; 2. And being made a Sacrifice for Sin. 3 His Reſurrection. 4 His Aſcenſion. 5. His *Apotheoſis*. 6. The excellency of his Doctrine. 7. His Reception by the Gentiles. 8. The Deſtruction of their Superſtition and of that Divine Honour done ro unwarrantable Perſons. 9. And the Eternity of His Kingdom.

8. I ſhall briefly intimate in what Verſes of the Prophecy every of theſe are hinted. His *Rejection* by his own is plainly intimated verſ. 1, 2 3. His *Suffering* and being a *Sacrifice* for Sin, ver. 4, 5, 6, 7, 10. His *Aſcenſion* and *Reſurrection*, ver. 8, 10. His Ἀποδέωσις, ver. 9. *He made his Grave with the Wicked and with the Rich in his Death*, that is, with the wicked rich Men, great Potentates of the Earth who were Rich, Powerful and Injurious, thoſe many *Nimrods* in the World, whoſe Sepulchres and Monuments were after Magnificent Temples, and themſelves deified as Gods. *Becauſe he had done no violence.* The Reaſon is incomparably ſolid: For if the Princes and Emperours of the World had Divine Honours done to them after their death, who were but *Magnifici Latrones*, as one calleth them, and carried on their Affairs either by Force or Fraud; much rather ſhould the *Meſſiah*, who *did no Violence* but was ſo faithful and good in all things, be exalted unto this Honour, have Temples built to him, and be worſhipped as a God. The 12 verſe does further confirm this ſenſe, *Wherefore I will divide him a portion with the Great, and he ſhall divide the Spoil with the Strong; becauſe he huth poured out his Soul unto Death.* Which *Spoil* cannot be ſo aptly underſtood of any thing as this Ἀποδέωσις, it being mentioned ſo upon theſe Terms, after his pouring out his Soul unto death. One verſe illuſtrates another ſo, that I think there can be no doubt of the ſenſe. The excellency of his *Doctrine* is underſtood ver. 11. which ſets out the Succeſs of the Goſpel. His *Reception* by the Gentiles ver. 10, 11. For if the Gentiles had not come in and join'd themſelves to the Church, there had been ſmall ſatisfaction for the Travel of his Soul; the Jews being excluded, or rather they excluding him, The *Deſtruction of their Superſtition* and unwarrantable Worſhip they did to unworthy Perſons, this is included in their Recepti on of Chriſt. The long *Duration of his Kingdom*, v. 8. *And who ſhall declare his generation?* that is, the permanency of his own Royal Perſon, and the ſucceſſion of his Church that will adhere to him for ever.

9. This is a punctual and very reaſonable Account of this Prophecy: But be it how it will, yet this is out of queſtion, that the *Suffering* and *Glorification* of the *Meſſiah* is here Prefigured,, and that if that in the general be not underſtood, there is no good ſenſe to be made of this Prophecy. For to diſtort it to the Affliction of the Jewiſh People, is very harſh, nay impoſſible, as appears from ver. 8. *For the Tranſgreſſion of my People was he ſtricken.* Wherefore it was not the People of God that are here ſtricken, but ſome Perſon ſtruck by reaſon of them. The moſt tolerable application of the Prophecy is to the Afflictions of *Jeremy*, of whom *Grotius* has expounded it, (though not excluding Chriſt) and has made ſenſe of it in ſo many places, that I do not deny but that it may be underſtood of *Jeremy* in the firſt and leſs-conſiderable meaning; but that withal the Application to Chriſt is not meerly *alluſory*, but that ſuch things are ſpoke in this Prophecy as cannot but with an exceeding deal of lameneſs and ineptneſs be applied to *Jeremy*.

10, And truly the very beginning of the Prophecy is too Magnificent by far for the Affairs of *Jeremy*; *Who has believed our Report*, &c. for there is nothing ſo incredible in all thoſe Tranſactions concerning him. Again yer. 5. *With his Stripes we are healed.* It is Ridiculous to attempt an Application of theſe Words to *Jeremy*. For he was no Sin-Offring to appeaſe the Wrath of God, but what he ſuffered was rather for their Miſchief. And that is as fooliſhly applied to him, ver. 8. *And who ſhall declare his Generation?* As if it were underſtood of *Jeremy*'s Longevity, than whom far leſs conſiderable Men have lived much longer. So frigid and frivolous is this Interpretation. Neither without violence can that Phraſe, *For he was cut off out of the land of the living*, (eſpecially conſidering the mention of the *Grave* in the next verſe) be underſtood otherwiſe than of the inflicting of Death: Which was not *Jeremy*'s Caſe. So verſe 20. *When thou ſhalt make his Soul an Offering for Sin*: To Interpret that of *Jeremy* is plainly to dote. For שים ſignifies

fies a *Sin Offering* or *Sin it ſelf*; but God made *Jeremy* neither *Sin* nor *Sin-offering* for his People. And laſtly, to ſay nothing of the unfitneſs of that Expreſſion, *I will divide him a portion with the great, and he ſhall divide the Spoil with the Strong*, to be applied to that petty buſineſs of *Jeremy*, chap. 40. v. 5. Where the Captain of the Guards is ſaid to give him Victuals and a Reward, אֲרֻחָה וּמַשְׂאֵת, that is, he accomodated him for his Journey (the word אֲרֻחָה ſhewing what the whole gift was, only a *Viaticum*; and it had been the greateſt reproach imaginable for the Prophet to have received any thing more, to have made himſelf Rich with the Spoils of his own Country-Men) I ſay, to ſay nothing of the unfitneſs of that expreſſion to be applied to ſo ſmall a matter; the Words following are ſo full and home, *becauſe he hath poured out his Soul unto Death*, that they cannot ſignify leſs than an actual Dying; nor is there any Example that they ſignify otherwiſe. And therefore the diviſion of the Spoil with the Strong muſt be after Death, and denote his *Apotheoſis*. It is plain therefore as well out of the Confeſſion of the *Rabbins* themſelves, as out of the Words of the Prophecy, that it is not meerly an *Alluſory* Prefiguration of the *Meſſiah*, but a down-right Deſcription of him in ſuch Circumſtances as are incompetible to any beſides him, and therefore, as I ſaid, is as valid as if it had all been meant of him alone.

But becauſe all the Characters of him here included are not ſo full and clear as in other places, and thoſe that are the cleareſt are of ſo much Importance, that it will not be any loſs of labour to add other confirmations to them, I ſhall evidence every one of them more fully from other Prophecies.

CHAP. VIII.

1. *Further Proofs out of the Prophets, that the* Meſſiah *was to be a Sacrifice for Sin.* 2. *That he was to Riſe from the Dead.* 3. *That he was to aſcend into Heaven.* 4. *That he was to be worſhipped as God.* 5. *That he was to be an eminent Light to the Nations;* 6. *And welcomely received by them. What is meant by* His Reſt ſhall be glorious. 7. *That he was to aboliſh the Superſtition of the Gentiles.* 8. *And that his Kingdom ſhall have no end.* 9. *That all theſe Characters are competible to* Jeſus *whom we Worſhip, and to him only.*

1. THE firſt mark of the *Meſſiah* was his *Rejection*, that he ſhould be rejected of the Jews; but thoſe places that foretel his *Killing*, more ſtrongly implying his *Rejection*, we need add nothing particular thereof. *That the Meſſiah was to be ſlain, and be a Sacrifice for Sin*, beſides that full and copious Prediction of *Iſaiah*, is clear out of *Daniel*, who ſaith that *after Sixty Nine Weeks the Meſſiah was to be cut off*; and then adding afterwards that *in the half of the Seventieth Week he ſhould make the Sacrifice to ceaſe*, it is plain that his Death and ceaſing of the Jewiſh Sacrifices and Oblations were in one Week, and that thereupon his Death was a Sacrifice, whereby thoſe *Judaical* Oblations were antiquated. For it is well known that the Temple and their Oblations continued about Forty Years after the Paſſion of Chriſt: So that it cannot be underſtood of the outward Deſtruction of the Temple, and Prohibition of Sacrifices; and therefore it muſt be underſtood of the nulling of the Validity and Authority of them, their Law of Sacrificing being abrogated by that tranſcendent Sacrifice of the Body of our Bleſſed Saviour upon the Croſs. For there is nothing elſe that can be imagined to ceaſe or take away the *Judaical* Sacrifices *in the midſt of the laſt Week* but that. To theſe we might add *Pſalm.* 22. and *Zachar.* 12. 10. but what has been alledged already is more than enough.

2. Let us now rather ſee what has been foretold of his *Reſurrection from the dead*. And in my Mind that is a very clear Prediction thereof *Pſalm* 16. *v.* 8. where *David* being tranſported in his Spirit by a Divine Power, writes higher Matters than are competible to any but the true *David*, the *Meſſiah* himſelf. *I have ſet the Lord always before me; becauſe he is at my Right Hand, I ſhall not be moved. Therefore my Heart is glad, and my glory rejoiceth; my Fleſh alſo ſhall reſt in Hope: For thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy holy one to ſee corruption. Thou wilt ſhew me the path of Life: In thy Preſence is fulneſs of Joy, and at thy Right Hand there are Pleaſures for evermore.*

This is ſo natural and lively a deſcription of one raiſed out of the Grave before he corrupt there, and aſcending into the Preſence of God in the Heavens to enjoy Eternal Life, that nothing can be more expreſs. But *David* was never raiſed out of the Grave himſelf, but his Fleſh ſaw corruption. Wherefore it appears that it was a Prophecy of ſome other, *viz.* the *Meſſiah*, of whom *David* was a *Type*.

3. The *Aſcenſion* of the *Meſſiah* is lively prefigured *Pſalm* 68. *The Chariots of God are Twenty Thouſand, even Thouſands of Angels: The Lord is amongſt them as in Sinai, in the holy place. Thou haſt aſcended on high, thou haſt led* * *Captivity Captive: Thou haſt received Gifts for Men, for the Rebellious alſo, that the Lord God may dwell among them.*

* See Book 1. Chaps 9. Sect. 1, 2, 3, 4, 5.

If this be applied unto Chriſt, the ſenſe is eaſie, eſpecially if you take notice how the Lord was amongſt them in *Sinai*, that is, there was one chief Angel, whom ſome would have to be Chriſt, which ſuſtained the Perſon of God, who might have the name of *Adonai*, as Chriſt alſo has, and is ſtiled the *Angel of the Covenant*, Malachi 3. 1. In lieu of him is here the *Meſſiah* himſelf attended with many Squadrons of Angels, and receiving Gifts of his Father to communicate to the World, that God might dwell amongſt them, that they might be brought in to be of his Church.

4. This Prophecy alſo plainly points at his Ἀποδείξις. but there are alſo other places that make it ſtill more clear, as *Pſalm* 110. *The Lord ſaid unto my Lord, Sit thou at my Right Hand, till I make thine Enemies thy Footſtool:* And then ver. 4 *The Lord has Sworn, and will not Repent, Thou art a Prieſt for ever, after the order of Melchiſedeck.* The Jews themſelves of Old acknowledged this Pſalm to be a Prophecy of the *Meſſiah*; and the firſt and fourth verſes are ſuch that they can bear no other Senſe, but that the *Meſſiah* was to be greater than *David*, and to be a King, Prieſt and Interceſſor at the Right Hand of God for ever.

Alſo *Pſalm* 45. 6. *Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a right Scepter: Thou loveſt Righteouſneſs, and hateſt Iniquity; therefore God, thy God, hath anointed thee with the Oil of Gladneſs above thy fellows.* Him that the Pſalmiſt ſpeaks of here he calls אלהים, and it cannot ſignifie an ordinary King or Magiſtrate, becauſe he ſays, his Throne is עד ועלם, that is, *for ever, abſolutely*, as *R. Moſes Ægyptius* expounds that Phraſe. Wherefore moſt juſtly does the *Chaldee Paraphraſt* make this Pſalm a Prophecy of the *Meſſiah*, whoſe Ἀποδείξις or Divinity is plainly expreſſed in theſe verſes I have recited.

I will add one place more out of the Prophet *Iſaiah* Chap. 9. v. 6. *For unto us a Child is Born, unto us a Son is given, and the Government ſhall be upon his ſhoulder; and his Name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, the Prince of Peace: Of the Increaſe of his Government and Peace there ſhall be no end, upon the Throne of David and upon his Kingdom, to Order and to Eſtabliſh it with Judgment and with Juſtice, from henceforth and for ever: The Zeal of the Lord of Hoſts will do this.* I do not doubt but that this Prophecy is in ſome ſort referrable alſo to *Hezekiah*, and hits upon him firſt, but the main ſcope of it is the *Meſſiah*; and that therein his Divinity and the Eternity of his Kingdom is ſet out, both the Teſtimony of the *Chaldee Paraphraſt*, the Tranſlation of the *Septuagint*, and the expreſſions in the Prophecy according to the *Hebrew* Text is evidence enough. For they Tranſlate ויקרא שמו פלא יועץ אל גבור אבי עד שר שלום *and his Name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, the Prince of Peace*, after this manner, Καὶ καλεῖται τὸ ὄνομα αὐτῦ μεγάλης βελῆς ἄγγελος θαυμαστὸς σύμβελος, Θεὸς ἰσχυρὸς, ἐξουσιαστὴς, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλονος αἰῶνος. As if they meant it of העולא הבם Which expoſition cannot poſſibly be ſenſe, if referred to *Hezekiah*, but agrees very well with the Ἀποδείξις of the *Meſſiah*. Beſides the Engliſh Tranſlation, *Of the increaſe of his Government and Peace there ſhall be no end*, is ſo exactly according to the Hebrew, that it is plain all the expreſſions are not competible to *Hezekiah*; and *Grotius* himſelf, who loves to ſtretch the ſenſe of every particular Expreſſion of theſe kind of Prophecies to the Perſon they firſt aim at, yet he acknowledges ingeniouſly, that they are more fitly and more plainly applicable to the *Meſſiah*. Which to any indifferent Man is ſatisfaction enough that they were meant of him; eſpecially if he conſider that the *Ancient Jews*, who may well be thought to underſtand the *Genius* of their own Prophets the beſt, have long ſince, before this inveterate Conteſt betwixt the *Jew* and *Chriſtian*, interpreted them ſo.

5. The

5. The Sixth Character of his Perſon is *the Excellency of his Doctrine.* This is intimated, as I ſaid, *Iſaiah* 53. *By his knowledge ſhall my Righteous Servant juſtifie many*; but is more fully expreſs'd *Malachy* 3. *The Lord whom ye Seek ſhall ſuddenly come into his Temple*, (which might have been produced as another Prophecy of the Divinity of the *Meſſiah*) *even the Meſſenger of the Covenant, whom you delight in; behold, he ſhall come, ſaith the Lord of Hoſts. But who may abide the day of his coming? And who ſhall ſtand when he appeareth? For he is like a Refiner's Fire, and like Fuller's Sope: And he ſhall ſit as a Refiner and Purifier of Silver; and he ſhall Purify the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs.* Whereby is plainly denoted the *Purity* and *Sanctity* of that *Law* and *Spirit* that the *Meſſiah* was to communicate to his ſerious followers, that he would throughly purify them and purge them from their Hypocriſie and Sinfulneſs.

And again, *Iſaiah* 42. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles. He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Street. A bruiſed Reed ſhall he not break, and the ſmoaking Flax ſhall he not quench; he ſhall bring forth Judgment unto Truth. He ſhall not fail, nor be diſcouraged, till he have ſet Judgment in the Earth: And the Iſles ſhall wait for his Law. Thus ſaith God the Lord, he that created the Heavens and ſtretched them out, he that ſpread forth the Earth and that which cometh out of it, he that giveth Breath unto the People upon it, and Spirit to them that walk therein; I the Lord have called thee in Righteouſneſs, and will hold thy Hand, and will keep thee, and give thee for a Covenant unto the People, for a light to the Gentiles: To open the Blind Eyes, to bring out the Priſoners from the Priſon, and them that ſit in darkneſs out of the Priſon-Houſe.*

And *Iſaiah* 49. *Liſten, O Iſles, unto me, and hearken ye People from far. The Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name. And he hath made my Mouth like a ſharp Sword, in the ſhadow of his Hand hath he hid me, and made me a poliſhed ſhaft, in his quiver hath he hid me.* And ver. 5. *And now ſaith the Lord that formed me from the Womb to be his Servant, to bring Jacob again unto him: Though Iſrael be not gathered, yet ſhall I be Glorious in the Eyes of the Lord, and my God ſhall be my ſtrength. And he ſaid, It is a light thing that thou ſhouldeſt be my Servant to raiſe up the tribes of Jacob, and to reſtore the deſolations of Iſrael; I will alſo give thee for a Light to the Gentiles, that thou mayeſt be my Salvation to the end of the Earth. My Salvation,* ישועתי, with an alluſion to the very name of *Iſaiah* ישעיה, which ſignifies, *The Salvation of the Lord*: Which ſeems to be alluded to in the firſt verſe alſo, *from the Bowels of my Mother hath he made mention of my Name.* Which is ſo near a-kin to the Name of *Jeſus*, that the *Meſſiah* may ſeem to be prefigured in the very Name of the Prophet *Iſaiah* as well as in his Perſon: As it muſt be confeſſed that both theſe two Prophecies do in ſome meaſure belong to *Iſaiah* himſelf firſt. But conſidering how the more *excellent Kings and Prophets* were to be *Types* of the *Meſſiah*, and that the Language is ſo very high, it cannot be doubted but that in theſe Divine raptures and exaltations of Spirit, the Mind and Tongue of *Iſaiah* was carried above what was competible to his own Perſon, and therefore muſt naturally be transferred to the *Meſſiah*; it being plain from other places, that there was at laſt to come ſome one tranſcendent *Prince* and *Prophet* anointed in an higher manner and meaſure than any other. Which the *Jews* expected, and called their *Meſſiah*. And therefore it is therewithal manifeſt, that their *Meſſiah* was to be an eximious Teacher, Prophet or Law-giver.

6. The ſeventh Character is that *he ſhould be very welcomely received of the Nations*; that which theſe laſt Prophecies alſo intimate. But I ſhall add others alſo. To this Senſe the Jews themſelves interpreted that Ancient Prophecy of *Jacob* ולו יקהת עמים *to him ſhall be the gathering together of the Nations*; the Seventy, αὐτὸς προσδοκία ἐθνῶν, *and he is the hope* or *expectation of the Nations.* And there is yet one, more Ancient than that, which implies it; *viz.* the Promiſe to *Abraham* that *he ſhould be a Father of many Nations*, and that *in his Seed all* * *Nations of the Earth ſhould be Bleſſed.* Of which other Prophecies alſo witneſs, *Iſa.* 2. 2. *And it ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it.* The Jewiſh Doctors themſelves acknowledge this to be underſtood of the times of the *Meſſiah*. And Chap. 11. 10. *And in that Day there ſhall be a Root of* Jeſſe *which ſhall ſtand for an enſign of the People: To it ſhall the Gentiles ſeek, and his reſt ſhall be Glo-*

* Geneſ. chap. 12. ver. 3. and chap. 18. v. 18. alſo chap. 22. 18.

rious; or, *Him ſhall the Gentiles ſeek*, viz. In a Devotional way, ſhall pray unto him and Sing Praiſes unto him. For דרש is often uſed in that Senſe, ζητῆσαι τὸν Κύριον. *And his reſt ſhall be Glorious, & ſepulcrum ejus erit glorioſum*; ſo ſome turn it, and truly not raſhly nor without cauſe. For נוח in ſeveral places ſignifies *the reſt of the Dead*, Job 3. ver. 17. ושם ינוחו יגיעי כוח; which the Seventy render, ἐκεῖ ἀνεπάυσαντο κεκοπιακότες τῷ σώματι: It is in *Job*'s deſcription of the State of the Dead. Alſo *Proverbs* 21. 16. בקהל רפאים ינוח, *He ſhall reſt in the Congregation of the Dead*, ἐν συναγωγῇ γιγάντων ἀναπαύσεται· but νεκρῶν is better; for רפאים and מתים are all one, as appears, Pſalm 88. ver. 11. Laſtly, Pſalm 23. ver. 2. מי מנוחות *Aqua requietum*, implies ſuch a reſt as *Sleep*, the *Brother* of *Death*. For there is nothing more prone than to lye and ſleep on the ſhady Banks of a River. Wherefore מנוחתו כבוד may very well ſignify *Dormitorium ejus*, or *Sepulcrum ejus, erit glorioſum*, that is, That it ſhall at laſt be exalted to the nature of a Temple, he ſhall have Divine Honour done unto him, and the Gentiles ſhall pray unto him and adore him: As is intimated in the words immediately going before. But this was more than we needed to charge this Prophecy with, tho' it be probable enough it is contained in it.

There are ſundry other places that ſerve for the proof of this ſeventh Character: But becauſe it is ſufficiently enough demonſtrated already, and little or no controverſy made of it, I paſs to the eighth.

7. Which is *the Meſſiah his aboliſhing the Superſtition of the Gentiles*, that is, ſuch Worſhip as they had no Divine Warrant for, they being ſo groſly miſtaken in the Object. This is ſo plainly included in the two laſt Characters, that I need add no other proof. But if there were need, that in the 2, and 110 Pſalms might further confirm it. Where he is conſtituted a new King and Prieſt; and therefore implies new Religion and Laws, and ſuch as the Heathen were Ignorant of before; but ſuch as they muſt obey upon pain of high diſpleaſure.

8. The laſt Character is *the long Duration of the Meſſiah's Kingdom*, Pſalm 89. v. 35. *Once have I ſworn by my Holineſs, that I will not lye unto David. His Seed ſhall endure for ever, and his Throne as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon, and as a faithful witneſs in Heaven.* Alſo Pſalm 45. ver. 6. *Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right Scepter*, &c. Which Prophecy makes good the former, and ſhews how it is to be fulfilled in the ἀποθέωσις of the *Meſſiah*. See alſo Pſalm 72. which the *Hebrew Rabbins* do acknowledge to be underſtood of the *Meſſiah*. Alſo Daniel 2. 44. and 7. 27. This Character is ſo clear, that I need not inſiſt any longer upon it.

9. Theſe are the main Marks and Characters of the Perſon of the *Meſſiah*, by which we may infallibly find out who he is. And who indeed can he be according to theſe Characters, but *Jeſus* whom we Chriſtians worſhip? For what Competitor for the *Meſſiahſhip* but he, was, being a *Jew*, rejected by the *Jews* and Crucified? Who is it that aroſe from the Dead and aſcended into Heaven but he? Who ever delivered ſo pure Doctrine to purge the World from wickedneſs and to enlighten the Nations as he? It is he therefore whom the Nations waited for, and have received: It is he for whoſe ſake they parted with their old vain and impure Superſtitions, by whoſe Doctrine they are brought to the Knowledge of the Eternal God: And laſtly, it is he whom for his bitter ſufferings God has exalted above Angels and Arch-Angels, and all the Hoſt of Heaven, and has ſet him at his own Right Hand to be a Prieſt and King over his Church for ever.

CHAP. IX.

1. *The peculiar Use of Arguments drawn from the Prophecies of the Old Testament for the convincing the* Atheist *and* Melancholist. 2. *An Application of the Prophecies to the known Events for the conviction of the Truth of our Religion.* 3. *That there is no likelihood at all but that the Priesthood of Christ will last as long as the Generations of Men upon Earth.* 4. *The Conclusion of what has been urged hitherto.* 5. *That Christ was no fictitious Person, proved out of the History of Heathen Writers, as out of* Pliny. 6. *And* Tacitus. 7. *As also* Lucian. 8. *And* Suetonius. 9. *That the Testimony out of* Josephus *is suppositious, and the reasons why he was silent concerning Christ.* 10. Julian's *purpose of rebuilding the Temple at* Jerusalem, *with the strange success thereof, out of* Ammianus Marcellinus.

1. WE have now made a very considerable Progress in the proof of *the Reality of Christian Religion*, That it is more than a mere *Idea*. Let us here make a stand and breath a while, and contemplate with our selves the peculiar Use and Advantage of this present Argument, for the stopping the Mouth as well of the bold *Atheist* as the suspicious *Melancholist*. For indeed it is too true, and every good Man could wish it were not so, that the latter Ages of the Church have not dealt faithfully with the World, but beyond the bounds of all Modesty and Conscience obtruded upon the People fond Legends and forged Miracles, as if they were given up into their Hands only to be imposed upon and abused. Which consideration does cast some Men into an unchangeable misbelief of the whole Business of Christianity, and makes them look upon it all as a mere Fiction and Fable. For they measure the *Genius* of the Primitive Church by what they see practised before their Eyes now-adays, and look upon the whole Tribe of the Priests as Impostors. Which censure tho' it be most unjust, yet it will be very hard to convince these Censurers but that it is very true, unless by some such Argument as now lies before us, *viz.* That the Ancient Prophecies in the Old Testament could not be forged by the Christian Priests, and that the Jews would not forge them against themselves. Nay they that know any thing of the Jews, will acknowledge them so religiously addicted to the Letter of these holy Writings, that knowingly and wittingly they durst not alter a tittle. Wherefore all those Prophecies we have alledged are real, and we have made good they clearly foretell, That the *Messiah* should come many hundred Years ago; therefore it is plain he is come. See chap. 1. sect. 4.

2. I therefore demand of either the *Prophane* or *Melancholick*, who is this *Messiah*, if *Jesus* be not he. Nay I appeal to them if the very Characters of his Person be not certainly to be known by their own Senses agreeably to the Prediction of those infallible Oracles. The Prophecies have said, He should be rejected of his own. Ask the *Jews*, they will acknowledge they have rejected him. The Prophecies foretold he should be cut off, be killed by them. Ask the *Jews*, they will not deny but that they did condemn him to Death, but deservedly, as they contend for their own excuse. The Prophecies foretold his Doctrine should enlighten the Gentiles. Ask thine own Eyes if the Gentiles be not turned from their vain and unwarrantable Superstitions to the knowledge of that one God that made Heaven and Earth, and of *Jesus Christ* whom he hath sent. The Prophecies prefigured his rising from the Dead and his ascending up into Heaven: And ask thine own Conscience if thou dost not believe that this was always the belief of the Christians; and consult with thine own Reason, if it had been possible that the *Death* of Christ could have drawn all the World after him, if it had not been seconded with his *Resurrection*. Certainly those that believed on him before, had deserted him after his Death, if he had not risen from the Dead: But of that more fully hereafter. Lastly, the Prophecies foretold that the *Messiah* should be worshipped as a Divine Person, and receive Divine Honour, and that God would make him a King and Priest for ever. Ask thine own Senses, if thou dost not find it so. How many thousand Temples are there Consecrated to his Name? In how many Nations and Kingdoms of the Earth is he honoured as the Son of God; Prayers offered unto him, and in his Name, and Praises Sung unto him with all Solemnity and Devotion imaginable?

3. And

3. And for the Duration of this his Royal Prieſthood, it has continued already a fair time, about one thouſand ſix hundred Years, as may be infallibly gathered out of Hiſtory. And as appears from theſe Ancient Prophecies of the Jews, he is a Perſon ſo Holy and Sacred, and upon whom the Eyes of Providence have been in ſuch a wonderful manner fixed, infinitely above any Perſon that ever was yet in the World, that it is impoſſible that the Teſtimonies given of him ſhould ever be obliterated by Succeſſion of Time; nothing but an univerſal Conflagration being able to make an end of all the Copies of the Jewiſh Oracles, or of the Chriſtian Goſpel. And therefore it is a thing beyond all Likelihood, nay I may ſay all Poſſibility, that this Honour and Kingdom of Chriſt upon Earth ſhould ever ceaſe till the Earth ceaſe to have Inhabitants. I do not deny but the inſupportable Wickedneſs of the Chriſtians, their Faithleſsneſs, Ferocity and Uncleanneſs, their accurſed Hypocriſy and open Prophaneneſs, may make this Kingdom of Chriſt very itinerant and to paſs from one Nation to another People; but it will ever be the Religion of ſome People and Nation or other: Or if not, there will at leaſt be ſincere Profeſſors of his Name in ſeveral Nations and Kingdoms, as in the Perſecuted Eſtate of the Primitive Church; which will certainly leaven the World again with the Chriſtian Religion, with more Glory and Purity than ever, unleſs a fiery Vengeance from Heaven ſtep betwixt, and Chriſt come again viſibly to Judgment in the Clouds.

4. The thing therefore that I ſay is this, That tho' a Man ſhould be ſo cautious forſooth and ſo crafty, as that becauſe theſe latter Ages have been guilty of ſo much Falſeneſs and Forgery, he will believe no Records of the Church at all, no not ſo much as the Holy Goſpels and the Epiſtles of the Apoſtles; yet he may have ſufficient aſſurance from the Prophecies of the Old Teſtament (which, unleſs he will be egregiouſly fooliſh and unreaſonable, he cannot have any pretence to ſuſpect as ſuppoſititious) That Chriſtianity is no Fiction, but a real Truth; if he will but compare the Prophecies with the Events of things as they lye before his Eyes, and with the free Confeſſion of thoſe that are open Enemies to the Chriſtian Religion, I mean the Nation of the *Jews*.

5. For the firmer belief whereof, he may alſo help himſelf ſomething from thoſe ſtrinklings that are found in prophane Writers. For if thou wilt be ſo prodigiouſly Melancholick and Suſpicious as to doubt whether there ever were ſuch a Man as Chriſt, the very Hiſtory of the Heathens may aſſure thee thereof; they mentioning theſe things ſo timely, as that there could be no error about the exiſtence of the Perſon they ſpeak of whether he ever were in the World or no. For *Pliny*, *Tacitus*, *Lucian* and *Suetonius*, all of them flouriſhed ſo near the time of the taking of the City of *Jeruſalem*, (viz. *Pliny* about twenty, *Tacitus* thirty, *Lucian* and *Suetonius* about forty or fifty Years after) that they could not but have certain information whether he was a fictitious Perſon or real, from the Captive *Jews*, who would not have failed to ſtifle a Religion they hated ſo, if it had been but a Figment at the bottom. *Pliny* in his Epiſtle to *Trajan* finds the Chriſtian Profeſſors in good earneſt, even to Death: Whoſe dangerous and miſchievous error he might eaſily have confuted, if the Hiſtory of Chriſt had been but a *Romance*; but he found them immoveable, nor could he help it. Which conſtancy of theirs he calls *pervicaciam & inflexibilem obſtinationem*, *a Pervicacity and inflexible Obſtinacy*. Which is ridiculous to think can befall Men in a mere Fiction within the time that ſearch may eaſily diſcover to be falſe, and that they ſhould ſtand out to the expoſing of themſelves to Death and Torture. He writes in the ſame Epiſtle that he put two Maid-ſervants on the Rack, *Sed nihil aliud inveni quàm ſuperſtitionem pravam & immodicam*, *But I found nothing elſe* (ſaith he) *but a perverſe and immoderate Superſtition*. And of thoſe that fear made deſiſt from the Profeſſion of their Religion, *Affirmabant hanc fuiſſe ſummam vel culpæ ſuæ vel erroris*, *quod eſſent ſoliti ſtato die ante lucem convenire*, *carmenque Chriſto quaſi Deo dicere*, &c. *They affirmed that this was the ſum of their either fault or error*, *that they were wont on a ſet Day to meet together early in the Morning before Day-break*, *and Sing an Hymn to Chriſt as to a God*. Which is a ſign that betimes the Chriſtians followed Chriſt, not as a mere eminent Moraliſt, that gave excellent Precepts of Life, better than ever any did, but that they held his Perſon truly Divine, and adorable for ſome wonderful conſiderations or other.

6. But this Inquiſition and Bloody Perſecution of the Chriſtians began higher than *Trajan*'s time, to wit in *Nero*'s, who, to ſmother that abominable Act of his in firing the City of *Rome*, did moſt ſalvagely puniſh the Chriſtians, as if they had been the Authors of it. *Tacit.* Annal. Lib. 15. *Ergo abolendo rumori* Nero *ſubdidit reos*, *& quaſitiſſimis pœnis affecit*, *quos per flagitia inviſos vulgus* Chriſtianos *appellabat*. *Auctor nominis*

nominis ejus Chriſtus, *qui* Tiberio *imperitante, per Procuratorem* Pontium Pilatum *ſupplicio affectus erat. Repreſſaque in præſens exitiabilis ſuperſtitio rurſus erumpebat, non modò per* Judæam *originem ejus mali, ſed per Urbem etiam, quò cuncta undiq; atrocia aut pudenda confluunt celebranturque. Igitur primò correpti qui fatebantur; deinde indicio eorum multitudo ingens, haud perinde in crimine incendii quàm odio humani generis, convicti ſunt. Et pereuntibus addita ludibria, ut ferarum tergis contecti laniatu canum interirent, aut crucibus affixi, aut flammandi; atque, ubi defeciſſet dies, in uſum nocturni luminis urerentur. Wherefore* Nero *to ſuppreſs the rumour of his own vile act, by ſuborning falſe Witneſſes got thoſe to be accuſed who being hateful for their wickedneſs were commonly called* Chriſtians, *and puniſhed them with exquiſite tortures. The Author of that Sect was one* Chriſtus, *who in the Reign of* Tiberius *was put to Death by* Pontius Pilate *the Deputy. Which damnable ſuperſtition, ſuppreſſed for a time, broke out afreſh, not only in* Judæa *the firſt ſource of that Miſchief, but alſo in the City of* Rome, *whither all villainous and ſhameful things flow from all parts, and are held in great eſteem. Wherefore they were firſt laid hold of that* confeſſed *themſelves* Chriſtians; *afterward by their diſcovery a huge multitude were condemned, not ſo much for being guilty of firing the City, as that they were hated of all mankind. They added alſo reproaches to their Death, Clothing ſome of them with the Skins of Beaſts, to be worried by Dogs; others were crucified, and others were burnt after Day-light, to ſerve in ſtead of Lynks or Torches.* This Perſecution was not thirty Years after the Paſſion of Chriſt. I appeal now to any one, if he can think it poſſible that theſe that lived ſo near to that time when Chriſt was ſaid to be Crucified, that they might make *exact* inquiry into the matter; I appeal to him, if he can think it poſſible they could expoſe their Lives and Fortunes to the hatred and cruelty of the Heathen, if they were not moſt certain that there was ſuch a Man that was Crucified at *Jeruſalem:* And demand further, he dying ſo ignominious a Death, whether it be again poſſible that there ſhould not be ſome extraordinary thing in the Perſon of Chriſt, to make them adhere to him ſo after his Death, with the common hatred of all Men and hazard of their Lives.

7. And therefore *Lucian*, in his *Peregrinus*, does rightly term Chriſt ὁ μέγαν ἐκεῖνον ἄνθρωπον ὁ ἐν Παλαισίνῃ ἀνασκολοπισθέντα, *that great Man crucified in Palæſtine.* For at leaſt he ſpoke the Opinion of Chriſt's Followers, if not his own. And the Doctrine of the Chriſtians he calls θαυμασίων σοφίαν τῶν Χριστιανῶν, *the marvellous Wiſdom of the Chriſtians*, whom he affirms to renounce the Heathen Deities, ὁ ἀνασκολοπισθέντα ἐκεῖνον σοφιστὴν αὐτῶν προσκυνεῖν, *and to Worſhip their Crucified Sophiſt*, or *their Crucified Maſter and Teacher.* And in his *Philopatris*, if it be his (and if it be not, it is not much material, being it muſt be of ſome Writer coetaneous to him) there are ſome inklings of very high matters in Chriſtianity, as of the *Trinity*, of *Life Eternal*, of the *Galilean*'s Aſcenſion into the third Heaven; εἰς τρίτον οὐρανὸν ἀεροβατοῦσας, ὅπου τὰ κάλλιστα ἐκμεμαθηκὼς ὁ θεὸς ἡμᾶς ἀνεκαίνισεν, *walking up the Air into the third Heaven, where having learned moſt excellent matters he renewed us by Water.* Which is likely to be ſome intimation of the Aſcenſion of Chriſt into Heaven, or elſe of *Paul*'s being rapt up into the third Heaven, tho' the Narration thereof be depraved. And *Critias* in that Dialogue ſwears νὴ τὸν υἱὸν τὸν ἐκ πατρός, *By the Son that is from the Father.* And he and *Triephon* jearing Divine Providence betwixt them, as being ſet out by the Religious, as if things were written in Heaven, *Critias* asketh *Triephon* if all things, even the Affairs of the *Scythians*, were written there alſo. To which *Triephon* anſwereth, πάντα, εἰ τύχοι γε Χρηστὸς ἐν ἔθνεσιν, *all things, if ſo be* CHRESTUS *be alſo amongſt the Nations.* All which Paſſages intimate what a venerable Opinion there was ſpread in the World concerning Chriſt, and that therefore there was ſome extraordinary worth and excellency in his Perſon. Which concluſion I ſhall make uſe of in its due place.

8. In the mean time I ſhall only add that mention made of him in *Suetonius*, *in Vita Claudii*, Cap. 25. where he is called *Chreſtus*, as before in *Lucian*'s *Philopatris* he was called Χρηστός. *Judæos, impulſore Chreſto, aſſiduè tumultuantes Româ expulit, He expelled the Jews out of* Rome, *they making perpetual tumults by the inſtigation of Chreſtus.* Which is the higheſt Record of our Religion that is to be found in prophane Writers; and no marvel, it reaching ſo near the Paſſion of Chriſt from whence our Religion commenced. For the Reign of *Claudius* began about ſeven Years after Chriſt's Paſſion, and ended within thirteen Years. And that Chriſt ſuffered under *Pontius Pilate*, *Tacitus* himſelf gives witneſs in what we have above recited. But a more accurate Chronology of theſe things cannot be expected but from them who are more nearly concerned, *viz.* the Chriſtians themſelves.

9. *Joſephus*

9. *Josephus* his Testimony had reached higher in time, if we could be assured that what he seemed to write of Christ was not foisted in, by some thankless fraud of unconscionable *Superstitionists*, or short-sighted *Politicians*, that could not see that the solidity of Christian Religion wanted not their Lies and Forgeries to sustain it. But, for my own part, I think it very unlikely that *Josephus*, being no Christian, should write at that rate concerning Christ as he does, besides other Reasons which might be alledged. And therefore for the greater Compendium, I shall be content to acknowledge that what is found in his *Antiquities* concerning the *Crucified Jesus* is supposititious, and none of his own. Which Omission I impute partly to his Prudence and partly to his Integrity. For certainly he knowing the Affairs of *Jesus* so well as he did, could not in his own Judgment and Conscience say any thing ill of him, more than that he was Crucified; which was no fault in him, but in his unjust and cruel Murderers: And simply to have nominated him in his History, without saying any thing of him, had been a frigid, lame business; and to have spoke well of him, had been ungrateful both to his own Country-men the *Jews* and also to the *Pagans*. Wherefore it being against his Conscience to vilify him and revile him and his Followers, so as the Heathen Historians have done; and against his Prudence, being not convinced that he was the very *Messiah*, to declare how excellent a Person he was; it remains that in all likelihood he would play the Politician so far as not to speak of him at all.

Antiquitat. Judaic. l. 10. c. 4.

10. We shall produce but one Testimony more out of Pagan Historians, and that is out of *Ammianus Marcellinus*, concerning *Julian*'s purpose to re-edify the Temple of *Jerusalem*, that the *Jews* might Sacrifice there according to their Ancient manner. Which was looked upon to be done more out of envy to the Christians, than in Love to the Jews; and in an affront to that universal and inestimable Sacrifice of the Body of Christ once offered upon the Cross, which was to cease the Jewish Sacrifices, and to put an end to the exercise of the *Mosaical* Ceremonies. *Ruffinus* and *Sozomen* declare the matter more at large; but we shall contain our selves within the recital of what *Ammianus* has written, (lib. 23. near the beginning) who being an Heathen, puts as fair a gloss upon the Emperor's Action as he could; but the Event is plainly enough set down, and such as does much confirm the Truth of Christian Religion. Julianus *imperii sui memoriam magnitudine operum gestiens propagare, ambitiosum quondam apud* Jerosolymam *templum* (*quod post multa & internecina certamina obsidente* Vespasiano, *postea &* Tito, *ægrè est expugnatum,*) *instaurare sumptibus cogitabat immodicis; negotiumque maturandum* Alipio *dederat* Antiochiensi, *qui olim* Britannias *curaverat pro Præfectis. Cum itaque rei idem fortiter instaret* Alipius, *juvaretque Provinciæ Rector; metuendi globi flammarum prope fundamenta crebris assultibus erumpentes fecere locum, exustis aliquoties operantibus, inaccessum; hocque modo elemento destinatius repellente, cessavit inceptum.* Julian *having a mind to propagate the memory of his Reign by the greatness of his Acts, purposed to rebuild with immense charges that once-stately Temple at* Jerusalem (*which with much ado after many a bloody Battel was taken, after Siege laid to it by* Vespasian *first, and then by* Titus.) *This business was committed to the care of one* Alipius *of* Antioch, *who had once been Deputy of* Britain *for the Governors. Wherefore when this same* Alipius *did stoutly urge on the work, and the Governor of the Province gave him his assistance; dreadful Balls of Fire breaking out near the Foundation with frequent Sallies, burning up sundry times the Workmen, made the place inaccessible. And thus the Enterprise ceased, the Element directed by a peremptory destiny beating them off from their Work.*

CHAP.

CHAP. X.

1. Further Proofs that both Jews and Pagans acknowledge the Reality of the Person of Christ and his doing of Miracles. 2. The force of these Allegations added to the Prophecies of the Time of Christ's coming and the Characters of his Person. 3. That the Characters of his Person are still more exact, but not to be insisted upon till the proof of the Truth of the History of the Gospel. 4, 5. That the transcendent Eminency of Christ's Person is demonstrable from what has already been alledged and from his Resurrection, without recourse to the Gospels. From whence it necessarily follows, That his Life was writ. 6. That the Life of Christ was writ timely, while Eye-witnesses were alive, proved by a very forcible Demonstration. 7. That Eternal Happiness through Christ was the hope of the First Christians, proved out of Lucian *and S.* Paul ; *and of a peculiar Self-Evidence of Truth in his Epistles. 8. That the first and most early meaning of Christianity is comprised in those Writings. 9. That Eternal Salvation depending upon the Knowledge of Christ, it was impossible but that the Apostles should take care betimes that the Miracles of Christ should be recorded. 10. That the Apostles could not fail to have the Life of Christ written, to prevent the erroneous attempts of the Pragmatical, to satisfy the Importunity of Believers, or in Obedience to Divine Instigation. 11. That it is as incredible that the Apostles neglected the writing of the Life of Christ, as that a wise Man in the Affairs of the World should neglect the writing of his Will when he had opportunity of doing it. 12. That, it being so incredible but that the Life of Christ should be writ, and there being found Writings that comprize the same, it naturally follows, That they are they.*

1. THese Testimonies out of Heathen Writers may suffice to take off that fond and groundless suspicion of the whole History of Christ being a mere Allegory or Fiction. A thing that the greatest Enemies thereof had never the face to object to the Christians, neither *Jews* nor *Pagans*, nor our modern Atheists, especially the more nasute sort of them, such as *Pomponatius* and *Vaninus*, who do not only acknowledge Christ's Person, but his Miracles; only forsooth they refer them to the influence of the Stars and Celestial Intelligences, of which I shall speak in its proper place. The *Jews* also acknowledge his *Miracles*, but add that he was a *Magician:* And *Julian* himself and *Celsus*, who wrote against the Christians, never had the face to deny but that *Jesus* of *Nazareth* did once live in *Judæa*, and did strange things; tho' the one revolted from him, and the other never believed in him. And *Hierocles*, that highly-moral Pagan, does not deny the *Miracles* of Christ, nor the excellency of his Person, but contends that *Apollonius Tyaneus* may at least come into Competition with him. And to say nothing of *Tiberius* his purpose of having him entred into the Catalogue of the Roman Deities by a decree of the Senate, because the report thereof is from Parties, *viz.* From *Eusebius* out of *Tertullian*; we may more appositely adjoin that *Adrianus Severus* and *Heliogabalus*, tho' in vain, attempted afterward the same thing. And particularly of *Severus*, *Lampridius* an Heathen Historian writes, that this Emperor intending to erect a Temple to Christ, and to worship him amongst the rest of the Gods, was hindred by the Priests, *qui consulentes sacra, repererant omnes Christianos futuros, si id optatò evenisset, & templa reliqua deserenda: Who by some way of divination or other had found out, that if the Emperor's mind was fulfilled all would turn Christians, and the other Temples would be left desolate.* So that there was a very high and venerable Opinion of Christ, even with those that were not Christians.

2. Which evidences out of prophane Writers surely even alone, can have no small force to beget the belief of that which I now contend for, *viz.* That Christ did once live here on Earth, and that he was a Person very famous and remarkable for *some things in him, done by him or hapning to him.* To which *Testimonies* if you add those *clear Prophecies* that foretold that the Jews *Messiah* was to come about that time that Christ is said to have lived (in which both the Heathen and Christian Stories do agree) and those Characters that we know for a * certain do belong to him, such as I have already largely enough insisted upon; it is impossible, unless Scepticism be heightned unto a disease as perfect as either Madness or down-right Mopedness, but that any one should believe more of Christ than I contend for at this present. * See chap. 9. sect. 2.

3. And yet the Characters of his Person set out in the Prophecies are still more exact than what I have produced hitherto, to prove that he was indeed the expected *Messiah.* As that he should be of the Family of *David*, of the Tribe of *Juda*, born

of a Virgin, and in *Bethlehem*; that he ſhould open the Eyes of the Blind, and make the Lame walk, and other ſuch like Miracles; that he ſhould be put to ſuch a Death as that his Hands and Feet ſhould be pierced, that they ſhould caſt Lots for his Garment, and give him Venegar to drink, and that he ſhould pray for thoſe that Crucified him.

But theſe Particularities having no force till we have proved that the Hiſtory of the Goſpel is true, we muſt defer making any uſe of them till we have cleared that point. In the purſuit whereof we muſt endeavour to prove theſe three things. 1. That the Life and Death of Chriſt was writ in a ſerious manner by ſome or other; not *Romantically* but *Hiſtorically*, as *Plutarch*, *Tacitus* and *Suetonius* are conceived to have writ the Lives of Illuſtrious Perſons and Emperors. 2. That it was maturely writ, while there were living Eye-witneſſes of the things related. 3. And that thoſe Goſpels we receive now-adays, are the true Copies of thoſe that were ſo maturely written.

4. The firſt part ſeems to me fully demonſtrable from what we have proved already, without any recourſe to the Hiſtory of the Goſpel, *viz.* That there was a very tranſcendent Eminency in the Perſon of Chriſt, as to whom both the Time and main Characters of the expected *Meſſiah* did ſo exactly agree: Whence he could not but attract the Eyes of the World after him, and gain very zealous and faithful Followers, that would at leaſt by Word of Mouth divulge the things they ſaw and obſerved ſo ſtrange and Miraculous in him. Whence he could not eſcape having his Life and Death written by ſome Pen or other, eſpecially it being ſo certain he * roſe from the Dead, as it is.

* See further ch. 16. ſect. 4, 5. and ch. 8. ſect. 2.

5. For the Jews having Crucified him, nothing could be more odious to them than that report of his Followers, That God had miraculouſly raiſed him from the Dead; whereby Chriſt was acquitted by a ſpecial Hand of Providence of all their wicked Aſperſions and falſe Accuſations, and themſelves condemned of the higheſt Crime they could imagine themſelves capable of, even the murdering of their *Meſſiah*. Wherefore the atteſtation of that which would make them ſo odious and execrable even in their own Eyes, if it were true, muſt needs make the Atteſtors thereof very hateful to them and unſupportable, and incite them to raiſe all the miſchief they poſſibly could againſt them. Whence it is impoſſible that the Diſciples of Chriſt ſhould maintain ſo Hainous a falſhood, no not if they had made no Conſcience of *Lying*; and yet ſtill more impoſſible, if we conſider their *Simplicity* and *Innocency*, a property in them of which I think it never came into the mind of any one to doubt. I conclude therefore, That a Perſon ſo plainly prefigured by ancient and ſacred Prophecies, ſo refulgent in miraculous Vertues, and render'd ſo remarkably illuſtrious by unheard of Providences, one who for the Wonders he did, by the unbelieving *Jews* was accounted a *Magician*, by the Heathen Philoſophers and Atheiſts acknowledged a Worker of Miracles, and by his own Followers proclaimed the expected *Meſſiah*, and the only begotten Son of God, whom he had miraculouſly *raiſed from the Dead* after the *Jews* had Crucified him; I ſay, That a Perſon thus wonderfully qualified above any that ever yet came into the World, ſhould fail of having his Life Hiſtorically recorded, is a thing far more incredible than the greateſt Miracle that ever was yet upon Record.

6. And now in the ſecond place, That this Hiſtory or Record of his Life and Death was timely enough written, *viz.* while the Eye-witneſſes of thoſe things which he did or hapned to him were yet living, is alſo very clear, if we conſider the great importance of compleating ſuch an Hiſtory in due time. For certainly it could not but ſeem a matter of very weighty moment, Chriſt being believed by his Diſciples to be ſo Holy and Divine a Perſon as he was, and that their faithful adherence to him was their only aſſurance of Everlaſting Life. Which great Truth of a bleſſed Immortality they were evidently taught by that ſucceſs their *Meſſiah* had upon Earth, which was as ill as could be, he being ſo ſpightfully abuſed and crucified in ſo ignominious a manner; whenas yet they might with the reſt of the *Jews* have expected that he ſhould have broke the *Roman* Yoke, and been a Glorious and Victorious Prince to their great Advantage in this World. But they ſaw that Providence waved this, and by an high Hand exalted him into another Kingdom, raiſing him from the Dead and taking him viſibly into Heaven. Which was ſo palpable a Demonſtration of the Soul's Immortality, and of a peculiar Advantage to the Followers of this great Favourite of the Almighty, when they were to enter into that other State; that the Power of Conſcience and the Senſe of their own good in the other Life would make them very careful and officious *to preſerve the memory of their Divine Teacher*, who both ſhewed them the way to and the certainty of Immortal Happineſs. Which piece of Gratitude they were ſtill more ſtrictly bound to perform, it being ſo obvious for them to look upon

Chriſt

Christ as a publick Gift of God to the *World*, not to be restrained to *that Age* then present, but to be transmitted to *all Posterity*; nor confined within that little handful of followers he left behind him, but to be made known to all *Israel*: Nor could they long be Ignorant but that the Gentiles also should have share in him, especially upon his Rejection by the Jews, and so he was to become the Light and Salvation of all Nations from Age to Age according to the Prophets.

7. That this was the early Sense of the Church concerning the Knowledge of Christ for eternal Salvation, the nature of the thing it self, as I have already intimated, doth plainly demonstrate. For what meaning could they possibly make of God's raising him from the Dead, and visibly assuming him into Heaven, but that he should be a palpable Pledge of that future Happiness which was to accrue to them that would be his faithful Adherents and Followers? This questionless was the belief of the Apostles and all succeeding Christians, as the * Heathens themselves witness of them, tho' in a jearing manner. Ἀλλὰ κατηχέμενοι πείθου παρ' ἐμοῦ, εἴπερ ζῆν χρήζεις εἰς τὸν ἀεῖωνα, *But being Catechized and Instructed, be perswaded by me, if you desire to live for ever.* This Theam is much insisted upon by the Apostle *Paul* every where in his Epistles. Which tho' I may seem too hasty in naming so soon, while I am but driving on a method to demonstrate, That there are very timely Records of Christianity within the Ages of Eye-witnesses of the things that are Recorded; yet I think I have not done preposterously, if we consider that there is a peculiar kind of Self-evidence in that Apostle's Writings that they are not supposititious or fictitious: It being, in my Judgment, out of the Power of Man to imitate that unaffected fervour, those natural and yet unexpected Schemes of high and serious Zeal, those parenthetical exundances of weighty Sense and Matter, swelling out, I had almost said, beyond the bounds of Logical Coherence, that vigorous passion and elevation of Spirit and yet all so unsuspectable of any humane Artifice, that we cannot but be assured that he that wrote these Epistles was throughly possessed and transported with the belief of the things he wrote. I am sure I cannot but be assured, and find my self in an utter incapacity of doubting thereof, who yet am naturally as Melancholy and Suspicious as other Mortals, as I could prove by but too too early Specimens of this kind, if modesty would permit me to parallel the Follies and Errors of my Childhood with the mature Conclusions of such as have affected the repute of being the great Wits of the World.

* See Lucian his Philopatr.

8. Wherefore being so fully perswaded in my self, and never meeting with any one that could have the Face to deny but the Epistles of St. *Paul* were the Writings of one that was in very good earnest, my appeal to them in this place for the sense and meaning of the first and Apostolick Faith I could not hold unseasonable. But it is evident in these Epistles that the Writer of them lived within the Age of the Eye-witnesses of the wonderful things that were either done by, or hapned to Christ. Whence it plainly appears also, That the Sense of the Gospel which *Paul* declares in these Epistles, was the first and most early meaning that the Apostles conceived concerning the Mystery of Christianity, *viz.* That Christ's Passion was an Expiation for Sin, and that we are purified by Faith in him, and that our Eternal Salvation depends on the Knowledge of him.

9. Now I appeal to the most Sceptical Man living, if a matter of so vast moment as this, that concerns the common Salvation of Mankind in that future and Eternal State, can be sluggishly and carefully Prosecuted by those that knew both the *Truth* and *Importance* of that Affair, and had a more than ordinary Engagement to look after it, and whose Consciences could not but threaten them with the loss of Everlasting Life, if they did not use all honest endeavours to set on Foot the most effectual way they could the true and certain knowledge of so concerning a Mystery. And whether it be possible to conceive the First Christians so sottish and devoid of Sense, as not to see how necessary it was timely to record the Circumstances of the Birth, Life, and Death of our Saviour, and all the Miracles that he did, while the Mouths of Unbelievers and Gainsayers might be stopt by recourse to Eye-witnesses of the things that were to be related of him.

10. And if we could imagine any such supine carelesness or backwardness in the Apostles themselves, who were the fittest to write these Records, or at least those that were throughly informed by them; yet the Forwardness and Pragmaticalness of others, who could not hold their Hands from writing of such strange matters as hapned in *Judæa*, tho' not sufficiently instructed in the truth of them, would even force them to write down the truth of the History of Christ so timely, for the prevention of Error, and to set their own Name to the Record. To say nothing of the Importunity

of the newly-converted Chriſtians, who could not but be extremely deſirous very punctually to know all things concerning that Divine Perſon whoſe Name they now religiouſly profeſſed, and whom they acknowledged to be *the only-begotten Son of God*. Wherefore the Apoſtles themſelves, or elſe ſome throughly inſtructed by them, could not chuſe but draw up a Narration of the Birth, Life, and Death of Chriſt, and the many conſiderables therein, for the Comfort and Satisfaction of their Proſelytes, and that there might be a true Relation of theſe things to Poſterity for ever. To all which you may add, That if it were poſſible that all theſe ſhould fail, (which I think is incredible,) yet Providence would not fail, and ſupernatural Inſpiration, to drive them on to the ſeaſonable Accompliſhment of ſo important a Work.

11. In my Judgment theſe are an undeniable Demonſtration, that the Hiſtory of Chriſt has been ſo timely Recorded as we contend for, by either the Apoſtles or thoſe that were intimately acquainted with them. And that it is infinitely more improbable that this has not been done, than that one of a great Eſtate and many Children, and wiſe in the Affairs of the World, ſhould, when it was in his Power to write, neglect the writing of his Will. A thing that none would believe, unleſs this Will of his after his Deceaſe could not be found; nor then haply neither, but rather ſuſpect ſome body has burnt it. But if it be found, and appear ſuch as becomes a Man of his Wiſdom and Diſcretion to have made, it will not be in the Power of any Man to doubt of it that is not intereſſed in the matter: And if any do, he will be looked upon as a very fool or fraudulent Fellow, that ſought ſome Advantage by queſtioning the Will.

12. The caſe is very highly the ſame here, in theſe Records of Chriſtianity we ſpeak of. For according to plain Deduction of Reaſon we ſee it impoſſible but that they ſhould be writ ſo timely, and the outward Event anſwers punctually to theſe Demonſtrations of our own Mind. For there are two Records of the Life and Death of Chriſt written by two of his Apoſtles, *viz.* *Matthew* and *John*, a third by *Mark* who was much Converſant with the Apoſtle *Peter*, and a fourth by *Luke* who was a great Companion of St. *Paul*, whoſe Acts together with others of the Apoſtles he alſo Recorded, and ends the Narration before *Paul*'s departure from *Rome* into *Spain*. Whence we may conclude that *Luke* wrote his Goſpel while *Paul* was yet alive, of whoſe tranſactions himſelf was an Eye-witneſs, as *Matthew* and *John* of all the things they wrote, or at leaſt moſt of them; and the reſt they had from other Apoſtles, who were by when they were not, or from the Mouth of our Saviour himſelf. This Concluſion is ſo plain, that it is as ridiculous to deny it, as for one to deny the above-mentioned Will, which none can do without being hooted at for a Fool. For when we ſee External Events ſuch as plain and undeniable Reaſon cannot but compute even neceſſary to come to paſs, it muſt be either Folly or Fraud that makes any doubt, or deny they are really come to paſs, when they are exhibited thus manifeſtly to their outward Senſes.

CHAP.

CHAP. XI.

1. *A new Method of proving that the Life of Christ was writ in the times of the Apostles.* 2. *That* Luke *did accompany St.* Paul *in most part of his Travels, and was the Author of the Book of the* Acts *of the Apostles, and of that Gospel which bears his Name.* 3. *An Argument to prove that the Gospels of* Luke *and* John *were so timely written, taken from the Declaration of these two Evangelists that they were Coetaneous to* Jesus *of* Nazareth. 4. *The same made out, of the other two Gospels, from the Names of* Matthew *and* Mark *prefixt to them.* 5. *An Objection propos'd and answered.* 6. *The Author's Satisfaction to find, that what he had so strongly prov'd by a more extrinsick Method, is now clearly demonstrated by Reasons from the Nature of the thing.*

1. TO prove that the Life of Christ was Recorded so early as we contend for, we have hitherto, for the most part, used Arguments from without: But there is yet another Method of Arguing tending towards the same End, which first was suggested to me by reading some miscellany Papers of *Adamus Borelius*, a Pious and Learned Man, and which is drawn from what is contain'd in the Gospels themselves, the true design of the Evangelists therein being first supposed or understood. To the first kind of Proof I was led by my own Inclination, and manag'd it accordingly; but this, which I had from another, shall be dispatched with what Brevity and Perspicuity I can. The Scope thereof is to make out by Arguments natural, *i. e.* intrinsick to the things we speak of, namely some Passages occurring in the four *Gospels*, (and you may add if you will the *Acts of the Apostles*) that all these Books were writ in the time of Christ, or at least before the Destruction of *Jerusalem*.

2. We shall begin with the Gospel which bears the Name of *Luke* in its Title; the Author whereof gives us plainly to understand that he lived in the time of *Paul* and the other Apostles. For in the sixteenth Chapter of the Book of the *Acts* of the Apostles, *ver.* 9, 10, 11. he thus relates. *And a Vision appeared to* Paul *in the Night: There stood a Man of* Macedonia, *and prayed him, saying, Come over into* Macedonia, *and help us. And after he had seen the Vision, immediately we endeavoured to go into* Macedonia, *assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from* Troas, *we came*, &c. And this same Author, in the 27 and 28 Chapters of the above-mention'd Book, intimates thirty or forty times that he accompany'd *Paul* in his Voyage from *Cesarea* to *Rome*. *And entring into a Ship of* Adramyttium, (says he) *we lanched, meaning to Sail by the Coasts of* Asia, ver. 2. *And* (in the following verse) *the next Day we touched at* Sidon, *&c.* And thus about thirty or forty times, in things that happened in common to all the Passengers, he reckons himself amongst them. Hence it is manifest, that the Writer of the *Acts* was present in the Ship-wrack related in these Chapters, which *Paul* with the others suffered. Now 'tis the same Person who wrote both the *Acts* of the Apostles and the Gospel according to *Luke*, as appears from the very Introduction to the *Acts* [*The former Treatise have I made, O* Theophilus, *of all that Jesus began both to do and teach*, &c.) compar'd with the Preface of the Gospel, *viz. Forasmuch as many have taken in Hand to set forth in order a Declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the Beginning were Eye-witnesses and Ministers of the Word: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in Order, most excellent* Theophilus, *That thou mightest know the Certainty of those things wherein thou hast been instructed.* The Author of this Gospel and of the *Acts* could not write any thing, to testify more expresly that he lived in the Apostle's time, and so had an opportunity of coming to the certain Knowledge of the things he relates, than what we have here cited.

3. But as the Writer of the *Acts*, and of the *Gospel* according to *Luke* gives out, that he lived in the Age of *Jesus* of *Nazareth*, so also does the Author of the *Gospel* according to *John*, Chap. 19. ver. 34, 35. *But one of the Souldiers with a Spear pierced his side, and forthwith there came out Blood and Water. And he that saw it bare record, and his record is true: And he knoweth that he sayeth true, that ye might believe.* What can be more plain?

Now

Now ſeeing theſe two *Evangeliſts* do ſo openly vouch that they lived in the time of Chriſt, and ſeeing a deſign of ſincere Piety, and the higheſt Probity are conſpicuous through the whole Tenor of theſe Books, it ſeems altogether improbable that Men who were ſo much in earneſt in their endeavours after Piety, if they had not lived in theſe times, would have lyed ſo ſhamefully, and I may add, or have been ſo fooliſh as to deſtroy the Authority of their own Writings by atteſting ſo notorious a Fiction; For a Fraud of this nature could not lie hid, to wit, if theſe Books had firſt appear'd an Age or two after, and yet had teſtified that they were compos'd by Men contemporary to *Jeſus* of *Nazareth*. For who would not ſtraightway have concluded that the World was impos'd upon, foraſmuch as it ſeems altogether impoſſible, if they had been ſo timely written, that they ſhould not have come ſooner to Light, and been in the Hands of many Chriſtians, being but ſmall Volumes, tho' of the higheſt importance, which might with little Labour have been tranſcrib'd as often as was needful.

4. And the ſame things with but little variation may be applyed to the Goſpels according to *Matthew* and according to *Luke*, ſeeing they carry their Names Prefixt to 'em. For ſince the Name of *Matthew* is put down by it ſelf, without addition of any thing to diſtinguiſh him from others of the ſame Name, 'tis plain we muſt thereby underſtand that *Matthew*, who was numbered amongſt the Diſciples of *Jeſus* of *Nazareth*. The like may be ſaid of *Mark*, that by this Name without queſtion is ſignified the well known Kinſman of *Barnabas* (whom we find often mention'd in the *Acts of the Apoſtles*) ſeeing there is no diſtinction adjoyn'd to ſignify that any other is meant. Theſe Goſpels, I ſay, the one bearing the Name of *Matthew*, the other that of *Mark*, could not be ſent forth into the World with theſe Titles, but that their Credit would forthwith be call'd in queſtion on the foreſaid account. For there is no Body but would immediately ask, If *Mark* and *Matthew* were the Writers of theſe Goſpels, why were they not found among the Chriſtians before this, ſeeing they might ſo eaſily have been copied, and imparted to many? Wherefore they had never been received for the Goſpels of *Matthew* and *Mark*, unleſs they had been writ in the Apoſtles times. And if long after theſe Times, they had been compiled by ſome Church, or ſome pious Man diligent and curious in theſe Matters, to the end that the traditional Accounts might not in ſucceeding Ages be corrupted or altogether loſt, it had been undoubtedly more for the Churches Advantage, if they had openly avow'd, that the Book was newly compos'd by ſuch a Perſon, as had us'd all Fidelity and Diligence in collecting every where the Traditions of the Church, which alſo were commonly known to be ſuch, than by a feigned Name to bring in queſtion the Credit of the moſt famous Traditions, and occaſion the People to ſuſpect that the Church dealt not faithfully, but uſed Fraud and Impoſture towards 'em. Wherefore there is no imaginable Account can be given why the Names of *Matthew* and *Mark* are prefixt to theſe Goſpels but this, that theſe two Perſons were indeed the Authors of them.

5. What ſome think may be objected againſt theſe five Books in common, namely the four *Goſpels* and the *Acts of the Apoſtles* (all which ſo plainly ſignify that they were writ in the time of *Jeſus* of *Nazareth*, or of the Apoſtles) *viz.* That the Fraud was conceal'd from the People who were perſwaded by their Crafty Teachers, that the foreſaid Books, tho' writ in that Age, had lien hid for ſome Centuries of Years, and now at laſt were come to Light; in like manner as the Prieſts of *Diana* at *Epheſus* perſwaded the People, that a certain Image, really made by a Workman of the Wood of the Vine, fell out of Heaven from *Jupiter*, inſomuch that all *Aſia* and other Countries from thenceforth believed it moſt certainly to be ſo, tho' at firſt the more prudent might readily have ſuſpected the deceit; This verily ſeems to me no fit Subterfuge, but a very forc'd and abſurd Compariſon.

For by reaſon of the great antiquity of that Image, an opportunity was miniſtred to theſe ſubtle Prieſts of *Diana* of feigning almoſt whatever they pleas'd concerning its Original, that could not be manifeſtly confuted by reaſon, nor carried any inherent Abſurdity along with it, but was of ſuch a nature as requir'd rather to be diſprov'd by Witneſſes than dint of Argument. For that an Image, whether made of Gold or the Vine-Tree, ſhould have fallen down from Heaven ſeveral hundred Years ago, what Inconvenience or Abſurdity does it include, whereby it may be prov'd to be a feigned Story? Greater things than that may undoubtedly be effected by the Miniſtry of Spirits, whether Good or Evil. But that a Book of *the Life and Miracles of Chriſt*, faithfully written by an Eye-witneſs, or one that from Eye witneſſes had received an account of theſe Tranſactions, (ſeeing 'tis a thing of ſuch importance that our eternal Salvation depends on it) ſhould have remain'd hid for ſome hundred Years, yea or much

much less time, and not have been Communicated to Christian People, is a thing so incredible, that he must be altogether stupid who can give Credit to such a palpable deceit. Wherefore it is evident that these five Books of the Gospel above-mention'd, which plainly testify that they were writ in the times of Christ and the Apostles, if they had not appear'd till many Years after, had never been received for such by the Church, as now they are; whence it plainly appears that they were also known in that early Age, and therefore so timely written.

6. This is one Part of the Method in Hand, whereby we endeavour to demonstrate that the Books of the Gospel were writ even in the time of *Jesus* of *Nazareth* and of his Apostles. And indeed it gives me no small satisfaction to find that again made out by this domestick Method, which by one more foreign I think I had so evidently proved before.

CHAP. XII.

1. *The Principal Scope of the History of the Gospel.* 2. *That some things are therein recorded which cross the Design thereof, is an Argument that this History was faithfully and timely written.* 3. *If the Gospel-History were a Forgery of Man, the Character of Christ's Disciples had been much more Noble.* 4. *What marks of Disgrace are set upon them in the Gospel of* Matthew. 5. *In that of* Mark. 6. *In those of* Luke *and* John. 7. *From which a Conclusion is briefly drawn.* 8. *Things that appear absurd at first view occurring in the* Gospels, *and in the* Acts of the Apostles. 9. *The force of such Passages to prove that the* Gospel History *was written both with the greatest Fidelity and also timely.* 10. *Places in* Matthew *that, contrary to the chief Scope of the* Gospels, *seem to obscure the Glory of* Jesus *himself.* 11. *Such in* Mark. 12. *Such in* Luke *and* John. 13. *Application of these to establish the Credit of the History of the Gospel.*

1. BUT the whole force of this Method, as I hinted above, is not yet exhausted. There is still another Part behind, which did we not study Brevity, might be drawn out to a much greater Length. But in what we are to say we shall keep our selves within the following Bounds; In the first place I shall mention such things as seem to reach no further than to prove that the History of *Christ* in the Gospels is not a Forgery of Humane Wit, but writ according as Matters were transacted: And afterwards such as evince more conspicuously that it was writ in the time of *Christ*, or before the Destruction of *Jerusalem*.

2. But that the full strength of what Passages we are to produce may be the better comprehended, it will be expedient to premise, That the Principal Scope of the History of the Gospel is, with utmost diligence and most amply to declare the Honour and Glory of *Christ* of *Nazareth*, as of the highest Prophet, and consequently the expected *Messiah* and true Son of God, declar'd to be such by a Voice from Heaven; as is most evident. If therefore such things almost every where occur as seem plainly to interfere with this design, 'tis a plain Evidence that the Compilers of the Gospel-History did not Forge things at their Pleasure, since they would doubtless then have omitted such, but faithfully related them altogether so, as they certainly knew they were transacted. Now they could not certainly know them, if they had not either been Eye-witnesses thereof themselves, or received them from those that were such. From hence it is manifest that even Places of this first kind serve in some measure to prove, that the History of Christ was so early written.

3. First of all therefore I say, that if the *Gospel*-History were an Invention of Human Contrivance, and not faithfully recorded according as things fell out, The Disciples of Christ, considering the natural Gayety and Loftiness of Man's Inclinations, had without doubt obtained therein a better and more advantageous Character; seeing according to Humane Judgment it was but fitting that a Person so Holy, so Wise, so great a Prophet, yea the very Son of God should have Disciples, if not more Learned, yet at least more tractable, better manner'd and faithful; and I add, of a more Honourable Descent and Employment.

4. Now

4. Now, not to mention the Fiſhers, *Matthew* relates himſelf to have been a Publican, Chap. 9. v. 9. He declares alſo in many Places, that the Diſciples were call'd by Chriſt ὀλιγόπιστος, i. e. *of little Faith*, Chap. 6. v. 30. and Chap. 8. v. 26. yea even *Peter*, Chap. 14. v. 31. He introduces alſo *John* the Baptiſt queſtioning if *Jeſus* was the *Meſſias*, Chap. 11. v. 3. He mentions *Peter's* being *fearful*, when walking on the Sea, tho' at the Command of *Chriſt* himſelf, Chap. 14. v. 30. *Jeſus* chiding his Diſciples as ἀσυνέτους, (i. e. *void of Underſtanding*,) for being ſo dull of Apprehenſion, Chap. 15. 16. alſo Chap. 16. again upbraiding them with Ignorance and Dulneſs; and *ver.* 23. *Chriſt* ſaying to *Peter*, *Get thee behind me, Satan.* That the Diſciples could not caſt out a Devil, Chap. 17. v. 16. nor had Faith as a grain of Muſtard Seed, *ibid.* That they forbad little Children to come to Chriſt, and were therefore reproved by him, Chap. 19. ver. 13. That they knew not what they ask'd, Chap. 20. ver. 22. That all the Diſciples leaving *Jeſus* fled, tho' they had promiſed they would never forſake him, albeit they were to dye for him, Chap. 26. ver. 35. That *Peter* afterwards not only deny'd Chriſt, but alſo affirm'd with an Oath and Imprecations that he *knew not the Man*, ver. 74. and that ſome of the Diſciples doubted Chriſt's Reſurrection, Chap. 24. 17. Theſe and many things more of that kind are related by *Matthew*.

5. *Mark* tells us, that the Diſciples Heart was hardened, πεπωρωμένην, Chap. 6. ver. 52. And again that *Jeſus* upbraided to his Diſciples that they did not underſtand, neither conſidered, but had their Heart yet darkened, Chap. 8. ver. 17. That having Eyes they ſaw not, and having Ears they heard not, nor remembered, *ver.* 18. That they *queſtioned one with another what the Riſing from the Dead might mean*, Chap. 9. ver. 10. and that they diſputed by the way which of them ſhould be greateſt, *ver.* 34. That they believed not them who had ſeen *Jeſus* after he was riſen, and that *Jeſus* himſelf upbraided them with this, Chap. 16. ver. 11, 13, 14.

6. *Luke* records, that *Mary*, tho' before ſaluted and told thereof by the Angel, marvelled at the Words of *Simeon*, Chap. 2. ver. 33. And that neither *Joſeph* nor *Mary* underſtood when *Jeſus* being twelve Years old told them, that *he muſt be about his Father's Buſineſs*, ver. 50. That *Peter* being upon the Mountain knew not what he ſaid, Chap. 9. ver. 33. And afterward that the Diſciples knew not what Spirit themſelves were of, *ver.* 55.

John alſo writes, that *John* the *Baptiſt* ſaid he was not *Elias*, Chap. 1. ver. 21. when yet *Chriſt* acknowledg'd him for ſuch, *Matth.* 17. 12.

And *Luke* again in the *Acts of the Apoſtles* informs us, that *Barnabas* and *Paul*, a ſharp Contention, παροξυσμὸς, ariſing between them, departed aſunder one from another, Chap. 15. v. 39. Alſo that *Paul*, and others with him, were *forbidden of the Holy Ghoſt, to preach the Word in* Aſia, Chap. 16. v. 6. And that ſome Diſciples *had not ſo much as heard whether there were any Holy Ghoſt*, Chap. 19. v. 2. And finally that *Paul*, after being chid for reviling the High-Prieſt, ſaid, *I wiſt not, Brethren, that he was the High-Prieſt.* Chap. 23. 4, 5.

7. Now would any Man, who had at his Pleaſure forg'd out of his own Brain and contriv'd the Goſpel-Hiſtory, have mention'd ſuch things of the chief Diſciples of the higheſt Prophet and true *Meſſiah*, and not rather omitted 'em; or if there had been the ſlighteſt Rumour of any ſuch thing, endeavour'd to ſtiffle it? From hence we ſee with what Faithfulneſs and Sincerity the Hiſtory of the Goſpel is written.

8. Which Faithfulneſs and Sincerity ſeem to me to be further illuſtrated by ſome things that occur in that Hiſtory, which at firſt view have ſome Reſemblance of Abſurdity and Falſhood; of which any fabulous and romantick Writer would take eſpecial Care; and with all Diligence and Caution contain himſelf *intra τὸ πιθανὸν*, within the Bounds of Probability. Of things of this ſort not a few might here be produc'd, were we but allowed to digreſs a little. However, we ſhall adventure to propoſe a few.

Such are theſe in the Goſpel of *Matthew*; That *Jeſus* ſaid the Daughter of *Jairus* was not dead but ſlept, Chap. 9. v. 24. That a Grain of Muſtard-Seed was the leaſt of all Seeds, Chap. 13. v. 32. That no Sign ſhould be given to the *Jews* but that of *Jonas*, Ch. 12. 39. That nothing ſhould be impoſſible to the Diſciples, if they had but Faith as a Grain of Muſtard-Seed, Ch. 17. 20. If only two of *Jeſus's* Diſciples ſhould agree in asking, all things ſhould be granted them, Ch. 18. v. 19. That there was none good but God only, Ch. 19. v. 17. That it was eaſier for a Camel to paſs through a Needle's Eye, than that a Rich Man ſhould enter the Kingdom of Heaven, v. 24. That whoever for *Jeſus's* ſake ſhould relinquiſh all things

ſhould

should receive an hundred Fold, (in this Life, *Luke.* 18. 30.) *ibid* v. 39. That whatsoever the Disciples should ask in Prayer, believing they should receive, Ch. 21. 22. That Jesus should drink that Fruit of the Vine, which he then drank with his Disciples, new with them in his Father's Kingdom, Ch. 26. v. 29. That all who take the Sword shall perish by it, v. 52. That the *Jews* of that time should ἀπ' ἄρτι, henceforth, (in our Translation *hereafter*) see *Jesus* sitting on the Right-Hand of Power, and coming in the Clouds of Heaven, v. 64. *Jeremy* cited for *Zachary*, Ch. 27. v, 9. That both the Thieves reviled Christ, v. 44.

In the Gospel of *Mark*; That Christ after curing the Deaf Man charged those present that they should tell it to no Man, Chap. 7. ver. 36. That a certain young Man not named, that followed Christ at his Passion, fled away naked, Chap. 14. ver. 52. That who hath Faith in God, may with a word remove a Mountain into the Sea, Chap. 11. ver. 22. *And* (who) *shall not doubt in his Heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith*, ibid. *ver.* 23. That at the Passion of Christ, when the 6th hour was come there was darkness over the whole Land till the ninth hour, Chap. 15. ver. 33.

In the Gospel of *Luke*; That *God would give to* Jesus *the Throne of his Father* David, *and that he should Reign over the House of* Jacob *for ever*, Chap. 1. ver. 32. 33. *Zacharias* upon the Birth of his Son *John* promises to the Children of *Abraham* all worldly Felicity, Peace and Security, *ver.* 68, 69, &c. That the whole World, (πᾶσα οἰκουμένη) was taxed at that time, Chap. 2. ver. 1. That good Tydings of great Joy were brought to all the People of the *Jews* because of the Birth of *Jesus*, ver. 10. That he was the Glory of the People of *Israel*, ver. 32. That at that time Redemption had appeared to *Jerusalem*, ver. 38. That in the time of *Jesus* and thenceforward *Every Valley was filled, every Mountain and Hill was brought low, the crooked were made straight, and the rough Ways were made smooth, and all Flesh did see the Salvation of God*, Chap. 3. ver. 5, 6. That the Devil shewed Jesus upon an high Mountain all the Kingdoms, τῆς οἰκουμένης, of the World (and their Glory, *Mat.* 4. 8.) and that in a moment of time, Chap. 4. ver. 5. That Jesus charged the Parents of the Maid he raised to Life, that they should tell no Man what was done, Chap. 8. 56. That to add one Cubit to the stature, is reckoned, ἐλάχιστον, a thing which is least, Chap. 12. ver. 25.

Also in the *Acts of the Apostles*; The Disciples say to *Paul*, through the Spirit, that he should not go up to *Jerusalem*, Chap. 21. ver. 4. and afterward the Prophet *Agabus* openly declareth to *Paul* by the Spirit that he should go up to *Jerusalem*, and that the *Jews* there would bind him and deliver him into the Hands of the Gentiles, ver. 11. That the Men who were with *Paul* in the way to *Damascus*, heard not the Voice, but saw the Light, Chap. 22. ver. 9. And yet Chap. 9. ver. 7. that they heard indeed a Voice but saw no Man.

9. These few Places produc'd may suffice to shew that the History of the Gospel was writ by these Authors without any crafty design of imposing on the World; seeing no Man, but he who has the certain knowledge that what he writes is true, *i. e.* done or said as he relates, and is desirous to approve himself faithful, would adventure to put such things in a History as would render his Fidelity suspected; much less would they who compose a forg'd History, which yet they would have to pass for a true one, being at liberty to invent what they please, feign such things, as at first view appear to be manifestly false or absurd, whereby the whole History might become suspected. Wherefore there is no Account to be given, why such things occur in these Writings of the Gospel, as are to appearance false and absurd, tho' in reality true and solid, but that either the Authors themselves assuredly knew them to be true, or could appeal to Witnesses of their truth that were yet alive when they wrote them. And this I say is to be understood of all but the misciting of *Jeremy* for *Zachary*; which, if any, with *Augustin*, shall reckon a σφάλμα μνημονικὸν, i. e. *Lapse of Memory*, I see no Inconvenience therein. Those who have a design to deceive, must be cautious and circumspect in minuter things where the falshood may be easily detected. But he who is conscious to himself that his only endeavour is after Truth, and certainly knows that the things are true which he is to relate, 'tis not so strange, if he is less anxious about slighter Circumstances, so that a Lapse in these occasions a more firm Belief of what is writ, and is a certain evidence that the Author follows not after Frauds and Impostures, but as to the principal Matters dare attest his own Conscience and Witnesses that are yet alive. Thus by a Digression, that may possibly appear a little too wide, we come exactly to hit the mark we aim'd at.

10. But now we will return into the way, and keeping ſomewhat more cloſely to our propoſed Method, we will take notice of ſuch Paſſages, as ſeem directly to leſſen the Credit and Eſteem of Chriſt, tho' the Illuſtration of his Glory as the higheſt Prophet, and true Son of God manifeſted in the Fleſh, appears ſo evidently to be the principal Deſign of the Goſpel. Of this ſort are theſe that follow.

In *Matthew*'s Goſpel. Here we will forbear to make mention of *Thamar*, of *Rahab*, of *Ruth*, of the Wife of *Uriah*, Chap. 1. ver. 3, 5, 6. and come ſtraight to theſe that more immediately relate to the Perſon of Chriſt himſelf: The Devils, then, are ſaid to have entered into the Swine at the command of *Jeſus*, and to have periſhed in the Waters, Chap. 8. ver. 32. *Jeſus* is ſaid to have marvelled, Verſe 10. 'Tis ſaid, That certain Scribes thought within themſelves, that he Blaſphemed, Chap. 9. ver. 3. That he choſe a Publican for his Diſciple, ver. 9. That it was the Opinion of the *Phariſees*, that he caſt out Devils through the Prince of the Devils, ver. 34. and Chap. 12. 24. That *John the Baptiſt* doubted if *Jeſus* was the *Meſſias*, Chap. 11. ver. 3. That Jeſus came Eating and Drinking, and was called a Man Gluttonous and given to Wine, and a frequenter of the Lewd Company of Publicans and Sinners, ver. 19. That Cities repented not at the Preaching and Miracles of *Jeſus*, ver. 20. He is call'd the Son of a Carpenter, Chap. 13. ver. 55. That Jeſus call'd the Gentiles κυνάρια, *Catellos*, Chap. 15. ver. 26. That he went away, when the *Phariſees* and *Sadducees* ask'd of him a Sign from Heaven, and left them, Chap. 16. 4. That he reproved the Man who call'd him *Good Maſter*, Chap. 19. ver. 17. He acknowledgeth that to ſit on his Right and on his Left Hand is not his to give, Chap. 20. ver. 23. That *Jeſus*, having taken along with him *Peter* and the Sons of *Zebedee*, he began to be ſorrowful and ἀδημονεῖν, to be in great Anguiſh, Chap. 26. ver. 37. And that he ſaid to theſe Diſciples, *My Soul is exceeding ſorrowful even unto Death, tarry ye here and watch with me*, ver. 38. That he ſaid alſo, *If it is poſſible, let this Cup paſs from me; nevertheleſs not as I will but as thou*, ver. 39. Finally that he cry'd out with a loud Voice upon the Croſs, *My God, my God, why haſt thou forſaken me?* Chap. 27. ver. 46.

In the Goſpel of *Mark*. Here 'tis ſaid, That *Jeſus*, εὐθέως, forthwith gave leave to the Devils to go into the Swine, which were about two thouſand, Chap. 5. ver. 13. That he ask'd who touched him, and turned about that he might ſee who had done it, ver. 30, 31. He is called a Carpenter, Chap. 6. ver. 3. And that he could do no mighty Work at *Nazareth* becauſe of their Incredulity, ſave that he healed a few Sick People, ver. 5. *That* Jeſus *put his Fingers into the Ears of one that was Deaf and had an Impediment in his Speech, and having ſpit touched his Tongue, and looking up to Heaven ſighed, and after ſaid*, be thou opened. Chap. 7. ver. 33, 34. That he ſighed deeply in his Spirit, when the *Phariſees* ſought of him a Sign from Heaven, and paſs'd over again unto the other ſide, Chap. 8. ver. 12, 13. That being about to cure a blind Man, he took him by the Hand, and led him out of the Town, ſpit on his Eyes, and put his Hands upon him, and ask'd him if he ſaw any thing; who anſwering that he ſaw Men as Trees walking, he again put his Hands upon his Eyes, and at laſt made him to ſee clearly and diſtinctly, ver. 24, 25. Alſo that he charg'd his Diſciples to tell no Man he was the Chriſt, ver. 30. That he ask'd the Father of the Boy poſſeſs'd, how long it was ſince that came unto him, Chap. 9. ver. 21. That he curs'd the Fig-Tree ſo as it was dried up, becauſe he found nothing but Leaves on it, tho' it was not yet the time of the Fruit, Chap. 11. ver. 13, 14. That *Jeſus* himſelf knew not the *Laſt Day*, Chap. 13. ver. 32.

In the Goſpel of *Luke*. That many Women followed *Jeſus*, and Miniſtred to him of their Subſtance, Chap. 8. ver. 3. That *Moſes* and *Elias* told *Jeſus* the Death he ſhould ſuffer at *Jeruſalem*, Ch. 9. ver. 30, 31. In the Parable of *Lazarus*, *Moſes* and the *Prophets* are mention'd without Chriſt, as if he were not greater than *Moſes* and the Prophets, Chap. 16. ver. 29. An Angel comforteth *Jeſus*, Ch. 22. ver. 43. That *Cleophas* and others hop'd *Jeſus* had been he who was to Redeem the *Iſraelites*, Chap. 24. ver. 21.

In the Goſpel of *John*. That *Jeſus* ſaid to his Mother τί ἐμοὶ καὶ σοὶ γύναι; (in our Tranſlation; *Woman, what have I to do with thee?*) Chap. 2. ver. 4. That *Jeſus* would not remain in *Judæa*, becauſe the *Jews* ſought to kill him, Chap. 7. ver. 1. That he ask'd concerning *Lazarus* that was Buried, where they had laid him? Chap. 11. ver. 34. That the *Jews* laying wait for him he would no longer walk openly, but departed unto a Deſart Place, ver. 53, 54. That *Jeſus* ſaid, *Now is my Soul troubled, and what ſhall I ſay! Father, ſave me from this Hour*, Chap. 12. ver. 27. That after Chriſt had given a Sop to *Judas* Satan entered into him, and that Chriſt ſaid, *What thou doeſt, do quickly*, Chap. 13. ver. 27.

13. Theſe

13. These are for the most part the Places which are cited in those Papers of *Borelius* as tending to the diminishing of the Glory and Esteem of *Jesus* of *Nazareth*, Notwithstanding that the principal Design of these Evangelical Writers was to give unto him the highest Honour, and recommend him unto Men. And certainly this much at least they do most plainly demonstrate, That the History of the Gospel is Writ with the greatest Faithfulness and Simplicity, things being therein related as they were done, and not forg'd at pleasure out of any one's Imagination. For how far these things are from all Human Artifice and Deceit is manifest; and that nothing but the Truth it self certainly known to them could constrain these Writers any where to intermix things which so plainly seem to thwart their principal Design. Now they could not have the certain Knowledge of the Truth by Tradition, especially about three hundred Years after, at what time if ever, under colour of Traditions, such Histories might safely and conveniently be forged. For Time doubtless would have worn off all things that appear'd less agreeable to the principal Scope: Not to mention that 'tis altogether incredible that so many various Discourses of Christ, and these sometimes very long, could be conveyed down by Oral Tradition, or that the Memory of Things so diverse, so minute, and at first view so inconsistent, could be preserv'd, were they not put in Writing so soon as done. From whence again 'tis very reasonable to conclude, That the History of the Gospel, such as we now have it, must of necessity have been put in Writing immediately after the things were transacted. Which by this following and last Argument also we will yet more evidently demonstrate.

CHAP. XIII.

1. *The last Argument, That there are many Predictions found in the* Gospels *and the* Acts of the Apostles, *which verily had never been Recorded, had not the Authors of these Books lived in the time of Christ.* 2. *Such in* Matthew. 3. *In* Mark. 4. *In* Luke. 5. *In* John. 6. *In the* Acts of the Apostles. 7. *A peculiar Remark concerning the Author of the Gospel according to* Luke *and the* Acts of the Apostles. 8. *The excelling force of this last Argument which can't be eluded by any Objections.* 9. *A Proof from the Writing of the* Revelation *that the Actions of Christ were timely written.* 10. *The happy Conjunction and Agreement of our Method with that of* Borelius.

1. THIS then in few Words is the Sum of this last Argument; That if the Authors of these five Books (I mean the *Gospels* according to *Matthew*, *Mark*, *Luke* and *John*, with the *Acts of the Apostles*) lived not in the Age of *Jesus* of *Nazareth*, but some Centuries of Years after, (suppose about these times wherein the *Roman* Empire embraced Christianity, and the Canon of the Sacred Books was to be determined, this Age appearing the most convenient for that purpose) they had verily never been guilty of Writing, either in such a manner, or such things which, so soon as they appear'd in publick, would seem manifestly false; that is, they would have taken great care not to relate such Predictions either of *Jesus* of *Nazareth*, or the *Apostles*, as, by reason of the Inconsistency of Events therewith, should seem utterly unfit for Belief. But Predictions of this kind are to be found in each of these Books, at least if compared with these later times, wherein the Books are supposed to have been thus written; tho' some don't even want to be thus compared.

2. In the Gospel of *Matthew*: *But when they shall Persecute you in this City, flee ye unto another. Verily I say unto you, ye shall not have gone over the Cities of* Israel, *till the Son of Man be come*, Chap. 10. ver. 23. Seeing 'tis so obvious by the Coming of the Son of Man to understand the Day of the last Judgment, what false and suppositious Writer would have presum'd thus to write, three hundred Years to wit after the Apostles, when it was so well known that the Apostles had already gone over the Cities of *Israel*, and that the Son of Man was not yet come in this Sense?

Again, Chap. 24. ver. 29. *Immediately after the Tribulation of those Days, shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven*, &c. *Verily I say unto you, this Generation shall not pass, till all these things be fulfilled. Heaven and Earth shall pass away, but my Words shall not pass away*, ver. 34, 35.

What deceitful and falſifying Writer could ever have thought fit thus to write, three hundred Years ſuppoſe after the time of *Jeſus* of *Nazareth*, yea, or even ſhortly after the Deſtruction of *Jeruſalem*; or could he have ſo expreſſed himſelf as to give occaſion to every one to think, that all thoſe things (namely the Darkening of the Sun and Moon, the Falling of the Stars, the Sounding of the Angelick Trumpets, the Coming of the Son of Man in the Clouds of Heaven, *&c.*) ought to have come to paſs within that very Age wherein Jeſus Propheſied? Theſe things therefore were not written by any Forger, but by ſome Apoſtle who had them from the Mouth of Chriſt himſelf, and as he receiv'd them committed them to Writing, knowing aſſuredly that they were ſpoken by Chriſt, and rightly underſtood could not but be true.

3. In the Goſpel of *Mark*: *And* Jeſus *taught ſaying unto them, Is it not Written, My Houſe ſhall be called of all Nations the Houſe of Prayer?* Chap. 11. ver. 17. In which words doubtleſs Chriſt did intimate that even then there was ſomething Prophetical, to be fulfill'd in due time. But what lying and deceitful Writer would forge out of his own Brain ſuch a Diſcourſe as ſpoke by Chriſt, after the Deſtruction of the Temple, and yet much leſs ſome Centuries of Years later?

Alſo Chap. 10. ver. 15. *And* Jeſus *ſaid unto them,* [the Apoſtles] *Go ye into all the World, and Preach the Goſpel to every Creature. He that believeth, and is Baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And thoſe Signs ſhall follow them that believe: In my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay Hands on the Sick, and they ſhall recover.* No Forger durſt have thus writ of the Signs following thoſe that believe after ſuch Miracles had ceas'd, becauſe the Event would have given a Check to his Boldneſs, and he would have been afraid leſt he ſhould immediately be found manifeſtly guilty of falſifying. Whence it is evident that this Author wrote when ſuch Miracles flouriſhed in the Church, that is, in the very Age of *Jeſus* of *Nazareth* and the Apoſtles.

4. In the Goſpel of *Luke*, Chap. 1. ver. 67. *And his* [John Baptiſt's] *Father Zacharias, was filled with the Holy Ghoſt, and Propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his People. And hath raiſed up an Horn of Salvation for us, in the Houſe of his Servant* David. *As he ſpake by the Mouth of his Holy Prophets, which have been ſince the World began. That we ſhould be ſaved from our Enemies, and from the Hand of all that hate us. To perform the Mercy promiſed to our Fathers, and to remember his Holy Covenant. The Oath which he Sware to our Father* Abraham. *That he would grant unto us, that we being delivered out of the Hand of our Enemies, might ſerve him without Fear. In Holineſs and Righteouſneſs before him all the Days of our Life.* Without doubt this Prophecy of *Zacharias* in the obvious and literal Senſe promiſes to the *Jews* temporal Felicity and Security from Enemies, as if *Jeſus* had been one who was to deliver *Iſrael* from worldly Servitude, as alſo *Cleophas* and others imagined, *Luke* 24. 31. Now what falſe and ſuppoſititious Writer, after the Deſtruction of *Jeruſalem* and Diſperſion of the *Jews* into all Nations, would have been ſo ſtupid, when he might have invented any thing at pleaſure, as to put ſuch a Prophecy in the Mouth of *Zacharias*, when the Event had fallen out quite contrary to what it ſeem'd to foretel? And yet the Prophecy rightly underſtood in a myſtical and prophetical Senſe is moſt true, which was the meaning intended by the Holy Ghoſt, whatever Apprehenſions the private Spirit of *Zacharias* might entertain thereof.

Again, Chap. 2. ver. 10. *And the Angel ſaid unto the Shepherds, fear not. For behold, I bring you good Tidings of great Joy, which ſhall be to all People. For unto you is Born this Day, in the City of* David, *a Saviour, which is* Chriſt *the Lord.* And ver. 32. *Jeſus* is called the Glory of the People of *Iſrael.* Which words verily in the obvious and more literal Senſe ſeem to promiſe ſome great Good to the whole *Jewiſh* Nation, as if *Jeſus* had been to be ſuch a *Chriſt* the Lord or *Meſſias*, as ſhould prove the Glory and Defence of all the People of *Iſrael*, whenas on the contrary he became an occaſion, to the far greateſt part of the *Jews*, of the higheſt Reproach and moſt fatal Misfortunes; ſince both the Deſtruction of their City, and all the Calamities that did either accompany or follow after it, are imputed to that moſt infamous Murther of their *Meſſias*. Whence it is manifeſt that no Falſifier after the Deſtruction of *Jeruſalem* and Diſperſion of the Jews, would have framed ſuch a Speech of the Angel to the Shepherds, and conſequently that the Writer of this Goſpel liv'd before the Deſtruction of *Jeruſalem*, not ſeveral hundred Years after.

5. In

5. In the Gospel of *John: In the last Day of the great Feast*, Jesus *stood, and cried, saying, If any Man Thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believed on him should receive. For the Holy Ghost was not yet* [given] *because Jesus was not yet Glorified.* Now here is principally to be understood that Spirit whereby, after the Ascension of Christ, those who believed in him perform'd various Miracles, Chap. 7. ver. 37.

But there is also another Place yet more considerable, Chap. 14. ver. 12. *Verily, verily, I say unto you, he that believeth on me, the Works that I do shall he do also, and greater Works than these shall he do, because I go unto my Father.* What Man writing a suppositious History of Christ three hundred Years after, when Miracles were ceas'd, would insert things so disagreeing and repugnant to daily Experience? These therefore are Words recorded by a Writer, who both knew assuredly that *Jesus* spoke them, and also lived in an Age wherein Miracles were frequent, and these very eminent and manifest ones (such as those of Christ) done by Men living and not deceas'd Martyrs, which latter are obscure, and not to be reckoned amongst the former.

6. Finally in the *Acts of the Apostles: Now when they heard this, they were pricked in their Heart, and said unto* Peter, *and to the rest of the* Apostles, *Men and Brethren, what shall we do? Then* Peter *said unto them, Repent and be Baptized every one of you in the Name of* Jesus Christ, *for the Remission of Sins; and ye shall receive the Gift of the Holy Ghost. For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call,* Chap. 7. ver. 37, 38, 39. If the Writer of this had liv'd several hundred Years after the Age of Christ, and consequently were a Forger and a Counterfeit, he would never have writ that the Promise of the Holy Ghost was made to all that were afar off, seeing at that time the Promise was not answered by the Event.

A Passage like unto this and somewhat clearer, concerning the Gifts of the Spirit immediately following upon Baptism, is found, Chap. 19. ver. 2. where *Paul* speaking to certain Disciples at *Ephesus, Have ye receiv'd the Holy Ghost*, says he, *since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. Unto what then were ye Baptized*, said he? *And they said unto* John's *Baptism. Then said* Paul, *John verily Baptized with the Baptism of Repentance, saying unto the People, That they should believe on him which should come after him, that is, Christ Jesus. When they heard this they were Baptized in the Name of the Lord Jesus. And when* Paul *had laid his Hands upon them, the Holy Ghost came on them, and they spake with Tongues and Propheſied. And all the Men were about twelve.* We see it here again plainly asserted to be a proper and peculiar Effect of Baptism in the Name of *Jesus*, that the wonderful Gifts of the Holy Spirit immediately appear in the Baptized. Wherefore no Falsifier composing a fictitious History after the ceasing of these Gifts, much less some hundred Years after they had ceas'd, would insert such Relations into his Book, seeing the Experience of the present time would hinder them from being believ'd. This therefore is a manifest Proof that the *Acts of the Apostles* were writ by one, who, living in that Age wherein the Gifts of the Spirit flourished, certainly knew that such accompanied Baptism.

7. To all which may be added, That, seeing the Author of the *Acts of the Apostles* and of the *Gospel* according to *Luke* is the same, and since the Scope of both is to recommend to Men the most consummate Piety and Probity with all Honesty and Simplicity or Truth in Words and Actions, 'tis altogether incredible a Writer so pious and serious, as he seems, would be knowingly guilty of a Lye so elaborate and so often repeated, as almost an hundred times to have insinuated, that he was the Companion of the Apostle *Paul* in his Travels. To forge Books in the Name of another is a thing not so unusual. But for one to introduce himself as a Party in a Counterfeit History, is I believe without a Precedent. But this by the Bye. I return to the Matter.

8. This last is indeed a Noble kind of Argument, by which both the Truth and Antiquity of the foresaid five Books is demonstrated. From hence verily that such things are found in each, as in the Opinion of any Counterfeit Writer whatever, could not but obstruct their own Belief. Nor is there any way of avoiding the force of this Argument. For if it be objected, That they might feign as if they were sincere in this Matter, that thereby they might obtain Belief in a thing of far greater Moment, namely that by this means they might perswade Men they lived and wrote in the Age of *Jesus* of *Nazareth*, whereby they might hope to approve to Posterity the Predictions

dictions and Miracles which they relate, the Anſwer is eaſy: For beſides that 'tis impoſſible they ſhould by this Simulation perſwade Men that their fictitious Books were written ſo timely, and lay hid for ſeveral hundred Years, or at leaſt a long time, Notwithſtanding the vaſt Advantage which would thence in all appearance have accru'd to the Church if they had been made publick ſo ſoon as written: Beſides, I ſay, that this Impoſſibility could not but be known to them, as being ſo groſs and conſpicuous; even themſelves moreover could not but fear, if they had ſo writ the above-mention'd Predictions of Chriſt in *Matthew*, *Mark* and *John*, as now we find 'em, leſt by this means they ſhould take away all Authority from Chriſt, and ſo render their Writings altogether uſeleſs, and hinder all Belief of other Prophecies and Miracles related by them; and bring to paſs, that if any Prophecy were anſwer'd by the Event, it ſhould be imputed to Chance rather than a Prophetick Spirit. 'Tis manifeſt, I ſay, ſeeing they muſt of neceſſity foreſee that by this way of Writing they would fruſtrate the very end they propoſed, that theſe Books were not writ by ſuch Falſifiers, but by ſome who lived in the Age of *Jeſus* of *Nazareth*, and certainly knew that what they wrote was true, to wit, that ſo *Jeſus* ſo *Zacharias* ſpoke, without being anxious either about the Event or Interpretation. Now ſo to Counterfeit a thing as to loſe the end thereby deſign'd, is moſt fooliſh, and is incident to none but who are ſuch in the ſuperlative degree.

9. As to the Prophecies of Chriſt recorded, *Matth.* 24. 'tis not to be wondred at if the Oracles are there ſo briefly and confuſedly deliver'd, and with ſo obſcure diſtinction of Times, ſithing that Spirit by which Chriſt ſpoke, knew how to improve that Confuſion, deſigning in due time to diſplay in their diſtinct Orders all Events that were to befal the Church, or the World in ſo far as the Church was concerned. This 'tis manifeſt he has perform'd in the *Apocalypſe*. Which Book is writ with an Artifice ſo divine, and approved and confirmed by ſo many and ſo notable Events, that it were verily the higheſt Madneſs to ſuſpect it could be the Contrivance of any Forger. Now that the Holy Ghoſt ſhould have taken care to have all the Affairs of the Church from the Times of Chriſt to the End of the World foretold Prophetically, and yet not to have thoſe of Chriſt and his Apoſtles done in that Age timely recorded, is moſt ridiculous to believe.

10. But that this alſo has been done we have in a twofold manner moſt firmly demonſtrated, both by that more Extrinſick Way of our own, and alſo by this of *Borelius* digg'd as it were out of the very Bowels of the Evangelical Writings themſelves. For by that more External Method of mine, I have made appear with undeniable Evidence, That it is impoſſible but that the Life of *Jeſus* of *Nazareth* was timely writ, even within the Age wherein he liv'd, by ſome Authors worthy of Belief, (namely either by Eye-witneſſes of the Tranſactions, or thoſe that receiv'd them from ſuch) and conſequently that the *four* well known *Evangeliſts* were of this ſort. But now for the further Confirmation of our Concluſion, by this more Intrinſick Method of *Borelius* 'tis moreover added, That thoſe *four Goſpels*, as alſo *the Acts of the Apoſtles* are Books writ in ſuch a manner, as Evidences manifeſt enough appear in them that they could not be written in another Age than that wherein *Jeſus* of *Nazareth* lived; and that it is not poſſible they can be ſuppoſititious, but were faithfully writ by ſuch Authors as is pretended.

The Sum of the whole matter comes to this; That it manifeſtly appears that ſome Books of the Life of Chriſt and Actions of the Apoſtles were writ even in their Age; and that theſe five which the Church receives as Canonical, have theſe Native Characters which plainly perſwade they could not be writ in any other time. Inſomuch, that whoſoever can entertain any doubt about a matter ſo certain muſt not only be *Sceptical* but Stupid.

CHAP.

CHAP. XIV.

1. *Other Proofs, That the Life of Chriſt was writ by his Apoſtles or his Followers, out of* Grotius. 2. *An Anſwer to a fooliſh ſurmiſe that thoſe Records writ by the Apoſtles might be all burnt.* 3. *That the Copies have not been Corrupted by either Careleſsneſs or Fraud.*

1. THis twofold Method of Demonſtration may abundantly ſuffice to prove that the Hiſtory of the Life of Chriſt was writ ſo timely as I affirm, and namely by ſome of his own Apoſtles, and thoſe that were Coetaneous to them, particularly by *Matthew*, *Mark*, *Luke* and *John*, according as the Title of each Goſpel does import. But we will not neglect to mention what *Grotius* alſo makes uſe of in this place, *viz.* That theſe Goſpels are cited under theſe Names by *Juſtin*, *Irenæus* and *Clemens*, the firſt Fathers of the Church: That *Tertullian* affirms that in his time the Originals of ſome of them were extant, tho' betwixt an hundred and two hundred Years after they were written: That all the Churches acknowledged them as *Authentick*, before there was any calling of Councils about that matter: That neither Jew nor Pagan ever made any controverſy thereof: That *Julian*, tho' an Enemy to Chriſtianity, did expreſly confeſs that theſe Writings that are under the name of *Peter*, *Paul*, *Matthew*, *Mark*, *Luke*, were indeed their Writings: And laſtly, That it is as fond and abſurd a thing to doubt thereof, as to queſtion whether thoſe Poems that go under *Homer* and *Virgil*'s Names be in very deed their Poems or no. Which Arguments certainly cannot but have their due weight with them that are not over-pervicacious: But, as I think, I had ſufficiently evinced the Concluſion before.

2. Againſt which I do not ſee what the moſt perverſe Wit can invent or object, unleſs he will ſay, That the firſt Records the Evangeliſts wrote, and the faithful Copies taken from them, were burnt, and that theſe that we have now-adays are an After-Forgery of the Church. Which is as bold and fooliſh an Allegation, as if a Son, who did not like his ſhare appointed him in his Father's Will, tho' the Will appear as Authentick as any can do, ſhould pretend that they had burnt the true Will, and forged this to his damage: Whenas yet he cannot prove the leaſt tittle of this Imputation. Nay I may ſay that Allegation is far more fooliſh than this. For this may be feaſable, to burn a ſingle Writing, and then make a new one in the ſtead. But it is altogether impoſſible for the Enemies of the Church ever to have ſuppreſſed or made away with thoſe Firſt true Copies of the Goſpel; which doubtleſs were in the Cuſtody of many thouſand Perſons in ſeveral parts of the World. For the Writings being ſo very little in bulk, and of ſo great concernment, what Chriſtian would not have a Copy of them that was but able to read? Beſides that there is not the leaſt hint in Hiſtory of any ſuch thing. Nor indeed can any Hiſtorian witneſs of matters of this kind. For who could aſſure him, if there had been any attempt of burning them, that they were all burnt? And if any were but left, they would multiply again in a moment: And that but few would be delivered up, we may be very well aſſured, when they bore ſuch Love to that Truth they contained, that they preferred it before their own Lives. Not to mention that it is ſufficiently evident from the Native Characters of theſe Writings, that they are the very ſame which were at firſt writ by the Apoſtles or their Diſciples.

3. It is therefore undoubtedly true, that the Copies that we have this Day of the *Evangeliſts* are Tranſcripts from their firſt Originals, without any Interruption. The only Scruple that remains now is concerning our third and laſt Concluſion, whether they may not be altered and depraved in ſome meaſure in ſo long Succeſſion of Time, either by *Chance*, or the *pious Frauds* of the Church. To which I anſwer in the firſt place, That it is incredible but that the Goſpels ſhould eſcape as well as the Writings of *Plato*, *Ariſtotle*, or *Tully*, if we look at only ſuch Alterations as may proceed from the heedleſneſs of the Tranſcribers; and yet no Man doubteth but that their Writings do now fully Communicate their Minds to the World concerning thoſe things they do declare, as fully ſurely and perfectly as they themſelves at firſt writ them. And as for any *pious Frauds* of the Church, I anſwer, That the Church was more ſimple and honeſt in the Apoſtolical Times and ſome Ages after, within which compaſs ſo many Copies of the Goſpel were extant, and ſo diſperſed throughout the World, that they could not adulterate thoſe Writings, tho' they ſhould have never ſo much deſired to do it. For

it. For as I have ſaid already, thoſe Writings being of ſo little a bulk, and conſequently the Tranſcription of them ſo eaſy, the Copies would be multiplied almoſt equally to the number of Chriſtians, I mean of thoſe that could read; and being ſo Holy a Writ, the Tranſciption be made with all poſſible care and circumſpection. For certainly Chriſtians were very ſerious in their Religion in thoſe Days. Beſides it is very reaſonable to believe, that a ſpecial Providence would keep off both *Chance* and *Fraud* from wronging ſo Sacred Writings in any thing material; and if not material, what are they the worſe? Not to mention how Awe and Reverence to ſuch Holy Writings would naturally hold them off from mingling any thing by way of fraud or intermeddling with them: And the Effect makes good this preſage. For in peruſing of them we plainly diſcover that Harmony and Agreement of one part with another, and ſuch an uniform Order of things, that we may be well aſſured that there is nothing ſpurious or adulterate foiſted into the Text. The multitude of *various Lections* alſo further confirms our Concluſion; which is an argument of the multitudes of Copies I ſpoke of: And the collection of theſe *various readings* a Teſtimony even of the faithfulneſs of theſe later Ages of the Church, and of the high Reverence they had to theſe Records, in that they would not ſo much as embeſel the *various Readings* of them, but keep them ſtill on foot for the prudent to judge of. And laſtly, upon peruſal of thoſe *various Readings*, the clear diſcovery that nothing at all is loſt of the Truth of Chriſtian Religion by any of them (and conſequently no detriment or prejudice done to any but ſuch as are more for Factions and Opinions than the real Power of Godlineſs) this alſo ratifies the Truth we drive at, namely, That thoſe Copies of the Goſpel which we daily peruſe are incorrupted, and that therefore thoſe things contained in them are certainly true, as being writ by the Pens of thoſe who had ſufficient Knowledge of what they declare, being either Eye-witneſſes of the ſame, or conferring with them that were, and both of that unſuſpected Integrity, that the like is not to be found in any Witneſſes elſe in the World.

CHAP. XV.

1. *More particular Characters of the Perſon of the* Meſſiah *in the Prophecies.* 2. *His being Born at* Bethlehem. 3. *And that of a Virgin.* 4. *His curing the Lame and the Blind.* 5. *The piercing of his Hands and Feet.*

1. THus have we undeniably demonſtrated the Truth of the Goſpel and the things therein contained, and conſequently the Certainty and Reality of the Chriſtian Religion: Which being done, we can now more ſeaſonably add ſome few Characters more of the Perſon of the *Meſſiah* ſo particular and expreſs, that it may juſtly raviſh us with the admiration of ſo punctual a Providence as is diſcoverable therefrom in Predictions and Prophecies. I will not inſtance in many, becauſe we have already finiſhed our deſign; and thoſe that Love to abound more in matters of this nature, may conſult others that have handled them more fully and copiouſly. We ſhall only reſume what we above-mentioned, of *his being Born at Bethlehem, of the Family of David*, and that *of a Virgin; his making the Blind to ſee and the Lame to walk; the piercing of his Hands and Feet; their caſting Lots for his veſture; and that he prayed for thoſe that Crucified him.* That theſe things were true of him, the Goſpel plainly teſtifies: And that they were Propheſied of him, is as plain out of the Prophecies of the Old Teſtament, which we ſhall here recite.

Micah 5. 2. 2. And firſt that of *Micah*, *But thou* Bethlehem Ephratah, *tho' thou be little among the thouſands of* Judah, *yet out of thee ſhall he come forth unto me that is to be Ruler in Iſrael, whoſe goings forth are from old, from the Days of Eternity.* This is a very particular deſcription of the Perſon of the *Meſſiah* from the *place of his Birth.* And it was the confeſſed gloſs of the chief Prieſts and Scribes upon this Text, as appears, *Matth.* 2. 4, 5. To which *Epiſcopius* adds the ſuffrage of the *Chaldee Paraphraſt* and *R. Solomon Jarchi.* But that which makes this prediction and the Divine Providence more admirable are the Circumſtances of its completion. For *Bethlehem* was not the Town of abode of either *Joſeph* or *Mary*, nor went they thither at that time of their own accord, nor upon an ordinary occaſion: But *Auguſtus*, (ſurely not without ſome ſpecial

ſpecial Incitation from above,) made a Decree that all the World, that is, all under the *Roman* Empire ſhould have their Names enrolled in publick Records. Wherefore all went to be enrolled, every one into his own City. Whence it was that *Joſeph* alſo went up from *Galilee* out of the City of *Nazareth* into *Judæa*, unto the City of *David* which is called *Bethlehem*, becauſe he was of the Houſe and Linage of *David*, to be enrolled with *Mary* his eſpouſed Wife, being great with Child. Whence, as *Grotius* would infer, it is evident that *Mary* was of the Houſe of *David*, as well as *Joſeph*, elſe ſhe would have reſorted to the City of her own Stock or Kindred, and not to *Bethlehem*. But the admirable Hand of Providence that all take notice of in this matter, is this, That from this Act it was ſo manifeſt to all the World, that Chriſt was of the Linage of *David*, and was, according to the Prophecy, born at *Bethlehem*. A thing, which if it had not been true, the *Jews* could have eaſily confuted. But the Chriſtians were able to make good what they aſſerted, by appealing to theſe Records kept in the *Roman Archiva*, and were to be ſeen, as *Juſtin*, *Tertullian* and *Chryſoſtome* do affirm, even in their Ages; which blows away all the fooliſh and fabulous Parachroniſms of the *Jews* concerning the time of *Jeſus* at one Blaſt.

3. The next Character of his Perſon is that he was to be *born of a Virgin*. Which the Evangeliſts affirm he was, and two Prophecies predict he ſhould be. The firſt, *Geneſis* 3. from God's own Mouth, *That the Seed of the Woman ſhould break the Serpent's Head*; which *Seed* certainly was *Chriſt*, who could not be properly called *the Seed of the Woman* more than *the Seed of the Man*, but that it was a Prefiguration that Chriſt ſhould be *born of a Virgin without the Help of a Man*.

The other Prophecy is that of *Iſaiah*, ch. 7. v. 14. *therefore the Lord himſelf ſhall give you a Sign: Behold, a Virgin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel.*

This Phrophecy, I confeſs, is applicable, and that with much eaſe and perſpicuity, to ſome certain Maid or Virgin, ſuppoſe one that the Prophet *Eſay* was to take to Wife, at the time he ſpoke this Prophecy to King *Ahaz*. The firſt Senſe whereof is only this, That within ſuch a Compaſs of time that this Maid ſhould be married, bring forth, and educate her Infant, that is to ſay, within the time of his Infancy, the *Syrian* and *Iſraelitical* Forces ſhould unſucceſsfully leave *Judæa*, and in the interim there ſhould be no ſuch Scarcity as was feared by *Ahaz*, which is intimated in that Phraſe, *Butter and Honey ſhall he eat*, &c. The Name alſo of the Child was therefore called *Immanuel*, *God with us*, becauſe he was uſed as a Sign of God's ſpecial Aſſiſtance and Providence over *Ahaz* and his Kingdom.

Moreover I cannot affirm that any of the ancient or modern *Jews* ever interpreted this Prophecy of the *Meſſiah*. Of which notwithſtanding, there can be no worſe Conſequence than this, That the firſt meaning thereof being ſo eaſie and obvious, and made good by Event, and none of the *Jews* ever venturing to apply it to the *Meſſiah*, that nothing but the certain Knowledge of the Evangeliſt, that Chriſt was indeed thus born, could move him to make this Application of it to the manner of his Birth. But that being certainly known, as alſo that Principle of the Jewiſh מרש of giving a higher and fuller Senſe to the Hiſtorical or Prophetical Paſſages in the Old Teſtament (all things hapning to them in Types) it were impoſſible but that this Interpretation ſhould be made of this Prophecy; it belonging more perfectly and properly to Chriſt, than to *Iſaiah*'s Son: whoſe Mother was only a Virgin before ſhe was his Mother, but *Mary* the Mother of Chriſt, was a Virgin both before and after; and the Prophet's Son was merely a nominal *Immanuel*, but Chriſt was truly *God with us*, in whom the fulneſs of the Godhead dwelt bodily: And laſtly, the Prophet bidding *Ahaz* ask a Sign of God, either in the *Depth*, or in the *Height above*, it is plain that by *a Sign* is meant ſome *wonderful prodigious Sign out of the Courſe of Nature*. And therefore when the Prophet ſaies, God himſelf will give *a Sign, Behold, a Virgin ſhall conceive and bear a Son*, &c. it is manifeſt, that *this Sign* is to be *prodigious* or *preternatural*; which was never fully, nor properly accompliſhed before the true *Emmanuel* was born of his ever-bleſſed Mother the Virgin *Mary*. For the Deliverance of *Judæa* from the two Kings within the ſpace of the Child's Infancy, was not a Sign, but the thing ſignified, and a Type of the great Deliverance to be wrought by Chriſt. What the *Jews* cavil concerning the Word עלמה, is very weak and frivolous. They that know any thing in the Hebrew Tongue, are well aſſured that עלמה ſignifies properly *a Virgin*, ſuch as never knew a Man. Which appears both from the Derivation, and the conſtant uſe of its Signification. To which you may add, That it is thus tranſlated in this very place by *Onkelos*, *Jonathan* and the *Seventy*: Inſomuch that this Prophecy

ſeems to me more certainly to be applicable to Chriſt in the moſt proper ſenſe thereof than any Prophecy elſe (which has any other reference than to him alone) that was ever applied to the *Meſſiah* by the *Jews* themſelves.

4. That of the *Lame*, the *Deaf* and *Blind*, is in *Iſaiah* Ch. 35. v. 5. *Then ſhall the Eyes of the Blind be opened, and the Ears of the Deaf ſhall be unſtopped. Then ſhall the lame Man leap as an Hart, and the Tongue of the Dumb ſing.* Which Words, though they may have a *Metaphorical* Completion in the days of *Hezekiah*, yet there is no Queſtion but the proper and real fulfilling of them, was intended for the *Meſſiah*, as is very ſutable to what goes immediately before, *verſ.* 4. *Behold, your God will come, he will come and ſave you.* And certainly God could never be ſaid to *come* ſo properly at any time, as in the Perſon of our bleſſed Saviour, who is rightly ſtiled *God bleſſed for ever*, Rom. 9. 5.

5. My laſt inſtance ſhall be *Pſalm* 22. which the ancient Rabbins do freely and apertly confeſs to be a Prophecy concerning the *Meſſiah*. In which ſome particular Paſſages, however expreſs and preciſe, did never happen to any other that they can entitle to the Pſalm, but did punctually and literally happen to *him*: As that *verſ* 18. *They parted my Garments among them, and caſt Lots upon my Veſture:* which is verified exactly *Matth.* 27. v. 35. And then again *verſe* 16. *The Aſſembly of the wicked have encloſed me, they pierced my Hands and my Feet.* I know not whether I ſhould add alſo *verſe* 14. *I am poured out like Water*; and parallel it with *John* 19. *v.* 34. or mention here that of *Eſaias*, whilſt we treat of the Paſſion of Chriſt; *And made Interceſſion for the Tranſgreſſors*; comparing it in like manner with *Luke* 23. 34. *Father forgive them, for they know not what they do.* But the particular Prediction of that former Circumſtance, ſeems admirable, that *the manner of his Death* ſhould be ſo punctually ſet down by the Prophet. For this was very really and literally fulfilled in his *Crucifixion*; wherein the *Hands* and *Feet* of Malefactors were *pierced* with Nails whereby they were faſtned to the Croſs. Nor ought the various Readings of כארי and ירו weaken the Force and Perfectneſs of this Prediction: For when they have made the beſt they can of it, yet are they, whether they will or no, forced to acknowledge that there is ſome ſpecial Execution or Mangling done on the Hands and Feet, by the ſenſe of the Text. But that it is juſt ſo to be underſtood as we ordinarily interpret it, the Suffrage of the moſt Learned of the *Jews* themſelves, as *Jacob ben Chaſim*, *Moſes Hadarſan*, and the *Seventy* do ſufficiently confirm. To which alſo the Expoſition of the *Chaldee Paraphraſt*, *Aquila*, and the *Maſora* contribute ſomething. To which we may add, That כארי without another word, is not Senſe, and that there might by ſome neglect of the Tranſcribers firſt be a change of כרו into כארו, which ſound both alike; and then of כארו into כארי, which are writ almoſt alike, ו and י having no difference but of bigneſs, and that not much, and therefore are very often confounded. This is more likely than the leaving out a whole word, which they that read כארי do. The Allegation alſo of *Grotius* againſt this reading, does not want its weight, namely, that the Similitude of the *Lion* is uſed but three Verſes before, and therefore not likely to be uſed again ſo ſoon, eſpecially it being mentioned alſo ſome four Verſes after. Laſtly, the Event ought to make an end of this Critical Controverſie with thoſe that are not prejudiced. And tho' it will not ſtop the Mouths of the Contumacious, yet it will chear the Hearts of thoſe that are pious and rational with the Pleaſure of the Contemplation of ſo punctual a Providence over the Affairs of Men.

See Grotius on Pſal. 22. v. 18.

CHAP.

CHAP. XVI.

1 That if the Goſpel of Chriſt had been falſe and fabulous, it would not have had that Succeſs at Jeruſalem *by the Preaching of the Apoſtles. 2. The Severity alſo of the Precepts, and other Hardſhips to be undergone, would have kept Men off from being Chriſtians. 3. As alſo the Incredibleneſs of the Reſurrection of Chriſt, and of our being rewarded at the Conflagration of the World. 4, 5. The Meanneſs alſo and Contemptibleneſs of the firſt Authors would have turned Men off, nor would they have been liſtned to by any one, if the Reſurrection of Chriſt had not been fully aſcertain'd by them. 6. Which the Apoſtles might be ſure of, being only matter of Fact; nor is it imaginable they would declare it without being certain of it, by reaſon of the great Hazards they underwent thereby.*

1. I Might note other remarkable Particulars out of this *Pſalm* and other places that do contribute to the more punctual characterizing the Perſon of Chriſt; but I have already exceeded the limits of my own Deſign, which was to engage in theſe things only ſo far as might ſuffice to demonſtrate the *Reality* of the Myſtery we treat of: Which when we have confirmed by one Argument more, and anſwered an Objection or two, we ſhall then put an end to this Third Part of our Diſcourſe.

The laſt Argument therefore is briefly this: A Religion ſo unaſſiſted by Men, nay, ſo oppoſite to them, both their natural Belief and Intereſt, could never have ſpred it ſelf ſo in the World, if it had been falſe and fabulous, and not really true at the bottom. How mightily it ſpred it ſelf, appears out of the Hiſtory of the Goſpel and the Acts of the Apoſtles, as alſo out of the Epiſtles of St. *Paul*, even then when the greateſt Oppoſers of it, the *Jews*, were ready upon the ſpot to withſtand it, to whom it was neceſſary for them firſt to preach it, and who had opportunity of enquiring diligently, and ſeaching into the truth of matter of Fact, in every thing that was alledged by the Apoſtles after the Paſſion of Chriſt, as done by him, or hapning to him, or done by themſelves, after they had received the Gift of the Holy Ghoſt according to Promiſe, and wrought ſuch Miracles as he did. There were many thouſands of the *Jews* converted, whom it is impoſſible to imagine, at leaſt all of them [and the more inquiſitive and ſagacious might have undeceived the reſt] to have been ſo ſupine and careleſs, as not to enquire diligently into things in a matter of ſo great importance as their Eternal Salvation, and of ſo preſent Damage and Loſs to them, that they forfeited the Favour of all their Countrymen, and unavoidably charged them and their Rulers with the moſt impious Crime that ever Mortals could commit.

2. But the *Succeſs* reſted not here, but reached out of *Judæa* into all Parts of the *Roman* Empire, there being gained innumerable Companies of Believers every where, till at laſt whole Nations, Kingdoms and Scepters, and, in a word, the whole *Roman* Empire became Chriſtian. This is the *Truth* of the *Story*, which no Man can deny; and that this *Story* could not be *true*, unleſs the Chriſtian Religion be true alſo, I mean thoſe *miraculous* things which are recorded of Chriſt and his Apoſtles, is further demonſtrable, as well from the *harſhneſs* as the *incredibility* of the Doctrine of this Religion, as alſo from the *weakneſs* and *contemptibleneſs* of the *firſt Founders* and Diſſeminators of it. For whether we conſider the *Precepts of Chriſtianity* which muſt be obeyed, or *Things to be believed*; the *Precepts* verily are moſt *ſtrict* and *ſevere*, very unkind and unwelcome to Fleſh and Blood, ſuch as the *Animal Life* cannot at all reliſh or entertain, unleſs ſome extraordinary thing be adjoyned, that forces their admittance. *Self-denial*, *Mortification*, the putting a Man in a way of neceſſary or very probable *Perſecutions* and *Afflictions* from without, beſides the *renouncing of thoſe Pleaſures* that no external Power hinders him of, can be no acceptable News to the natural Man. Beſides the *Scoffs* and *Reproaches* of the World that would undoubtedly follow their change of Religion: Which change could not but ſeem ſtill more grievous and intolerable, in that it was to be whole and entire from the preſent Superſtition they were educated in, which they were utterly to renounce. Whence their Hazard and Infamy could not but be greater.

3. In the undergoing of which Hardſhips, they had nothing to ſuſtain themſelves but the Belief of ſuch things which a man would think might ſtartle them moſt of all; that is, their Reward after this Life, no other ways aſcertained to them, but by the riſing of one from the Dead after he had been three Days buried; which was exhibited

to them as a Pledge of that bleſſed Reſurrection which thoſe that embraced the Chriſtian Doctrine ſhould enjoy at the burning of the World, and turning the Earth into Aſhes and Cinders. A thing ſo *incredible* to human Wit, that no man, unleſs he was really convinced by ſome infallible way that it was ſo indeed, could ever admit of, or abſtain from denying with an Addition of Scoffs and Deriſion, as it fell out with the *Epicureans* and *Stoicks*, Acts 17. 18. Wherefore without all Controverſie, the firſt Embracers of Chriſtianity entertained it upon no other Terms but manifeſt Proof of Eye-witneſſes, and the Evidence of ſuch Perſons as they ſaw very faithful and ſerious, and as had the Effect of this great Power of God, that raiſed *Jeſus Chriſt* from the Dead, manifeſtly reſiding upon themſelves, whereby they were able to do Miracles; as is alſo recorded in the Acts of the Apoſtles.

4. Now for the *Firſt Authors* and *Founders* of this Religion, how *weak* and *contemptible* they were, as to worldly Concernments, appears plainly from hence, that they were not recommended to the World either for their Nobility of Birth, or Skill in human Arts and Sciences, nor had they any ſecular Power to aſſiſt them, nor any Force of Arms to either overcome others, or defend themſelves, for all they were expoſed to ſo great and imminent Dangers perpetually. Our Saviour himſelf was but of mean Parentage, a Carpenter's Son, crucified betwixt two Thieves as a heinous Malefactor. What therefore can there be imaginable that ſhould move his Apoſtles and Diſciples to adhere to him ſo faithfully after his Death, and to expoſe themſelves with ſuch an undaunted Courage to all manner of Jeopardies, all manner of Sufferings, Whippings, Impriſonments, long Journies, Tortures unſufferable, and Death it ſelf? What ſhould cauſe them to diſturb their own Peace ſo, and the Peace of all Men, if there were not ſome very miraculous thing at the bottom, and ſuch as was worthy to alarm all the World? What Meſſage could they have brought to thoſe ſeveral Nations they travelled to, that themſelves would not be aſhamed of carrying, if it had been only ſo, That the *Jews* had crucified one *Jeſus*, the Son of *Joſeph* a Carpenter, betwixt two Thieves at *Jeruſalem*, who yet was a very good and juſt Man? It may be ſo, would the Gentiles ſay; more ſhame for them; what is that to us? But this Man was the promiſed *Meſſiah*, and did very ſtrange Miracles, caſt out Devils, healed all manner of Diſeaſes, and was declared the Son of God by an audible Voice from the Heavens. As for the *Miracles* you mention, would the Gentile reply, we have heard ſtrange Things done by thoſe that are called *Magicians*; and we had no Acquaintance with the Party you ſpeak of, to diſcern whether he was ſo good as you pretend. For Mens Judgments are ordinarily partial, and byaſs'd by Affection and Friendſhip: And it is ſtrange, that if he were ſo good as you make him, and declared from the Clouds to be the Son of God, that God would ſuffer him ſo ignominiouſly to die betwixt two Thieves on the Croſs. Which is a Sign that if he did any *Miracles*, they were but from ſuch Powers as are ſubject to the Magiſtrate, and through that faithful Providence that attends the Affairs of Men, can do nothing when the *Magician* is apprehended, impriſoned and condemned. Truly if there had been no more than this in the Story, it ſeems impoſſible that the Cauſe ſhould have had ſuch *Succeſs*, as by the Event it appears it has had.

5. Wherefore certainly the *Firſt Preachers* of the Goſpel added to all this, to the Admiration and Aſtoniſhment of the Hearers, That this *Jeſus*, whom the *Jews* had thus crucified, was by the miraculous Hand of God, raiſed out of the Grave the third Day; That after his Reſurrection he converſed with his Diſciples both apart and together; That he was ſeen of above Five hundred Brethren at once; That he ſtaid upon Earth for * Forty Days, and was ſeen viſibly afterward to aſcend into Heaven. Which things, as they were above all Expectation marvellous, and did, if they were true, fully argue not only the Innocency, but tranſcendent *Divinity* of the Perſon of *Jeſus*; ſo were they ſo *incredible*, that none could believe them, eſpecially to their preſent Peril, unleſs from ſuch as were Eye-witneſſes of the ſame, and could ſend them to many more that were Eye-witneſſes, and of unſuſpected Integrity of Life; or for the better *Compendium*, ſhewed that they were true Meſſengers ſent from God, by ſome *Signs* or *Miracles* they did upon the ſpot.

* Acts 1. v. 3.

6. This

6. This therefore was the main of their meſſage, which was nothing but matter of Fact, which themſelves knew certainly to be true, and ſeriouſly and earneſtly declared it to the World, not by any Art or Eloquence. For the Apoſtles were but poor illiterate Perſons, Fiſhermen, Publicans, and the like, had no other Weapons to win Men to the Faith, but by a ſimple, tho' earneſt and ſerious, narration of thoſe things they knew for certain, and did avouch with that confidence, that they gave up their Eaſe, Livelihood and Lives, for a pledge of the Truth thereof. Which Teſtimony could not poſſibly be falſe, it being (as I ſaid before) concerning matter of Fact, namely, the Reſurrection of Chriſt, wherein ſo many could not be deceived: Nor is it imaginable how they ſhould go about to deceive others againſt their own Conſciences, or without ſufficient Knowledge avouch a thing that gained them nothing but perpetual Hatred and ill Will, Impriſonments, Tortures and Death. In the mean time, by theſe poor contemptible Inſtruments, that had neither Political Power on their ſide (but were oppreſſed by it) nor had any Art nor Eloquence (excepting only *Paul*, who yet made uſe of neither) and by Succeſſion of ſuch as they had Converted, within a few Ages all the World in a manner ſwarmed with Chriſtians of all Qualities and Degrees, Noble and Ignoble, Learned and Unlearned, tho' invited thereto by no ſecular Advantage, but rather being perpetually expoſed to Miſery and Perſecution. All which things ſeriouſly conſidered together with the *exactneſs* and *perſpicuity* of *Prophecies* concerning the *Meſſiah*, cannot but ſeem to any indifferent Judge a Demonſtration for the Truth of Chriſtian Religion no leſs certain than Mathematical.

CHAP. XVII.

1. *Objections of the* Jews *againſt their* Meſſiah's *being come, anſwered.* 2. *A pompous Evaſion of the* Ariſtotelean Atheiſts *ſuppoſing all Miracles and Apparitions to be the Effects of the Intelligences and Heavenly Bodies.* 3. Vaninus *his reſtraint of the Hypotheſis to one* Anima Cœli. 4. *His intolerable Pride and Conceitedneſs.* 5. *A Confutation of him and the* Ariſtotelean Atheiſm *from the Motion of the Earth.* 6. *That* Vaninus *his Subterfuge is but a Self-contradiction.* 7. *That* Chriſtianity's *ſucceeding* Judaiſm *is by the ſpecial Counſel of God, not by the Influence of the Stars.* 8. Cardanus *his high folly in calculating the Nativity of our Saviour, with a demonſtration of the groundleſneſs of* Vaninus *his exultation in his impious boldneſs of making* Mahomet, Moſes *and* Chriſt *ſidereal Law-givers of like Authority.* 9. *That the Impudence and Impiety of theſe two vain glorious Pretenders conſtrains the Author more fully to lay open the frivolouſneſs of the Principles of Aſtrology.*

1. THE * Objections we were a mentioning are from two Hands; from the *Jew*, or from the *Atheiſt*. That from the *Jew* is chiefly this, That the Condition of the times under Chriſt is not conformable to what is Propheſied concerning the times of the *Meſſiah*. There is not that Peace and Concord, no not in *Chriſtendom* it ſelf, neither in the Church nor State; nor is Idolatry extirpated, nor the *Iſraelites* replanted and ſettled in their own Land: All which things notwithſtanding are foretold to come to paſs in the Days of the *Meſſiah*. Whence, ſay they, it is plain he is not yet come. But I briefly anſwer. 1. That the *Prophetical Promiſes* of the *Coming of the Meſſiah* were *abſolute*, as I have * already noted, the *Extent* of the *Effect* of his coming *Conditional*; Men being free Agents, and not fatal Actors, in all things, as the *Jews* themſelves cannot deny. 2. That the nature of the Goſpel tends altogether to the accompliſhing of thoſe Promiſes of Univerſal Peace and Righteouſneſs, and did begin fair in the firſt times of the Church as much as reſpects the Church it ſelf. 3. That whatever Relapſe or Stop there has been ſince, things are not ſo hopeleſs but in time they may be amended; and that they, in thoſe Days when they are true Converts to Chriſt, may, if they will then deſire it, return to their own Land. But after this ſerious Converſion and real Renovation of their Spirits into a true Chriſtian State, I cannot believe they will continue ſo childiſh as to value ſuch things; but will find themſelves in the Spiritual *Canaan* already, and on their march to that *Jeruſalem* which is above, the Mother of us all, and that it will not be in the Power of any but themſelves to turn them out of the way.

* Chap. 16. ſect. 1.

* See Book 7. chap. 1. ſect. 6.

2. The

2. The other Objection, or rather Evaſion of that wholeſome uſe that may be made of the Truth of the Hiſtory of Chriſt, is from that ſort of Atheiſts that love to be thought *Ariſtoteleans:* For there are two chief kinds of Atheiſm, *Epicurean* and *Ariſtotelean.* The former denies all *Incorporeal Subſtance* whatſoever, and all *Apparitions, Miracles* and *Prophecies* that imply the ſame. Who are ſufficiently confuted already by this undeniable declaration we have made. The other are not againſt all *Subſtances Incorporeal*, nor againſt *Prophecies*, *Apparitions* and *Miracles*, tho' of the higheſt nature; inſomuch that they will allow the Hiſtory of Chriſt, his Reſurrection, and Appearance after Death, the Prophecies concerning him, and what not? But they have forſooth this witty Subterfuge to ſave themſelves from receiving any good therefrom, in imagining that there is no ſuch *Particular Providence* as we would infer from hence, becauſe all this may be done by the *Influence* of the *Celeſtial Bodies*, actuated by the *Intelligences* appertaining to each Sphere, and deriving in a natural way from him that ſits on the higheſt of the Orbs ſuch influences as according to certain Periodical courſes of Nature will produce new Law-givers, induing them with a Power of working Miracles, aſſiſting them by Apparitions and Viſions of Angels, making them ſeem to be where they are not, and appear after they ceaſe to be, namely after their Death: When in the mean-time there be neither Angels, nor Souls ſeparate, but all theſe things are the tranſient Effects of the Power of the Heavens and Configuration of the Celeſtial Bodies, which ſlacks by degrees, and ſo the Influence of the Stars failing, one Religion decays and another gets up. Thus *Judaiſm* has given place to *Chriſtianity*, and Chriſtianity in a great part of the World to *Mahometiſm*, being all but Eſtabliſhments reſulting from the mutable courſe of Nature, not by the immediate Finger of God, who keeps his Throne in the Eighth ſphere, and intermeddles not with Humane Affairs in any particular way, but only aloof off hands down, by the help and mediation of the Celeſtial Intelligences and Power of the Stars, ſome general caſts of Providence upon the Generations of the Earth.

3. A goodly ſpeculation indeed, and well befitting ſuch two witty Fools in Philoſophy as *Pomponatius* and *Vaninus:* The latter of which ſeems not to give himſelf up to this fine figment altogether fully and conformably to the Ancient Doctrine of *Ariſtotle*, but having a great pique againſt Incorporeal Beings, is exceedingly deſirous to leſſen their number as much as he can, and ſeems pleaſed that he has found out, That one only Soul of the Heavens will ſerve as effectually to do all theſe things as the *Ariſtotelean Intelligences*; and therefore ever and anon doubts of thoſe, and eſtabliſheth this as the only Intellectual or Immaterial Principle and higheſt Deity; but ſuch as acts no otherwiſe than in a natural way by Periodical Influences of the Heavenly Bodies. Where you may obſerve the Craft and Subtility of the Man, what a care he has of his own ſafety, and how he has Impriſoned the Divinity in thoſe upper Rooms for fear of the worſt, that he may be as far out of his reach as the Earth is from the Moon. So cautious a Counſeller in theſe matters is an evil and degenerate Conſcience.

4. This is the chiefeſt *Arcanum* that the *Amphitheatrum* and famed *Dialogues* of this ſtupendious Wit will afford; who was ſo tickled and tranſported with a conceit of his own parts, that in that latter Book he cannot refrain from writing down himſelf a very God for Wiſdom and Knowledge. Whenas, aſſuredly, there was never any Man's Pride and Conceitedneſs exceeded the proportion of his Wit and Parts ſo much as his. For there is nothing conſiderable in him but what that odd and crooked Writer *Hieronymus Cardanus* had, tho' more modeſtly, vented to the World before: Only *Vaninus* added thereto a more rank taſte of bold Impiety and Prophaneneſs.

5. I have elſewhere intimated how the attributing ſuch noble Events to the Power of the Stars is nothing but a rotten relick of the ancient Pagan Superſtition; and have in my Book *Of the* * *Immortality of the Soul* plainly enough demonſtrated that there is no ſuch inherent Divinity in the Celeſtial Bodies as that ancient Superſtition has avouched or modern Philoſophaſters would imagine. And I ſhall here evidently prove againſt this great Pretender, That his removal of the Deity to that diſtance from the Earth is impoſſible. For there are ſcarce any now that have the Face to profeſs themſelves Philoſophers, but do as readily acknowledge *the Motion of the Earth*, as they do the reality of the *Antipodes*, or the *Circulation of the Blood.* I would ask then *Vaninus* but this one queſtion, Whether he will not admit that the Sun is in that Heaven where he imagins his *Anima Cœli*; and whether this Heaven be not ſpread far beyond the Sun, and be not alſo the Reſidence of this Celeſtial Goddeſs of his. There is none

* See Pref. ſect. 4. and Book 2. chap. 14.

is none will ſtick to anſwer for him, that it is doubtleſly ſo. Wherefore I ſhall forthwith infer, that let his unskilful Phanſy conceit us at this moment in as low a part of the Univerſe as he will, within the ſpace of ſix Months we ſhall be as far above or beyond the Sun as we are beneath him now, and yet we ſhall then phanſy our ſelves as much beneath him as before. Which plainly implies that our Earth and Moon ſwim in the liquid Heavens, which being every where, this Deity of *Vaninus* muſt be every where, tho' his degenerate Spirit was afraid of ſo Holy a Neighbourhood, nor could abide the belief of ſo preſent a *Numen*. Thus has the Annual Courſe of the Earth daſhed off all that Superſtitious Power and Sanctity that ancient Paganiſm has given and the *Ariſtotelean* Atheiſt would now give to the Sun, Planets and Stars; and we are forced even by the Light of Nature and Humane Reaſon to acknowledge the true Principle from whence all miraculous things come, that is, a God, every where preſent, in whom we live and move and have our Being.

6. Beſides this, ſuppoſe that all Prodigies, Apparitions and Prophecies were from the intermediate Influence of the Celeſtial Bodies, theſe Intelligences or that *Anima Cœli* working thereby upon the Perſons of Men, to inſpire them, and turning the Air into Repreſentations and Viſions to converſe with them; This Covering is too ſcant to hide the folly of this ſorry Sophiſt, his Suppoſition plainly ruining it ſelf. For he does acknowledge that thoſe Inſpirations and Prophecies are true that are thus derived from thoſe ſidereal Powers. But it is evident that thoſe that have been the moſt Illuſtrious Prophets, have had Converſe with Angels, and talked with them, and have ſo recorded the matter to the World. As for Example, the Prophet *Daniel* who diſcourſed with the Angel *Gabriel*; Chriſt alſo diſcourſed with *Moſes* and *Elias* on Mount *Tabor*, and *Moſes* with the Angel of God on Mount *Sinai*. Beſides Chriſt, who was ſo highly inſpired and aſſiſted from Heaven, has over and over again pronounced that a future Happineſs remaineth for the Good after this Life. All which, allowing them for a while to be the Dictates or Repreſentations of the Aſtral Influences, I demand of *Vaninus*, how he comes to be wiſer than thoſe that were ſo miraculouſly aſſiſted, and to know That theſe Viſions of Angels ſhould not be ſo as they that ſaw them have related, That *Moſes* and *Elias* ſhould not be the Spirits of *Moſes* and *Elias*, but only tranſient Figurations of the Air raiſed by the Influence of the Heavens. Moreover I would ask of him if he think that that Heavenly aſſiſtance that can according to his own acknowledgment inform Men of things to come at a thouſand Years diſtance, (for ſuch was the Prediction of the Death of *Julius Cæſar* in the Senate, tho' a matter very contingent,) cannot certainly inform them whom it pleaſes ſo wonderfully to aſſiſt, whether the Souls of Men be mortal or immortal, which is far more Cognoſcible to thoſe Æthereal Powers than the other. Wherefore this wretched Figment of his to excuſe himſelf from the acknowledgment of the Exiſtence of Angels or Dæmons, and the Subſiſtence of the Soul after Death, from which he ſo much abhors, will ſtand him in no ſtead, but argues him more intoxicated, whiffling and giddy, in admitting the truth of ſuch Narrations, and yet denying the genuine conſequences of them, than they that give no credence to the Narrations themſelves.

7. That which was objected of *Chriſtianity* juſtling out *Judaiſm*, and of *Mahometiſm* in a great part of the World juſtling out *Chriſtianity*, is partly falſe and partly nothing to the purpoſe. That *Chriſtianity* has properly juſtled out *Judaiſm*, is very falſe. For *Judaiſm* has rather been ripened into the perfection of *Chriſtianity*, than been ſtifled and ſufflaminated by any Counter-blaſt of thoſe ſidereal Influences he dreams of. For we ſee how things have gone on in one continued deſign from * *Abraham* to Chriſt, as the *Prophecies* and the *Predictions* in Scripture plainly teſtifie. God promiſed to *Abraham* that in his Seed all the Nations of the Earth ſhould be Bleſſed. *Jacob* foretells on his Death-bed, that the Jewiſh Polity and Religion ſhould not fail till the *Meſſiah*, a *Jew* and Son of *Abraham*, was come, to whom the gathering of the Gentiles ſhould be: And ſo in other * Prophecies which we have already recited and applied. From whence it is manifeſt, that it is the Hand and Counſel of God who is conſtant to himſelf, and whoſe Wiſdom and Providence reaches from end to end, that has begun and carried on this matter according to his own will and purpoſe, and not any Buſtles or Counter-blaſts of various Aſpects of the Heavenly Bodies, that do and undo according to the Diverſities and Contrarieties of their Schematiſms and Configurations.

* See Book 5. chap. 17. ſect. 2.

* Book 7. ch. 5, 7, 8.

8. Nor could any thing but Levity of Mind and Vain-glory move *Cardan* to ſo raſh an attempt as to pretend the Calculating of our Saviour's Nativity, whenas the Year of his Birth is ſo uncertain amongſt the moſt accurate Chronologers, and Aſtrology it ſelf

it ſelf a thing wholly groundleſs and frivolous, as I ſhall demonſtrate anon. Nor is it any *ſpecimen* of his Wit, but of his groſs Impiety, ſo boldly to equalize the Riſe of *Mahometiſm* to that of *Judaiſm* and *Chriſtianity*, as if *Moſes*, *Chriſt* and *Mahomet* were all *Aſtral Law-givers*, alike aſſiſted and inſpired from the Influence of the Stars. A Conceit that *Vaninus* is ſo tranſported with, that he cannot tell what Ground to ſtand upon when he cites the paſſage out of *Cardan*, he is ſo tickled and intoxicated with Joy. But that this Exultation of his is very childiſh and groundleſs, appears both in that he falſly attributes *Prophecies*, *Divine Laws* and *Miracles* to the Influence of the Stars (a ſuperſtitious Error that ariſes only out of the Ignorance of the right Syſteme of the World ;) and then again (if it were true) that he imagines *Mahomet* (who was a meer crafty Politician, and did neither Miracles, nor could propheſie) to be a Law-giver ſet up by the miraculous Power of the Heavens, ſuch as enables Divine Law-givers and Prophets to do real Miracles. To which you may add the ridiculous Obſtinacy of this perverſe Sophiſt, who the more we give him of what he contends for, (*viz.* that *Mahomet* alſo is a *Star-inſpired* Prophet; that is to ſay, illuminated from the *Anima Cœli*, which, according to his Opinion, is the higheſt and moſt infallible Principle of Miracles and Divine Wiſdom) the more ample Teſtimony we have againſt his own Folly, that ſo peremptorily denies the Exiſtence of *Dæmons*, and Subſiſtence of the Soul after Death. Which are openly avouched by this third Witneſs of his own introducing : And therefore he abhorring ſo from ſuch Truths as are certainly dictated from the *Celeſtial Bodies*, did not exceſs of Pride and Conceitedneſs blind his Judgment, and make him ſenſeleſs, he could not but have found himſelf ſtung with that Laſh of the Satyriſt,

O curvæ in terris animæ, & cœleſtium inanes.

But I have even tired my ſelf with running the Wild-gooſe Chaſe after theſe fickle and fugitive Wits, whoſe careleſs Flirts and ſubſultorious Fancies are as numerous, as ſlight and weak, againſt the firm and immoveable Foundations of ſolid Reaſon and Religion.

9. I ſhould now paſs to the fourth Part of my Diſcourſe, did not the Reflection upon the inſufferable Impudence of *Cardan*, in pretending to caſt our Saviour's Nativity, and that villainous inſulting of *Vaninus* thereupon (as if all Religion was but an Influence of Nature, and tranſient Blaſt of the Stars) invite me, nay indeed even compel and provoke me, to lay open the *Vanity* of their accurſed Art, wherein they have combined together to blaſpheme God, and to make Religion contemptible and uſeleſs to the World.

CHAP. XVIII.

1. *The general Plauſibilites for the Art of Aſtrology propounded.* 2. *The firſt Rudiments of the ſaid Art. The Qualities of the Planets, and their Penetrancy through the Earth.* 3. *That the Earth is as pervious to them as the Air, and of their Diviſion of the* Zodiack *into* Trigons, *&c.* 4. *The eſſential Dignities of the Planets.* 5. *Their accidental Dignities.* 6. *Of the Twelve Celeſtial Houſes, and the five ways of erecting a Scheme.* 7. *The Requiſiteneſs of the exact Knowledge of the moment of Time, and of the true Longitude and Latitude of the Place.* 8. Direction *what it is, and which the chiefeſt* Directors *or* Significators. 9. *Of the* Αφέτης and Αναιρέτης, *or* Apheta *and* Anæreta, *and the time when the* Anæreta *gives the fatal Stroke.*

1. I Shall therefore make this ſhort Digreſſion to expoſe to your View the extreme Folly and Frivolouſneſs of the pretended Art of Aſtrology, whoſe main general Reaſons and particular Principles are in brief as follows.

Firſt, They alledge, that it is a thing beyond all Belief, that ſuch an innumerable Company of Stars, whoſe Light is not conſiderable, nor their Poſition ſo exact for Ornament, ſhould be made for nothing elſe but to look upon. Therefore, ſay they, there is ſome other Myſtery in it, and that they are endued with certain hidden Influences, and have their ſeveral peculiar Virtues, as diſtinct as the Herbs and Flowers of

of the Field, and it is their Art of *Aſtrology* that profeſſeth the Knowledge thereof.

Again, The Earth and Water being ſuch *ſimple Bodies* as they are, the *various* Productions in Nature could not be, were it not for that infinite Variety of thoſe celeſtial Bodies, the Stars, and their ſeveral Influences upon the Earth. This their great Champion Sir *Chriſtopher Heydon* urges as a principal Argument for them.

Thirdly, That it is plain that the *Moon* hath a moiſt Influence, and that at her Full the Brains of Beaſts generally, the Eyes of Cats, and the Meat of Shell-Fiſhes are ſwell'd to a greater bigneſs; and that they are leſſened in the Change.

Fourthly, That the *Moon* alſo, to our Wonderment, guides the Ebbing and Flowing of the Sea, whoſe Influence is equally ſeen when ſhe is under the Horizon as when above, when near our *Nadir* as when near our *Zenith*. Whence, ſay they, it is plain, that the Heavenly Bodies have not only a Power or Influence, beſides *Light*, but more ſearching and penetrating than Light it ſelf, as being able to make its way through the thickneſs of the Earth, and to reach its Effect on the further ſide thereof. Both which Wonders they further confirm from the *Magnetical Needle* that looks ſo conſtantly towards the *Pole-ſtar*, though on the other ſide of the Tropick of *Capricorn*; where the North-pole will be hidden twenty or thirty Degrees below the *Horizon*. Whence it is manifeſt, ſay they, that the Influence of the *Pole-ſtar* pierces through the Bowels of the Earth, and is a notorious Argument of that ſecret and irreſiſtible Virtue of the reſt of the Heavenly Bodies.

Fifthly, The Station, Direction and Repedation of the Planets is a thing ſo ſtrange and myſterious, that it is not likely they ſhould make thoſe odd Motions, unleſs thoſe Wagglings this way and that way, thoſe goings backward and forward, were a certain Reeling or Spinning the Fates and Fortunes of Things or Perſons here below.

Sixthly, and laſtly, Yearly Experience teaches us, that the Approach of the Sun renews the World, and makes an annual Reſurrection of Plants and Inſects, and ſuch living Creatures as are born of Putrefaction, and have no other Father than the Fiery-bearded Sun. If then this one Planet does ſuch rare Feats, certainly the reſt of the Planets and fixed Stars do not ſtand for Cyphers, but have their Virtues and Operations as well as he, whoſe Efficacy and Influence, ſay theſe Star-gazers, our Art does punctually and particularly define. You may add, if you will, out of *Origanus*, the Heat of the *Dog-ſtar*, and the moiſt Influence of *Arcturus* and the *Hyades*. Theſe are the *general* Plauſibilities that theſe Deceivers endeavour to countenance their Profeſſion by. But we ſhall now ſet down the main *particular* Principles, or fundamental Rudiments of their ſo-much-admired Science, as they would have it eſteemed, and then ſhall orderly anſwer to them both.

2. According therefore to *Origanus*, whom I ſhall chiefly follow in ſetting down theſe Aſtrological Principles, I do not ſay all, but what is ſufficient; nor will I ſet down any but what they acknowledge for Principles, nor omit any that are ſo conſiderable as theſe I ſet down.

Firſt, It is taught by them, That the *Planets* have the moſt Influence upon Terreſtrial Bodies, but that the *fixt Stars* alſo as well as they have Virtues ſo potent as to pierce the very Penetrals of the Earth: That of the Planets the *Sun* is hot and moiſt rather than drying: That *Mars* is hot and parchingly drying: That *Saturn* hinders the warm Influence of the other Stars, and is in an high degree frigefactive, as alſo exſiccative. From theſe two Qualities contrary to the Principles of Life, *Saturn* is termed *Infortuna Major*, *Mars*, *Infortuna Minor*; becauſe Heat is not contrary to Life, though Drineſs be. *Jupiter* is alſo deemed *Fortuna major*, becauſe he has ſufficient Moiſture well tempered with Heat. But *Venus*, *Fortuna minor*, becauſe her Moiſture exceeds her Warmth. From this Diſtinction of *hot*, *cold*, *dry* and *moiſt*, the Planets are alſo divided into *Maſculine* and *Feminine*, *Diurnal* and *Nocturnal*, &c. So that if theſe Conceits of *drineſs*, *moiſtneſs*, *coldneſs* and *heat* fail, all the reſt fail.

3. But I think that Principle more obſervable which is touched upon already, That the Influence of the Stars and Planets do paſs freely through the Earth: which is implied in that Aphoriſm of *Ptolemy* cited by *Origanus*, *Maſculeſcere & efficaciores dici Planetas, qui ab Horizonte ortivo vel occiduo deducuntur ad Meridianum ſupra vel infra terram. Effœminari verò qui contrá.* Which plainly implies, that their Influences paſs as eaſily through the Earth as through the Air: otherwiſe ſurely thoſe Planets that tended from the Weſtern *Horizon* towards the *Meridian* under the Earth, would have the Diſadvantage of it. That alſo goes upon the ſame *Hypotheſis*, that

the Earth is no Impediment to the Influences of the Stars, namely, That *Jupiter* being *Conſignificator* in the ſecond Houſe, denotes Riches; and that by how many more Planets there be in the ſixth Houſe, by ſo much more ſubject to Diſeaſes the Child will be. That the fixt Stars and Planets do moſt potently act in the *Cardines* of the *Celeſtial Theme*, of which *Imum Cœli* is one. All which ſuppoſe the Earth as pervious as the very Air to the Celeſtial Influences.

To omit other Diviſions of the Signs into *Mobilia*, *Fixa*, and *Bicorporea*, into *Maſculine* and *Feminine*, &c. I ſhall only ſet down that more noiſed Diviſion of them into *Trigons*, viz. The Fiery Trigon, *Aries*, *Leo*, *Sagittarius*; the Earthly, *Taurus*, *Virgo*, *Capricorn*; Aereal, *Gemini*, *Libra*, *Aquarius*; Watery, *Cancer*, *Scorpius*, *Piſces*.

4. They teach us alſo fine things of the *Dignities* of the Planets: which are either *eſſential* or *accidental*. An *eſſential Dignity* is nothing elſe but the encreaſe of the innate Virtue of the Planet by being in ſuch a Sign of the Zodiack, as *Origanus* has defined.

The firſt *eſſential* Dignity is *the Houſe* of the Planet. As for Example, *Leo* is the Houſe of the Sun, *Cancer* of the Moon. And becauſe there are more Signs than Planets, it falls to the ſhare of the reſt to have two Houſes apiece, ſo aſpected to the Houſes of the Luminaries as becomes the Goodneſs or Malignity of their Natures. As for Example, *Capricorn* and *Aquarius* muſt be the Houſes of unfortunate *Saturn*, becauſe their Aſpect is oppoſite to the Houſes of the Luminaries. *Sagittarius* and *Piſces* the Houſes of *Jupiter*, becauſe their Aſpect to the foreſaid Houſes of the Sun and Moon, is a benign Aſpect, namely, *Trine*. But now *Mars* has *Aries* and *Scorpius* for his Houſes; becauſe he, forſooth, himſelf being a malignant Planet, may have his Houſes in a malignant Poſture to the Houſes of the Sun and Moon, namely, in a *Quartile* Aſpect, *&c.* And as to be in their own Houſes is a *Dignity*, ſo to be in the Sign oppoſite they call *Exilium*, and account it a great Detriment to the Planet,

The ſecond *eſſential* Dignity is *Exaltation:* as *Aries* is the Exaltation of the Sun, becauſe his Efficacy is ſo apparent in Spring, and therefore his *Caſus* muſt be in *Libra*; which muſt on the contrary be the Exaltation of *Saturn*, that Planet being of a cold temper contrary to the Sun. The *Dragon's Head* alſo is exalted in *Gemini*, as *Albumaſar* out of *Hermes* has given us to underſtand, and depreſſed in *Sagittarius*.

The third eſſential Dignity is *Triangularity* or *Triplicity*, whereby certain Planets are conſtituted the Τριγωνοκράτορες of their reſpective *Trigons*. *Sol* and *Jupiter* of the *Fiery Trigon*; the *Moon* and *Venus* of the *Earthly Trigon*; *Saturn* and *Mercury* of the *Aereal:* and becauſe there are not eight Planets, but ſeven only, *Mars* is the ſole *Trigonocrator* of the *Watery Triplicity*. I omit to ſay any thing of the ὁρικρατία, or *Dignity of Terms*, in which the two Luminaries are not concern'd.

Carpentum, which is the fifth Dignity, is but a Coacervation of the four precedent. *Perſona* or *Almugea* is when there is the ſame Configuration betwixt the Sun and Moon and another Planet, as there is betwixt their Houſes. *Decanat* is the Prefecture of the Planets over every ten Degrees of the Signs in the *Zodiack*. As of *Mars* over the firſt ten Degrees of *Aries*, of *Sol* over the ſecond, of *Venus* over the third; of *Mercury* over the firſt ten of *Taurus*, of the *Moon* over the ſecond, of *Saturn* over the third; and ſo on, according to the Order of the Planets, till all the ten Degrees of the *Zodiack* be gone through.

The laſt eſſential Dignity is *Gaudium*, which is competible only to thoſe Planets that have two Houſes, and is when a Planet is plac'd in that Houſe which is moſt agreeable to his Nature.

The chief of theſe Dignities are *Houſe*, *Exaltation*, and *Triplicity*. For the firſt has five Powers, the ſecond four, and the third three. But ὁρικρατία has but two, and *Almugea* and *Gaudium* but one apiece.

5. The *accidental* Dignities ariſe either from their poſture to the Sun, or from their Motion in their Orbs, or from their mutual Configuration.

In regard of their Poſition to the Sun, they are either in *Cazimi*, or *Combuſt*, or ὑπαυγοι, or free from *Combuſtion*, or *Oriental* or *Occidental*. To be in *Cazimi* is to be corporeally join'd with the Sun, and gives the Planet five Fortitudes. To be *Combuſt* or ὑπαυγ☉. is to be diſtant ſome ten or fifteen Degrees from the Sun, *&c.* This Poſition puts four or five Detriments on the Planet. To be free from *Combuſtion* adds five Fortitudes. *Saturn*, *Jupiter* and *Mars* from their *Conjunction* to their *Oppoſition* with

with the Sun are *Oriental*, and gain two Fortitudes; but from their Oppoſition to their Conjunction are *Occidental*, and incur two Detriments.

In regard of their Motion, the Planets are either *Direct*, *Retrograde*, *Swift*, *Slow* or *Stationary*. *Direction* has four Fortitudes, *Retrogradation* five Debilities, *Station* two Debilities.

Configuration or Aſpect is either *Sextile*, *Quartile*, *Trine*, *Oppoſition* or *Conjunction*. The Conjunction of benign Planets adds five Fortitudes, of malign five Debilities. Sextile and Trine are benign Aſpects, Quartile and Oppoſition malign, &c.

6. But to climb nearer to the top of their Artifice, let us now ſet down their witty Contrivance of the Heavens into Twelve Houſes in their Erection of their *Aſtrological Scheme*. The firſt Houſe begins at the Eaſt Horizon, and is to be numbred according to the Series of the Signs Eaſtward, and is called *Horoſcopus* and *Domus Vitæ*. The ſecond ἀναφορὰ and *Domus Lucri*. The third θεὰ and *Domus Fortunæ*. The fourth ὑπόγειον, *Imum Cœli* and *Domus Patrimonii*. The fifth ἀγαθὴ τύχη and *Domus Liberorum*. The ſixth κακὴ τύχη and *Domus Ægritudinum*. The ſeventh δύσις and *Domus Nuptiarum*. The eighth ὀπισθαφορὰ and *Domus Mortis*. The ninth θεὸς and *Domus Religionis*. The tenth μεσουράνημα, *Cor Cœli* and *Domus Honorum*, The eleventh ἀγαθοδαίμων or *Domus Amicorum*. The twelfth κακοδαίμων or *Domus Carceris*. Every one of theſe Houſes has its *Conſignificator*. The firſt Houſe *Saturn*, the ſecond *Jupiter*, the third *Mars*, the fourth *Sol*, and ſo on, according to the *Ptolemaical* order of the Planets. According to which alſo they conſtitute their Χρονοκράτορες or *Alfridarii*, giving the Planets a Septennial Dominion in Succeſſion from the Nativity. The firſt *Septennium* to the *Moon*, the ſecond to *Mercury*, the third to *Venus*, &c.

Now this *Erection of a Scheme*, and Diſtribution of the Heavens into Twelve Houſes, is no leſs than five manner of Ways, as * *Origanus* has ſet down. The firſt of *Julius Firmicus*, who ſo draws his Circles through the Poles of the *Zodiack*, that beginning at the Eaſtern Interſection of the *Ecliptick* and *Horizon*, the whole *Ecliptick* is divided into twelve equal Parts. The ſecond of *Aben Ezra*, who divides the *Æquator* into twelve equal Parts, as the other did the *Zodiack*, by the drawing of ſix great Circles through the mutual Sections of the *Horizon* and *Meridian*, and through each thirtieth Degree of the *Æquator*, to be numbred from the Eaſtern *Horizon*. The third is that of *Campanus*, who divides the principal *Vertical* into twelve equal Parts by Arches drawn through the common Interſections of the *Meridian* and *Horizon*. Fourthly, *Alcabitius* draws the Circles through the Poles of the World and certain equidiſtant Points in the Semidiurnal and Seminocturnal Arches of the Aſcenſion of the *Ecliptick*. And laſtly, *Porphyrius* divides the two Oriental Parts of the *Zodiack* intercepted betwixt the *Horizon* and *Meridian* above and below into three equal Parts apiece. So many Ways are there of building Houſes or Caſtles in the Air.

* De Motibus part 2. cap. 11.

7. That the *Erection of a Scheme* may foretel right the *Fate of the Infant*, the time of the Birth is to be known exactly. For if you miſs a Degree in the time of the Birth, it will breed a year's Errour in the Prognoſtication; if but five Minutes, a Month, &c. For which purpoſe alſo it is neceſſary to know the Longitude and Latitude of the Place.

8. After the Erection of ſo accurate a Scheme, they pretend to be able to foretel the time of the main Accidents of a Man's Life, and that either by *Profection annual* and *Tranſition*, or by *Direction*: The laſt is the chief. And therefore not to fill your Ears overmuch with the wretched Gibberiſh of Gypſies, when I have intimated that the firſt of the two former run all upon Aſpects, and that *Tranſition* is nothing elſe but the paſſing of a Planet through the places of the Nativity, whether its own or of other Planets or of the Horoſcope, &c. I ſhall force my ſelf a little more fully to define to you, out of † *Origanus*, the Nature of *Direction*: Which is *the Invention of the Arch of the Æquator which is intercepted betwixt two* Circles of Poſition, *drawn through two places of the* Zodiack, *the one whereof the* Significator *poſſeſſes, the other the* Promiſſor, *and aſcends or deſcends with the Arch of the* Ecliptick *in the Poſture of the Sphere given*. The Term from whence the Computation is made is the *Significator*; the Term to which, the *Promiſſor*. As if *Sol* be directed to *Mars*, *Sol* ſignifies Dignities, and *Mars* the Nature of thoſe Dignities; and the diſtance of the time is computed by *Direction*. I ſhall omit to tell you that all the Planets and all the Houſes are capable of *Direction*, if we would accurately examine a Scheme. But the chiefeſt *Directors* or *Significators* are, 1. The Ἀφέτης, which the *Arabians* call *Hylech* from הלד, the *Latines Emiſſor* or *Prorogator vitæ*. 2. The *Moon* for the Affections of the Mind. 3. The *Sun* even then alſo when he is the Ἀφέτης, for the Condition of Life and Dignities. 4. The

† De Motibus part 2. cap. 15.

Horoſcope for Health and Peregrinations. 5. The *Medium Cœli* for Marriage and Procreation of Children. 6. The κλῆρος τύχης or the *Part of Fortune* for increaſe or decreaſe of Riches.

9. But the chiefeſt of all is Ἀφέτης, as reſpecting Life it ſelf, which is directed to the ἀναιρέτης, or *Interfector*, or Slayer. Which is, ſuppoſe, either ſome Planet which is preſent in the eighth Houſe, as *Saturn* or *Mars*, or the *Almuten* of the eighth Houſe, or the Planet join'd to the *Almuten*, or the *Almuten* of the Planet, or the *Almuten* of the Lord of the eighth Houſe. But the huge Myſtery is, and that a ſad one, that when the Ἀφέτης comes to the place of the ἀναιρέτης, that is, the *Emiſſor* unto the place of the *Interfector*, then wo be to the Brat that ever he was born under ſo unlucky Stars; for there is no Remedy but he muſt die the Death. Nor will his * *Alcochodon*, or *Almuten Hylegii* avail him any thing, when his *Hyleg* or *Emiſſor* is once come into the Hands of the ἀναιρέτης, or that *Celeſtial Butcher*.

* Alcochodon *eſt ſtella virtutis, ex qua de annis quibus natus ſecundum Naturæ curſum victurus eſt judicium ſumitur, niſi ratione directionis vel alterius violenti & ſubiti caſûs vita nati citiùs abrumpatur.* See Origan. de effect. part. 13.

Theſe are the moſt fundamental and moſt ſolemn *Trifles* or *Fooleries* (for ſo I muſt call them) of their whole Art: and I ſhall now ſet my ſelf to demonſtrate them to be ſo, after I have anſwered thoſe more general Plauſibilities they would countenance themſelves by.

CHAP. XIX.

1. *That the Stars and Planets are not uſeleſs, though there be no Truth in Aſtrology.* 2. *That the Stars are not the Cauſes of the Variety of Productions here below.* 3. *That the ſenſible moiſtening Power of the Moon is no Argument for the Influence of other Planets and Stars.* 4. *Nor yet the Flux and Reflux of the Sea, and Direction of the Needle to the North Pole.* 5. *That the Station and Repedation of the Planets is an Argument againſt the Aſtrologers.* 6. *That the Influence attributed to the Dog-ſtar, the* Hyades *and* Orion *is not theirs, but the Sun's, and that the Sun's Influence is only Heat.* 7. *The ſlight Occaſions of their inventing of thoſe Dignities of the Planets they call* Exaltations *and* Houſes, *as alſo that of* Aſpects. 8. *Their Folly in preferring the Planets before the fixt Stars of the ſame appearing magnitude, and of their Fiction of the firſt Qualities of the Planets, with thoſe that riſe therefrom.* 9. *Their Raſhneſs in allowing to the Influence of the Heavenly Bodies ſo free Paſſage through the Earth.* 10. *Their groundleſs Diviſion of the Signs into Moveable and Fixt, and the ridiculous Effects they attribute to the* Trigons, *together with a Demonſtration of the falſeneſs of the Figment.* 11. *A Confutation of their eſſential Dignities.* 12. *As alſo of their Accidental.* 13. *A Subverſion of their Erection of Themes, and diſtributing of the Heavens into Twelve Celeſtial Houſes.* 14. *Their fond Pretences to the Knowledge of the exact moment of the Infant's Birth.* 15. *A Confutation of their* Animodar *and* Trutina Hermetis. 16. *As alſo of their Method of rectifying a Nativity* per Accidentia Nati. 17. *His Appeal to the skilful, if he has not fundamentally confuted the whole pretended Art of* Aſtrology.

1. WHerefore to their *Firſt general Pretence*, That the very Being of the Stars and Planets would be uſeleſs, if there be nothing in the Art of Aſtrology. I anſwer, That though there were certain Virtues and Influences in every one of them, yet it does not follow that they are diſcovered in their Art: And then again, That though there were none ſaving that of *Light* and *Heat* in the *Fixt Stars*, it will not follow that they are uſeleſs. Becauſe the later and wiſer Philoſophers have made them as ſo many *Suns: which Hypotheſis our Aſtrologers muſt confute before they can make good the force of their firſt Argument. And for the *Planets*, they have alſo ſuggeſted that they may have ſome ſuch like uſe as our *Earth* has, *i. e.* to be the Mother of living Creatures, though they have defined nothing concerning the Natures of them; whereby their Opinion becomes more harmleſs and unexceptionable, as it is in it ſelf highly probable: Foraſmuch as the *Earth*, as well as *Saturn*, *Jupiter* and the reſt, moves about the *Sun*, and is as much a *Planet* as any of them; as the beſt Aſtronomers do not at all ſtick now-adays to affirm. Which does utterly enervate the force of this firſt general Pretence of the Aſtrologians.

* See Book 3. ch. 1. Sect. 6. Alſo *Immortal.* Book 3. ch. 19. Sect. 4, 5, 6.

2 To

2. To the Second I anſwer, That the *Stars* are but Lights of much the ſame nature as our *Sun* is, only they are further removed, ſo that their contribution is much-what the ſame. And again, Nothing turns off their more ſubtil Influence, according to their own Conceſſion; and therefore tho' there were this *Variety* in them, yet becauſe all this *Variety* reaches every point of the Earth, the Product would be the ſame, unleſs the particles of the Earth were diverſified by ſome other cauſe, which aſſuredly they are. And thirdly, That neither their own *Variety*, nor the *Influences* of the Heavens, if they be merely *material*, are ſufficient cauſes of Productions here below. Fourthly, That the *Celeſtial Matter* is every where, and that the Earth ſwims in it, as Wood does in Water, ſo that we need not have recourſe to ſo remote unknown Activities. And laſtly, That that general λόγος σπερματίτης, or *Spirit of Nature*, is alſo every where ready to contrive the *Matter* into ſuch Shapes and Virtues as its diſpoſition makes toward. And this is enough and more than enough to take off the edge of the Knight's Argument.

3. I do acknowledge that the *Moon* in her full ſwells certain things with moiſture; which Effect is both ſenſible and palpable, and alſo reaſonable, by reaſon of her Proximity and of the reflexion of the Sun's Beams from her Body, which being but of a moderate Power, melt the Air and Vapours into an inſinuating liquidneſs, but do not diſſipate them, as his direct Beams do by Day. Which feat I do not doubt but that any other of the Planets would perform, if they were ſo plac'd that their *diſcus* would ſeem of equal bigneſs with the *Moon*'s, and ſhe were removed into their place. But it is an inſufferable folly to argue from ſuch both reaſonable and palpable Effects of the Moon, that the other Planets alſo and Fixt Stars have as powerful Effects upon us; which yet we can deprehend by neither Reaſon nor Experience.

4. The like may be anſwered concerning *the Flux and Reflux of the Sea*; the ground whereof is rational from what *Des Cartes* has ſet down in his *Princip. Philoſ. part* 4. namely, That the *Ellipſis* of the Celeſtial Matter is ſtreightned by the Moon's Body, which makes the *Æther* flow more ſwift: Which is a plain and mechanical ſolution of the *Phænomenon*, and ſuch as rightly underſtood may be true. And then we find by certain experience that this *Flux* and *Reflux* depends on the courſe of the Moon, ſo that there can be no deceit in the buſineſs. But when there is no *Reaſon* nor ſufficient *Experience* that this is the Cauſe of that, to attribute the one to the other is no good Logick. And to that of the *Loadſtone* and *Polar-Star* I ſay again, as I have ſaid already, That it does not follow, becauſe there are ſome ſenſible Effects from the Heavens, certain and conſtant, that therefore we may imagine what Effects we pleaſe to proceed from this or that particular Star without due *Experience* or *Reaſon* for the ſame. And then in the next place, That it is not ſo much the influence of the Heaven, as the *Magnetiſm* of the Earth, in which this direction of the *Needle* toward the North conſiſts. For the Needle varies in certain Meridians, and ſome three Miles from *Roſsburg*, a Town near upon the very corner where the *Finnick* Seas and *Sinus Finnicus* are joyn'd, the *Needle* amidſt a many Sea-Rocks turns about, nor ceaſes ſo to do for the ſpace of a whole Mile. Which is a further demonſtration that the Direction of the *Needle* depends upon the *Magnetiſm* of the Earth. But truly if the Events that Aſtrologers take upon them to predict did as ſteadily point to the Cauſes they alledge, this Planet or that Configuration of Planets, Signs or Stars, as the *Needle* and *Axis* of the Earth to the North; tho' they could give no reaſons thereof, I could eaſily allow their Art. But there being ſuch demonſtrative Reaſons againſt their Grounds, and no certain Experience for them, theſe particular Allegations concerning the *Moon* and *Pole-Star* will ſtand them in no ſtead.

5. The *Station* and *Retrogradation* of the Planets is a very conſiderable Argument againſt them, and ſhews how fooliſh and imaginary their Art is that is upheld by ſuch groſs miſtakes. For they that underſtand the right Syſtem of the World, know very well that thoſe *Phænomena* are not *real* but *ſeeming*: Which is a ſcurvy ſlur to theſe Aſtrologers. But this I ſhall meet with again hereafter.

6. To the laſt I anſwer, That neither the *Dog-Star*, *Arcturus*, the *Hyades* nor *Orion* are conceived to have any ſuch Effects as are attributed to them, but then when the Sun is in ſuch places of the *Zodiack* in which himſelf without them would produce the ſame. And therefore they do fallaciouſly attribute to thoſe Stars what is really the virtue of the *heat* of the *Sun* approaching nearer us, or abiding longer upon us. And as for the wrath of the *Dog*, which is abated already in ſome conſiderable meaſure, how tame a Creature think you will he be, when the *Anticipation* of the *Æquinoxes* ſhall appoint him his Kennel as low as *Capricorn*, if the World ſhould ſo long continue? Theſe may ſerve

ſerve for Poetical Expreſſions (ſuch as that of *Virgil*, who attributes that to the Signs which belongs to the Sun;

Candidus auratis aperit cum Cornibus annum
Taurus------
When the white Bull opens with Golden Horns
The early Year:)

but they will not endure the ſeverity of the Laws of an Art, which is, to ſpeak properly, not to entitle things circumſtantial and concomitant to real Cauſality. But as for the Sun's efficacy it ſelf, I will not deny it. nor yet acknowledge it any more than in the general influence of *heat*, which cheriſhes and excites the ſeminal Principles of things into act and perfection. Which is no more myſterious than the *Ægyptians* and *Livia*'s Maids of Honour hatching of Eggs without the help of the Hen; the ſame which the *Sun* often does to thoſe of Oſtriches left upon the Sand. And I will alſo acknowledge that the reſt of the Stars do not ſtand for Cyphers, but that at a competent diſtance they will have their effect: which the Sun it ſelf has not when removed from us but to the other ſide of the Æquator, whereby his rays become more oblique. How inconſiderable then think you would he be, if he were removed as far as the fixt Stars, all whoſe influence put together cannot ſupply his abſence in the depth of Winter? Whence it is plain, that it is a very fond inference to argue that thoſe remote Bodies of the fixt Stars and Planets have an influence upon us, becauſe the Sun and Moon that are ſo near us have; whenas if they were as far removed, their influence would aſſuredly be as inſenſible as that of the five Planets and fixt Stars.

7. And yet notwithſtanding ſuch is the intolerable Impudence of the Inventors of Aſtrology, that they have at random attributed ſuch things to the other Planets and Stars as they have only ground for, if any at all, in the two Luminaries. As for Example, becauſe they might obſerve ſome more ſenſible mutation in the Air and Earth at the Sun's entring *Aries*, it would be the more tolerable to phanſy that Sign his *Exaltation*. But now from hence to appoint places of *Exaltation* to other Planets, as *Taurus* to the *Moon*, *Libra* to *Saturn*, is a mere running the Wildgooſe chaſe from one ſingle hint to matters where there is nothing of like reaſon or experience. So likewiſe becauſe they had ſome intimation to make *Leo* the Houſe of the *Sun*, his heat being then moſt ſenſible, and *Cancer* the Houſe of the *Moon*, becauſe then ſhe would be moſt vertical to us; they have without either fear or wit beſtowed Houſes two apiece upon the reſt of the Planets, tho' there be neither reaſon nor effect anſwerable.

And laſtly, for *Aſpects*, in all likelihood the ſenſible Varieties of the *Phaſes* of the *Moon* in *Oppoſition*, *Trine* and *Quartil*, gave them firſt occaſion to take notice of *Aſpects*: And then another thing happening, tho' Independent on the courſe of the *Moon*, namely, that every ſeventh Day, in an *acute* Diſeaſe, is Critical, and that there are uſually at thoſe returns the greateſt ſtirs and alterations in the Patient, and the Quartil Aſpect of the Moon happening alſo about ſeven Days from the Conjunction, and then about ſeven Days more ſhe being in Oppoſition; this natural circuit of *Fermentations* in *acute* Diſeaſes, has given them occaſion to ſlander the Moon in thoſe caſes, and for her ſake to reproach the Aſpects of *Oppoſition* and *Quadrature* in all the reſt of the Planets. Such ſmall hints as theſe are the ſolideſt Foundations of the phantaſtick ſtructure of *Aſtrology*. Which we ſhall now ſomething more nearly lay battery to, and ſo ſhatter and demoliſh it, that it ſhall not ſo much as find room in the Imaginations of Men.

8. To begin therefore with the Firſt of their Principles I have ſet down, That they prefer the *Planets* before the *Fixt Stars* (I mean thoſe ſo remote ones, that they ſeem but about the bigneſs of the greater Stars) is without all reaſon; the *Planets* being but heaps of dead matter much like that of the *Earth*, and having no Light but what they reflect from the *Sun*. For that which ſeems to be the *innate Light* of the *Moon*, is but the reflexion of the *Sun*'s Beams from the *Earth*. Wherefore their activity and influence may juſtly ſeem leſs than that of the *Fixt Stars* which ſhine not with borrowed but *innate Light*. And for their powerful penetrating into the Bowels of the Earth, that is a miſtake ariſing from the ſuppoſed influence of the *Moon* on the *Flux* and *Reflux* of the Sea, even when ſhe is on the other ſide of the Earth; to which with the like fallacious inferences I have * anſwered already. But then, for the *Qualities* of the Planets, where they define the *Sun* to be *hot* and *moiſt* rather than *drying*, but *Mars hot* and parching *dry*, and *Saturn dry* and *cold*; what will not theſe impu-

* See ſect. 4.

dent

dent Impoſtors dare to obtrude upon us, when they will vent ſuch ſtuff as is liable to confutation by our very Senſes? For does not our very Senſe tell us that the *Sun* is the *moſt hot* and *drying* Planet that is? His heat it is, and not that of *Mars*, that withers the Graſs and Flowers, and parches the tops of Mountains, and even roſts the Inhabitants of the Earth when they expoſe their Bodies to his more direct Rays. But what Faculty could ever inform us that *Mars* was ſuch a parching and heating Planet, and *Saturn* ſo cold? Aſſuredly he that will expoſe his Head to their *Acronychal* Rays, which are moſt potent, and ſhall profeſs he feels more cold from one and heat from the other, than he does from the other parts of Heaven, will approve himſelf as mad as that old Dotard that pretended that he could as often as he liſtned plainly hear the Harmony of the Celeſtial Sphears. All the Planets are *opake* Bodies, and whatever their colour is, are as *cold* as Earth. For neither yellow nor red Clay caſt any more heat than white, nor has any ſoil any ſenſible influence but what is drawn in by the Noſe, which ſometimes proves wholeſome and ſavory and ſometimes offenſive. But how our Star-gazers *Proboſcides* ſhould be drawn out to that length as to ſmell out the different virtues of the Planets, I can no way underſtand. Wherefore the pronouncing of *Mars hot* and *dry*, and *Saturn cold* and *dry*, &c. is a ſhameleſs foolery, and a plain demonſtration of the vanity of the reſt of their allotments of the *firſt Qualities* to the Planets. And ſince from theſe they are reputed *Benign* or *Malign*, *Maſculine* or *Feminine*, and the like, all this part of their pretended Science is but a Rhapſody of Fooleries alſo.

9. To the Second, of the Earth's being ſo pervious to the influence of the Stars and Planets, I ſay, Firſt, That it is a Principle without proof, as I have already evinced: And then Secondly, If I give them it, they will be fain to Vomit it up again, it being deſtructive to their whole Art. For if the Rays and influence of the Stars and Planets have free paſſage through the Body of the Earth, the whole Ceremony of erecting a Scheme for ſuch a Longitude and Latitude is needleſs; nay, as to the Heavens, the Fates of all Men would be alike. For that hidden Influence which governs all would reach to all points from all parts of Heaven at once.

10. Thirdly, Concerning the Diviſion of their *Signs* into *mobilia*, and *fixa*, and *bicorporea*. The *mobilia* are the Equinoctial and Solſtitial Signs. The latter whereof may deſerve better the name of *fixa* than *mobilia*. And in my Apprehenſion the Seaſons of the Year might as well be ſaid to be *begun*, ſuppoſe the Cold in *Sagittarius* and *fixed* in *Capricorn*, and the Heat in *Gemini* and fixed in *Cancer*, as begun in *Capricorn* and *fixed* in *Aquarius*, &c. But we will wink at ſmall matters. That of the *fiery*, *earthy*, *watery* and *airy Trigons* is more notorious, and I cannot but ſmile when I read the Effects of them. As for Example, in Phyſick, as *Dariot* has ſet down, the *Moon* and *Aſcendent* in the *Fiery* Signs comfort the Virtue *attractive*, in the *Earthy* Signs the *retentive*, in the *Airy* the *digeſtive*, and in the *Watery* the *expulſive*. Would any Man dare to adminiſter Phyſick then without conſulting the Precepts of Aſtrology? Alſo in Husbandry that's a notable one of Sir *Chriſtopher's*, who tells us how we may cauſe a Plant to ſhoot deep into the Earth, or higher into the Air, by ſetting of it at ſuch an Aſpect of the Moon: Namely, if the Moon be in the *Earthy Triplicity*, the Root will ſhoot more downward into the Earth; if in the *Airy*, more upward into the Air: Which is a rare Secret. Now to omit the groundleſs and arbitrarious Diviſion of the *Zodiack* into theſe four *Trigons*, of which there is only this one hint, that I can imagine, namely, the fitneſs of *Leo* for one part of the *fiery Trigon*, the Sun being moſt hot in that Sign; (from which little Inlet all the four Elements flew up into Heaven, and took their places in their reſpective *Triplicities* in the *Zodiack* with great nimbleneſs and agility, playing at Leap-frog, and skipping over one anothers Backs in ſuch ſort, that dividing themſelves into three equal parts, every *Oriental* of an Element found it ſelf a Fellow-member of a trine Aſpect:) The beſt (beſt of all is, That there is no ſuch *Zodiack* in Heaven, or, if you will, no Heaven for ſuch a *Zodiack* as theſe Artiſts attribute theſe *Triplicities* to. For this Heaven and this *Zodiack* we ſpeak of, is only an old Error of *Ptolomy's* and his Followers, who not underſtanding the true Syſteme of the World, and the Motion of the Earth, in which is ſalv'd the anticipation of the Æquinoxes, have phanſied a Heaven above the *Cœlum ſtellatum*, and a *Zodiack* that did not recede from Weſt to Eaſt as the ſtarry Zodiack does. And this Figment, which later Ages have laughed off of the Stage, is the only ſubject of theſe renouned *Trigons* and *Triplicities*, which therefore are juſtly laughed off of the Stage with it. Which diſcovery is a demonſtration that the whole Art of *Aſtrology* is bottom'd upon frivolous and mere imaginary Principles, as we ſhall further

See Sir *Chriſtopher Heydon* his Defence of Judicial Aſtrology, c. 7. p. 186.

ther make manifeſt. And therefore thoſe Phyſicians proclaim themſelves either *Cheats* or *Fools*, that would recommend their skill from ſuch vain obſervations.

11. Fourthly, Now for the *Eſſential Dignities* of the Planets, ſith they are nothing but the increaſe of their innate Virtue by being in ſuch or ſuch a *Sign*, and theſe being the *Signs* of that *Zodiack* which has no Heaven, nor is any thing; it is manifeſt that the whole Doctrine of *Eſſential Dignities* falls to the ground. But we will alſo caſt our Eye upon the diſtinct parts of this vain Figment. And therefore as to the firſt *Eſſential Dignity*, the *Houſe* of the Planet; There is no ſagacious Perſon but can eaſily ſmell out the meaning of making *Leo* the Houſe of the Sun; namely, not that that Sign has any Virtue to increaſe heat, but that the Sun then has been long near the Tropick of *Cancer*, and ſo has more than ordinarily heated the Earth by ſo long a ſtay in ſo advantageous a poſture. And this is it, not the being in his Houſe then, that makes the heat ſo great; for thoſe beyond the other Tropick ſure are cold enough. The ſame may be ſaid of *Cancer*, the Moon's Houſe, that it is poſture, not the nature of the place, that makes her Virtue more then to us, but leſs to our *Antœci*. From this ſmall hint from Senſe and Miſtakes of Reaſon, have they without all Reaſon and Senſe beſtowed *Houſes* on the reſt of the Planets, guiding themſelves by the concert of the Malignity and Benignity of *Aſpects*. Which to be a mere Figment I have * noted already, it having no ground but that raſh joining together of Critical Days with the Aſpects of the Moon.

* See Sect. 7.

What a ſmall preferment Aſtrological *Exaltation* is, you may underſtand from *Albumazar*'s liberality, who amongſt the Planets has advanced the head and tail of the Dragon to the ſame Dignity, which yet are nothing but Interſections of the imaginary Circles of the courſe of the Moon and the Ecliptick. But of this Dignity I have * ſpoke enough already, and therefore I paſs to the next.

* See Sect. 7.

As for the Τειγωνοκρατορες or *Lords of the Trigons*, what great pity it was there were not juſt eight Planets, that each *Trigon* might have had its two *Conſuls*, and *Mars* not rule ſolitarily in his watery one? But the Foolery of the *Trigons* being already confuted, I need add nothing further concerning this Dignity. The Prerogative of the Ὁρικρατορες is deſtroyed by that firſt general Argument, the Parts of the Signs being as fictitious as the whole. And as for *Carpentum* or Royal Seat or Throne, it being a compound Dignity compacted of the former, the parts being but imaginary, it is evident that the whole is a meer Nothing.

And that *Perſona Planetæ* or *Almugea* is as little, appears from hence, in that *Aſpect* is an empty Conceit, raiſed upon no ſolid Ground, as I have more than once already intimated.

And that the Lords of the *Decanats* have but imaginary Provinces, is again plain, for that their whole *Zodiack* wherein all thoſe Fripperies are lodged is but imaginary, and their Order alſo of Aſſignation upon a falſe Hypotheſis, *viz.* according to that ranging of the Planets that is in *Ptolemy*'s Syſteme.

And laſtly, *Gaudium*, the laſt of the Eſſential Dignities, ſuppoſes two Falſities; that there are Houſes in this fictitious *Zodiack*, and that Planets are *Maſculine* and *Feminine*: which Suppoſition has been confuted already. So that all theſe *eſſential Dignities* are devoid of all Subſtance and Reality, and the numbring of their particular *Fortitudes* is the telling out ſo many Nullities to no purpoſe.

12. Nor can you hope for a better account of their *Accidental* Dignities. *Cazimi*, *Combuſtion*, and *Freeneſs from Combuſtion*, how fond and inconſiſtent Conceits are they? For firſt it is unreaſonable, if they know the Nature of the Planets, of the Sun, and of the Celeſtial *Vortex*, to make a Planet in *Cazimi* to gain five Fortitudes. For beyond the Sun the Planet is at the fartheſt diſtance it can be from us: and *Saturn*, *Jupiter* and *Mars* a whole Diameter of the Sun's orbit more diſtant than when they are in Oppoſition to the Sun: and *Venus* and *Mercury* half of their own. Beſides, how can their Virtue paſs the Body of the Sun, or the bearing of the *Vortex* againſt the Planet and againſt us, and all the Attempts of Influence from the Planet not be eluded? Again, if *Cazimi* on this ſide the Sun be good, why ſhould not beyond the Sun be bad? And if *Venus* or *Mercury* in the Body of the Sun be ſo conſiderable, how much more are the Spots of the Sun that are far greater? which their Ignorance could never reckon in the Compute of their Dignities. Beſides, what wild and diſproportionable Jumps are theſe, That *Cazimi* ſhould be five *Fortitudes*, and yet *Combuſtion*, which is to be but a little diſtance from the Sun, ſhould be five *Debilities*; and yet to be *free from Combuſtion*, that is, further removed from the Body of the Sun, ſhould be again five *Fortitudes*? Things ſo arbitrarious and groundleſs, That that none but ſick-brain'd Perſons can ever believe them.

That alſo is notoriouſly fooliſh, That *Saturn*, *Jupiter* and *Mars* from their * Conjunction with the Sun to their Oppoſition ſhould have two *Fortitudes*, and from their Oppoſition to their Conjunction ſhould have two *Debilities*. For in a great part of that Semicircle that carries from Oppoſition to Conjunction, they are far nearer, and therefore much ſtronger than in the beginning of that Semicircle that leads from their Conjunction to Oppoſition. * See chap. 18. ſect. 5.

Moreover, thoſe *Dignities* and *Debilities* that are caſt upon Planets from *Direction*, *Station* and *Retrogradation*, the thing is mainly grounded upon a miſtake of the Syſteme of the World, and Ignorance of the Earth's annual Motion, and from an Idiotick Application of Accidents or Phraſes amongſt Men. And therefore becauſe when things ſucceed ill they are ſaid to *go backwards*, and when we are weary we *go more ſlow*, or *ſtand ſtill* to breath us, or when we are moſt vigorous we *run ſwifteſt*; therefore muſt *Station* be two *Debilities*, *Retrogradation* no leſs than five, but *Direction* muſt be five *Fortitudes*. Whereas in Reaſon *Station* ſhould rather ſeal on the Effect of the Planet more ſure. But the truth is, a Planet is neither *ſtationary* nor *retrograde* truly, but in appearance, and therefore theſe *Debilities* are no true ones, but imaginary.

The laſt *Accidental* Dignity is *Configuration* or *Aſpect*, the vain Grounds whereof have been * already taxed. To which I add, That it is utterly unreaſonable to conceive that *Sextile* and *Trine* ſhould be good, and yet *Quartil* that is betwixt both be ſtark nought. Nay, it were far more reaſonable to conceive, that if *Conjunction* and *Sextil* were good, that *Quartil* ſhould be better than *Trine*, as being further from *Oppoſition*, and becauſe the Planets thus aſpected are in better Capacity both of them to ſtrike with more *direct* Rays on the Earth, than if they were in a *Trine* Aſpect. And therefore I know no Reaſon imaginable that could move them to have ſo ill a Conceit of *Quartil* Aſpect, but becauſe of the great unquietneſs of *acute* Diſeaſes that happens about every ſeventh day, which is the time alſo of the Quartil Aſpect of the Moon: And therefore the whole Myſtery of *Aſpects* is to be reſolved into this raſh Miſapplication. * See Sect. 7.

You have ſeen now how little worth all the *Aſtrological Dignities* are, and yet out of theſe huge Nothings of their fictitious Art is the whole Fabrick built of whatever *Predictions* they pretend to: So that we may be *aſſured* that all is vain and ridiculous.

13. Concerning their *Twelve Houſes of the Nativity*, the Diviſion is arbitrarious, and their *erecting of a Scheme* ſo many ways, and that with like Succeſs, an Evidence that the Succeſs is not upon Art, but fortuitous. The *Configuration* alſo of the Houſes, and thoſe * Septennial Χρονοκράτορες or *Alfridarii* do intimate that the whole buſineſs is but a Figment, going upon that falſe Hypotheſis of *Ptolemy*, That the Planets and the Earth have not the Sun to their Center. But this is not all we have to ſay againſt theſe Celeſtial Tenements. For either the *Earth* is pervious to all the Rays of the Planets and Stars, as well beneath as above the Horizon, or only they above the Horizon ſhed their Virtue on the Child. If the former be true, all Nativities are alike. If the latter, why have they any more than *ſix Houſes*, and why any at all under the Horizon? And in good ſadneſs, what is the meaning that their *Horoſcope* and the ſixth Houſe, being Houſes of ſo great Concernment, ſhould be under the Horizon; eſpecially when they are pleaſed at other times to pronounce, That a Star or Planet that is vertical is moſt efficacious? And can it be thought any thing but a meer Fancy that led them to make the *Horoſcope* the Houſe of Life, namely, becauſe the Stars ariſe from thence, and are as it were *born* into the World? Whence (as I have ſhewed their Cuſtom to be in other things) they have feigned the reſt of the Houſes at random. And that you may ſtill be more ſure that there is nothing in theſe Houſes, (or rather that the Houſes themſelves are nothing) they are but the Diſtribution of that imaginary *Zodiack* and Heaven, which (I told you *before) the Error of *Ptolemy* brought into the World, into Twelve imaginary Sections, beginning at the Eaſt-point of this *Zodiack*: So that their Art is perpetually built upon Nothing. * See chap. 18. ſect. 6. * See ſect. 10.

14. Now for the exact time of the Nativity, *That one ſhould know the very Moment when the Child was born*, I ſay it is a Curioſity nothing to the purpoſe. For firſt, if the hard and thick Earth be pervious to the Rays of Heaven, how eaſily may thoſe thin Coverings of the Womb be penetrated continually by the Power of the Stars? And therefore even then is the Child as much expoſed to them, as when it is newly born. Or if it be not, why may not it ſome Moments after its being born, be ſtill as liable to their Influence as in the Moment when it was born? For cannot theſe Influences

that penetrate the very metalline Bowels of the Earth pierce a Child's tender Skin without any reſiſtance? But ſuppoſing this Curioſity to be to the purpoſe, how hard and lubricous a matter is it to come to that exactneſs that they pretend to be requiſite? For firſt, they muſt know the *exact Longitude of the Place*, (which is a thing beyond Expreſſion difficult and uncertain) or elſe the *Exactneſs of Time* will do them no good. And yet again, their Affectation of Exactneſs ſeems ridiculous, when we cannot well determine the proper Time of his Birth. For he is born by degrees, and few or none come out, after firſt they appear, in a ſhorter ſpace than half a quarter of an hour. Wherefore their Head being expoſed to the ſtarry Influence, why ſhould not that Celeſtial Infection pervade their whole Body? But ſuppoſe that to be the Moment of their Birth, wherein their whole Body is firſt out, how ſhall this Moment be known? By an exact Minute-Watch, ſuch as *Tycho* had, and Sir *Chriſtopher Heydon* profeſſes himſelf to have had, which would exactly give him the Minute and ſecond Scruple of Time. But how few Nativity-caſters can boaſt of the ſame Priviledge? Or if they could, to what purpoſe is it, when it ſeldom happens that they are in the ſame Houſe, much leſs in the ſame Room where the Party is delivered? Wherefore the Report of the Midwife is the beſt Certainty they have: and how many Nativities have been caſt without ſo much as that? And yet they will confidently predict Fates and Deſtinies upon an uncertain time given them. For they can, ſay they, correct it, and reduce it to the right Moment of the Nativity, and that by no leſs than by three ſeveral Ways; by *Trutina Hermetis*, *Animodar*, and *Accidentia Nati*: which how bold and groundleſs a Boaſt it is, let us now ſee.

15. *Trutina Hermetis* goes upon this Ground, That that Degree of the *Zodiack* the Moon is in at the time of Conception, the ſame is the *Horoſcope* of the Nativity. But what a fooliſh Subterfuge is this, whenas the exact time of Conception is as hard to be known as that of the Nativity? And if it were known, there is yet no Certainty of the time of Birth, ſome coming ſooner, ſome later, as every Mother, Nurſe or Midwife knows full well; nor will any of them preſume to tell to a day when a Woman ſhall be brought to Bed.

In *Animodar* the Nativity is either *Conjunctional* or *Preventional*, that is, either after or before the Conjunction of the Sun and Moon. If the *Interlunium* precede the time of the Birth, the Degree is to be noted in which it happens; if the *Plenilunium*, that Degree in which that Luminary is that is above the Horizon in the time of Oppoſition, the Sun by day, the Moon by Night. The Degrees thus given, the *Almuten Almuſteli* is to be found out, which is the Planet that has moſt *Dignities* in that place of Oppoſition or Conjunction; which are *Trigon*, *Houſe*, *Altitude*, ὁμοιοτοεία and *Aſpect*. Then the Degree of the Sign is to be noted in which the *Almuten* was at the time of the eſtimated Birth, *&c.* For I need not hold on, enough has already been ſaid to demonſtrate the whole Proceſs a ceremonious Foolery. For the Computation being to be made from the place of the *Almuten Almuſteli*, and his Election by *Dignities*, and *Dignities* being nothing but empty Fancies and Vanities, as I have already proved, the Correction of the Nativity by *Animodar*, muſt needs be idle and vain. Beſides that, the *Almuten* being one and the ſame, as belonging to one and the ſame Conjunction or Oppoſition of the Luminaries, how can it be a Rule to Children born at the ſame times in divers *Climates*? For it is evident the *Horoſcope* alters with the Clime. And laſtly, not only *Picus*, a Foe to Aſtrology, profeſſes how falſe both this Method of *Animodar*, as alſo that Rule of *Hermes* is, and claſhing one with another; but *Origanus* himſelf, a Friend to the Art, adviſes us rather to liſten to the Relations of Mother-Midnight, than to give any Credit to either of theſe Ways.

See *Origan. part.* 2. *cap.* 13.

The moſt certain way of *correcting a Scheme of Nativity* in *Origanus* his Judgment, is *per Accidentia Nati*, whether good or bad, as Honours, Preferments, Gifts, Sickneſs, Impriſonment, Falls, Conflicts, *&c.* which way notwithſtanding at the firſt ſight is very lubricous. For it is at leaſt diſputable and uncertain, whether there be Liberty of Will in Man or no. But I will venture further, that for my own part, I think it demonſtrable from inward Senſe, Reaſon and Holy Writ, that there is Free-will in Men; whence it will neceſſarily follow, *Quòd multa accidunt hominibus præter naturam præterque fatum.* Diſeaſes therefore, Impriſonments, Diſgraces and Preferments may be brought upon us by the free Agency of our ſelves or others, and that ſooner or later according as Mens Virtues or Vices act: Which takes away all Certainty of Computation *per Accidentia Nati.*

16. Beſides

16. Beſides that the manner of it is very frivolous and ridiculous. For it being threefold, as *Origanus* has ſet down, *Profection annual*, *Tranſition*, and *Direction*; there is none of them that are any thing more than mere phanſies and figments. For what can be more vain and imaginary than their *annual Profection*, which makes the *Horoſcope* and the reſt of the *Houſes* move thirty Degrees a Year till the whole Period be finiſhed in twelve? Is this circuit of the Nativity-Scheme any where but in their own Brain? And then their Predictions or Corrections are by Aſpects of the Cuſpe of the Root with the Cuſpes of the preſent Scheme calculated for this or that Year. And how Aſpects themſelves are nothing, I have again and again taken notice.

And for *Tranſition*, what is more monſtrous than to think that a Planet by paſſing the ſame place in which it ſelf or other Planets were at the Nativity, ſhould cauſe ſome notable change in the party Born? As if the Planets walked their rounds with perfumed Socks, or that they ſmelt ſtronger at the Nativity than other times, and that another Planet come into the trace thereof ſhould exult in the Scent, or the ſame increaſe and renew the Smell: Or what is it that can adhere in theſe points of Heaven that the Planets were found in at the Nativity? Or why is not the whole Tract of the ſame ſcent? Or why not expunged by the paſſage of other Planets? But what will not Madneſs and Effaſcination make a Man phanſy to uphold his own Prejudices? And truly theſe two *Origanus* himſelf is willing to quit his Hands of, as leſs ſound and allowable: But *Direction* is a principal buſineſs with him.

Which yet in good truth will be found as frivolous as the reſt. For as in *Tranſition*, ſo alſo in *Direction*, the great Change muſt happen when a *Planet*, or *Cuſpe*, or *Aſpect* come to the place where ſuch a Planet or Cuſpe were at the Nativity. When the *Significator* comes to the place of the *Promiſſor*, then the Feat does not fail to be done. For the *Promiſſor* is conceived as immoveable, and ſuch as ſtands ſtill and expects the arrival of the *Significator*: Which is a demonſtration that this *Promiſſor* is either *Imaginary ſpace* or *Nothing*: And which of theſe two think you will keep promiſe beſt? Nay the *Significator* alſo, if it be the *Horoſcope* or any other Houſe, is imaginary too, as I have demonſtrated. And if it be a Planet, ſeeing yet the Planets move not as a Bird in the Air, or Fiſhes in the Waters, but as Cork carried down the ſtream; it is plain how this Planet never gets to that part of the Celeſtial Matter in which the *Promiſſor* was at the Nativity, the *Promiſſor* ever ſliding away with his own Matter in which he ſwims: And therefore if he hath left any Virtue behind him, it muſt again be depoſited in an Imaginary Space. Which is an undeniable Argument that the whole Myſtery of *Direction* is imaginary.

Wherefore if *Profection annual*, *Tranſition* and *Direction* are ſo vain that they ſignify nothing forward, how can we from Events (tho' they ſhould be judged and reaſoned from exactly according to theſe phantaſtick Laws) argue backward an exact indication of the time of the Nativity? If they could have pretended to ſome Rules of Nature or Aſtronomy to have rectified a Geniture by, they had ſaid ſomething; but this recourſe to their own phantaſtick and fictitious Principles proves nothing at all.

17. And thus have I run through the eighth and ninth Sections of the foregoing Chapter before I was aware. And he that has but moderate skill in the ſolid Principles of *Natural Philoſophy* and *Aſtronomy*, and but a competent patience to liſten to my cloſe reaſonings therefrom, cannot but acknowledge that I have fundamentally confuted the whole Art of Aſtrology, and that he has heard all their fine terms of *Horoſcope*, and *Celeſtial Houſes*, *Exaltation*, *Triplicity*, *Trigons*, *Aſpects Benigne and Maligne*, *Station*, *Retrogradation*, *Combuſtion*, *Cazimi*, *Significator*, *Promiſſor*, *Apheta*, *Anæreta*, *Trigonocrator*, *Horecrator*, *Almugea*, *Almuten*, *Alcochodon*, together with the reſt of their ſonorous Nothings, to have fallen down with a clatter like a Pile of dry Bones by the battery I have laid againſt them. And truly here I would not ſtick to pronounce that I have perfectly vanquiſhed the Enemy, did I not eſpy a little blind Fort to which theſe Fugitives uſually make their eſcape. And ſurely by the Title it ſhould be a very ſtrong one; they call it *Experience* or *Obſervation of Events*, which they boaſt to be accurately agreeable to their Predictions.

CHAP. XX.

1. *The fallacious Allegation of Events anſwering to Predictions.* 2. *An Anſwer to that Evaſion of theirs, That the Error is in the Artiſt, not in the Art.* 3. *Further Confutations of their bold preſumption, that their Art always predicts true.* 4. *That the punctual Correſpondence of the Event to the Prediction of the Aſtrologer ſometimes, does not prove the certainty of the Art of Aſtrology.* 5. *The great Affinity of* Aſtrology *with* Dæmonolatry, *and of the ſecret Agency of* Dæmons *in bringing about Predictions.* 6. *That by reaſon of the ſecret Agency or familiar Converſe of* Dæmons *with pretended Aſtrologers, no Argument can be raiſed from Events for the Truth of this Art.* 7. *A Recapitulation of the whole matter argued.* 8. *The juſt occaſions of this Aſtrological Excurſion, and of his ſhewing the ridiculous condition of thoſe three high-flown Sticklers againſt Chriſtianity,* Apollonius, Cardan *and* Vaninus.

1. BUT here their Hold is not ſo ſtrong as their Impudence great, that they will ſo boldly bear us in hand, that by Virtue of the Principles of their Art they have foretold any thing to come. There are many ludicrous ways of *Divination* wherein no Man is in good earneſt, and yet the Predictions and preſent Perſonal Deſcriptions of Men ſometimes fall right: But no ſober Man will impute this to Art but to Chance. It was but a fallacy of *Neptune*'s Prieſt, when he would have carried the Spectator into admiration of that Deity from the many Donaries hung up in his Temple by *Votaries*. But he whom he would have thus impos'd upon was too cunning for him. For he demanded ſtraightway a Catalogue of thoſe *Votaries* that had ſuffered Shipwrack. And ſo do I of thoſe Predictions that have proved falſe. *Cardan*, a reputed Prince in this Faculty, complains that ſcarce ten in forty prove true: And *Picus*, a narrow ſearcher into the Art, profeſſes that he has found of his own Experience nineteen in twenty falſe; and that in the Prognoſtication of Weather, where no free Agents intermeddle to interrupt or turn off the natural Influence of the Stars.

2. But all the Aberrations that either themſelves or others may have obſerved will not bring off the more devoted Admirers of *Aſtrology* to acknowledge the vanity thereof. For their excuſe is, firſt, That by Hiſtory, private Information, and by their own Experience they are aſſured that the *Predictions* do ſometimes fall punctually true to a Year, nay, to a Day, and ſometimes to an Hour, and that the Circumſtances of things are ſo particularly ſet out, that it cannot be *Chance* but *Art* that arrives at that Accuracy. And then ſecondly, That the profeſſion of others, and alſo their own obſervation, does witneſs to them, that when there is any Miſtake, the Error is in the Artiſt, not in the Art. For when they have examined their *Aſtrological Scheme*, they find the Event was there ſignified, and that it was their own Overſight to miſs it. But to anſwer to the latter firſt, I ſay, they cannot pretend their Obſervation univerſal; and they that underſtand Aſtrology beſt, will acknowledge there is that Intanglement uſually and complication of things, that it requires a very long time to give due Judgment according to Art concerning a Nativity. And therefore, I ſay, the Repreſentation of the Event being ſo doubtful, if they chance to predict right at firſt, they eaſily perſwade themſelves that was the Meaning of the *Celeſtial Theme*. If they miſs, they will force on their way further, till they find out what is anſwerable to the Events; which then muſt needs be the meaning of the Art, tho' the Artiſt overſaw it: Nor will they urge themſelves to any further Accuracy of Inquiſition, for fear they ſhould find it diſagree again; or rather out of a ſtrong credulity that if it hit right, it is ſurely from the true meaning and principles of their beloved Science: Whenas in truth their *Themes* have no certainty in their repreſentation, but are as a piece of changeable Stuff or creaſed Pictures, look this way it is this colour, that way that, this way a Virgin, that way an Ape; or like the Oracles of *Apollo*, who was deſervedly called *Loxias*, whoſe crooked Anſwers winded ſo this way and that way, that nothing but the Event could tell whither they pointed.

3. I might add further, that the Pretence of the *Schemes* themſelves (be they never ſo exact) I ſay the Pretence of *their always repreſenting the Events aright*, is a moſt impudent and raſh Preſumption; becauſe (as I have intimated already) the Objects of their Predictions are ſo alterable by the interpoſal of *free Agents*, which interrupt ever and anon the *ſeries* of Cauſality in natural Inclinations. Whence in reaſon

reaſon a Man can expect no certain Predictions at all from the ſignifications of the Stars, nor that any trial can be made whether there be any thing in the Art or no. And it cannot but ſeem to every one a very bold Surmiſe, to imagine that all that fall in one Fight by the edge of the Sword, or ſuffer Shipwrack in one Storm, or are ſwept away in one Peſtilence, had their *Emiſſors* and *Interfectors* in their Nativity anſwerable to the times of their Death. The Artiſts themſelves dare not avouch it, and therefore bring in an unobſerved Caution of having recourſe to *Eclipſes*, *Comets*, and *Blazing-Stars*, to calculate the general Fortune of the place, nay, of their Parents and Anceſtors, and of their familiar Friends, of which there is no news in the moſt famous Predictions of Aſtrologers: And therefore theſe and the like Conſiderations being left out, it is a ſign their Divinations fell true by Chance. Wherefore it is a ſhameleſs piece of Impoſture to impute the truth of Predictions to Art, where the Rules of Art are not obſerved; I may add where they are ſo palpably by Experience confuted. For ſo it is in *Twins growing together*, whoſe *Natures* ſhould be utterly the ſame according to their Art; and if they could be born *at one moment*, the *moment of their Death* ſhould be the ſame alſo. And yet thoſe undiſſevered Twins born in *Scotland*, who lived till twenty eight Years of their Age, prov'd very often Diſſenting Brethren, would wrangle and jangle; and one alſo died before the other. In anſwering to which Inſtance, in my Judgment, that Ingenious Knight Sir *Chriſtopher Heydon* is very ſhrewdly baffled. See his Defence of Judicial Aſtrology, cap. 11.

4. And now to the * Former, I ſay, The reaſoning is not right, to conclude the certainty of the Art from the punctual correſpondence of the Event to the Prediction. For it is alſo true that the Event has been punctually contrary thereto. And therefore this is as good a Demonſtration that it is no Art, as the other that it is: But it is eaſy to conceive that both may happen by Chance. Again, as for that exact Punctuality of time, it is moſt likely to be by *Chance*, becauſe (as I have proved above) there is no way of rectifying a Nativity to that Accuracy they pretend. And for particular Circumſtances in Horary Queſtions, why may they not be by under-hand information, or ſome tricks and juglings that are uſual amongſt Cheats? But if the Predictions of Aſtrologers be free from this, and yet be punctual in Time and other circumſtances, and ſo many that it may ſeem improbable to be imputed to Chance, (tho' *Chance* has ſuch a Latitude, that it is difficult to ſay any thing is not by *Chance* that happens, ſuppoſe but four times ſeldomer than the contrary) it will not yet follow that they are free from other things which are aſſuredly worſe, more horrid, and more execrable; ſuch as *the conſulting of Ghoſts and Familiar Spirits:* A wickedneſs that that zealous Patron of Aſtrology, Sir *Chriſtopher Heydon*, acknowledges to be too frequently palliated under the pretence of this Art. * Sect. 2.

5. And truly for my own part, I do not much doubt but that *Aſtrology* it ſelf is an Appendix of the old Pagans Superſtition, who were Worſhippers of the Hoſt of Heaven, and whoſe Prieſts were Confederates of the Devil; and therefore it is no wonder if *Dæmonolatry* creep in upon *Aſtrology*, and renew their old Acquaintance with one another. And aſſuredly it is a pleaſant Spectacle to thoſe Airy Goblins, thoſe Haters and Scorners of Mankind, to ſee the noble Faculties of Men debaſed and intangled in ſo vile and wretched a Myſtery, which will avail nothing to *Divination* unleſs theſe ἀπατεῶνες δαίμονες *malicious Deceivers* act their parts in the Scene. For it is not unconceivable how theſe inviſible Inſidiators may ſo apply themſelves to a Man's Curioſity that will be tampering and practiſing in this Superſtition, that (ſuppoſe) in Horary Queſtions, they may excite ſuch Perſons and at ſuch a time to make their Demands, that according to the foreknown Rules of Aſtrology the *Theme of Heaven* will decypher very circumſtantially the Perſon, his Relations, or his Condition, and give a true Solution of the Demand, whether about *Decumbitures*, *Stollen Goods*, or any ſuch Queſtions as are ſet down in *Dariot's Introduction.* Which needs muſt enraviſh the young Aſtrologer, and inflame him with the Love and Admiration of ſo ſtrange an Art. And as for *Nativities* and punctual *Predictions of the time of one's Death*, and it may be of the *manner* of it, (which either only, or moſt ordinarily happens in ſuch as are addicted to, or devoted Admirers of this Art) it is very ſuſpicable that the ſame *Inviſible Powers* put to their helping Hand to bring about the Effect; and ſo thoſe whoſe Misfortunes and Deaths are predicted, muſt to the pot, to credit the Art, and be made Sacrifices to the Luſt and Ambition of thoſe Rebellious Fiends, to whoſe ſecret Laſh and Dominion Men expoſe themſelves when they intermeddle with ſuch Superſtitious Curioſities as are Appendages to Ancient Paganiſm, and were in all likelihood invented or ſuggeſted, by thoſe proud and ludicrous Spirits, to entangle Man in, by way

by way of ſport and ſcorn, and to ſubjugate him to the befoolments of their Tricks and Deluſions. For it is not unreaſonable to think that by certain Laws of the great Polity of the *Inviſible World* they gain a Right againſt a Man without explicit Contract, if he be but once ſo raſh as to tamper with the Myſteries of the *Dark Kingdom*, or to practiſe in them, or any way to make uſe of them. For why not here as well as in the Ceremonies of *Witchcraft*? (But I muſt not make too large Excurſions.) And therefore I think it the ſafeſt way for every one that has given his Name to God and Chriſt, not to meddle nor make with theſe Superſtitious Curioſities of *Aſtrology*, either by practiſing them himſelf, or conſulting them that do, that no ill trick be put upon him by being made obnoxious to the inviſible Scourge, or by making others ſo in whoſe behalf he conſults.

6. I ſay then, theſe vagrant *Dæmons* of the Air either ſecretly inſinuating themſelves into the Actions of Aſtrologers, or after more apparently offering themſelves to Familiarity and Converſe, for to grace their Profeſſion by oral Revelation of things paſt, preſent, or to come in ſuch a way as is above humane Power; I demand how it ſhall appear that *Cardan*'s, for example, and * *Aſcletarion*'s Deaths, and others more punctually, that I could name, predicted by themſelves or others, was not by the Familiarity of *Dæmons*, but the pure Principles of *Aſtrology*. And ſo of whatſoever Honour or other Events that have been found to fall out juſt according to Aſtrological Predictions, I demand how it can be proved that *Aſtrology* was not here only for a *Vizard*, and that a *Magician* or *Wizzard* was not *underneath*. By how much accurater their Predictions are, by ſo much the more cauſe of ſuſpicion.

* *Sueton. in vitâ Domitiani*, ſect. 15.

7. Now therefore to conclude, ſeeing that the Principles of Aſtrologers are ſo groundleſs, frivolous, nay contradictious one with another, and built upon falſe Hypotheſes and groſs Miſtakes concerning the Nature and Syſtem of the World; ſeeing it has no due Object by reaſon of the interpoſing of the free Agency of both Men and Angels to interrupt perpetually the imagined natural ſeries of both Cauſality and Events; ſeeing there is not ſufficient Experience to make good the Truth of the Art, they that have practiſed therein having not obſerved the pretended Laws thereof with due Accuracy, and therefore if any thing has hitherto hit true, it muſt be *Chance*, which quite takes away their Plea from Events; ſo that their Art is utterly to ſeek, not only for *Principles*, which I have demonſtrated to be falſe, but for *Experience* and *Effects*, which hitherto have been none; (And aſſuredly they make nothing of pronouncing loudly That ſuch or ſuch a Configuration will have ſuch an Event, tho' they never experienc'd it at all, or very ſeldom: As it muſt needs be in the Conjunction of *Saturn*, *Jupiter* and *Mars*, which returns not in ſeven hundred Years;) ſeeing alſo that thoſe Predictions that are pretended to have fallen right are ſo few, that they may juſtly be deemed to have fallen right by Chance, and that if any thing has been foretold very punctually and circumſtantially, it may as well, nay better, be ſuppoſed to proceed from the ſecret Inſinuations or viſible Converſe with the *Airy Wanderers*, than from the Indication of the Stars; and laſtly, ſeeing there is that Affinity and frequent Aſſociation of *Aſtrology* with *Dæmonolatry* and ancient Pagan Superſtition; that Perſon certainly muſt have a ſtrangely-impure and effaſcinable paſſivity of Phancy, that can be bound over to a belief or liking of a Foolery ſo utterly groundleſs as *Aſtrology* is, and ſo nearly verging toward the brinks of Apoſtaſy and Impiety.

8. I have now finiſhed my Aſtrological Excurſion, to which I was ſtrongly tempted, in a juſt Zeal and Reſentment of that unparallel'd Preſumption and wicked Saucineſs of the Vain-glorious *Cardan*, who either in a rampant fit of Pride and Thirſt after Admiration, or out of a malicious deſign to all true Piety, would make the World believe that the Divinity and Sacroſanctity of Chriſtian Religion was ſubjected to his imaginary Laws of the Stars, and that the Fate of Chriſt the Son of God, miraculouſly Born of the Holy Ghoſt, was writ in his Nativity, which forſooth he pretended to have calculated: As if all that *Juſtice*, *Meekneſs* and *Power of Working of Miracles* were deriv'd upon our Saviour from the Natural influence of the Configuration of the Heavens at his Birth; and as if he did not *willingly* lay down his Life for the World, * as he himſelf profeſſes, but were ſurprized by *Fate*, and lay ſubject to the ſtroke of an *Aſtrological* ἀναιρέτης or *Sidereal Interfector*. This Excurſion, I ſay, I made upon the account of *Cardan*: As alſo to meet with that enormous Boaſter and ſelf-conceited Wit, the prophane and giddy-headed *Vaninus*, a tranſported Applauder and Admirer of that wild and vain Suppoſition of *Cardan*, upon which he ſo much dotes, that it is the very Prop and Maſter-piece of his Impious Writings, the both *Baſis* and *Finiſhing* of all his villainous diſtorted Doctrines againſt the Truth and Sacredneſs of Chriſtian Religion.

* John 10. 18.

Religion. To which two you may add alſo *Apollonius*, though long before them, a high Pretender to divine Revelations, and hot *Inſtaurator* of decaying Paganiſm; but withal a very ſilly Affecter of * *Aſtrological Predictions*, by which it is eaſily diſcoverable at what a pitch he did either *divine* or *philoſophize*. And methinks it is a trim Sight to ſee theſe Three buſie Sticklers againſt Chriſtianity, like Three fine Fools ſo goodly gay in their *Aſtromantick* Diſguiſes, expoſed to the juſt Scorn and Deriſion of the World for their ſo high Pretenſions againſt what is ſo holy and ſolid as the *Chriſtian Faith* is, and that upon ſo fond and frivolous Grounds as this of *Aſtrology*.

* See Book 4. ch. 4. ſect. 2.

BOOK VIII.

CHAP. I.

1. *The* End *and* Uſefulneſs *of Chriſtian Religion in general.* 2. *That Chriſt came into the World to deſtroy Sin out of it.* 3. *His earneſt Recommendation of* Humility. 4. *The ſame urged by the Apoſtle* Paul.

1. WE have now finiſhed the Third Part of our Diſcourſe, and have ſufficiently proved, That Chriſtianity is not only a *Reaſonable* and Intelligible Idea of ſomething that may be worth Providence's ſetting on foot ſome time or other, or as a *ſeminal Form* lurking unactive in the Seed under ground; but that it has ſhot it ſelf into Real Exiſtence, and is as a grown Tree that ſpreads its Arms far and wide. It remains now that we conſider the Branches and Fruit thereof. And I dare boldly pronounce that this is the Tree whoſe Leaves were intended for the *healing* of the Nations, not for a *Pretence* and *Palliation* for Sin; and that the Fruit thereof to the true Believer is Life and Immortality. This is a brief Comprehenſion of the glorious End and great Uſefulneſs of the Goſpel. But we ſhall be ſomething more explicate in a matter of ſo mighty Importance. You may underſtand out of what has been ſaid in the firſt Part concerning the *Nature of the Myſtery of Godlineſs*, that the Goſpel is a kind of Engine to raiſe the *Divine Life* into thoſe Triumphs that are due to it, and are deſigned for it from everlaſting by the All-ſeeing Providence of God. Let us now conſider how fit *the Diſpenſation of the Goſpel* is for this purpoſe; that is to ſay, *Thoſe things that are teſtified in it*, or *propheſied of it*, or *intimated by it*, how all theſe things aim and conſpire to this End; partly by affording the moſt effectual means imaginable for the re-inſtalling the Soul into an higher State of Righteouſneſs here, than any other Diſpenſation that has yet appeared in the World, and thereby more certainly tranſplanting her hereafter into a bleſſed State of Immortal Life; and partly by exhibiting ſuch warrantable Grounds of doing Divine Homage to the Lord Jeſus Chriſt, in whom this Life we ſpeak of reſideth ſo plentifully, he being anointed therewith far above the meaſure of his Fellows. So that in this reſpect, though the other Deſign has taken ſo little Effect in the World, yet we cannot but acknowledge that the *Divine Life* has not been diſappointed of all her exteriour Pomps and Triumphs. We ſhall begin with the former kinds of the *Powers* of this *Engine*.

2. The firſt of which conſiſts in this, *In that it is ſo plainly and clearly declared in the New Teſtament, That the great End of Chriſt's coming into the World was to remove Sin out of it, and to purifie Mens Souls from all Uncleanneſs and Wickedneſs*; as is apparent from ſundry places. As 1 John Chap. 3. *He that committeth Sin is of the Devil; for the Devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Whoſoever is born of God, doth not commit ſin; for his Seed remaineth in him: and he cannot ſin, becauſe he is born of God.* Again, Tit. Chap. 2. *For the Grace of God that bringeth Salvation hath appeared to all Men; teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World; looking for that bleſſed hope and glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar People, zealous of good Works.* Alſo Epheſ. Chap. 5. v. 25. *Husbands, love your*

your Wives, even as Christ also loved the Church, and gave himself for it; that he might sanctifie and cleanse it with the washing of Water, by the Word: That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy and without Blemish.

I might add several other places, but I shall content my self with but one Ratification more of this Truth from the Mouth of our Blessed Saviour, who professes *he* Matth. 5. 17. *came not to destroy the Law, but to fulfill it*; that is, to set it at an higer pitch, as appears by the whole Scope of his Sermon upon the Mount. The observance of which Precepts he does seriously require of his Disciples and Followers; as appears from that Similitude he closes his Discourse withal, where he pronounces that they that kept Matth. 7. 24. and practised his Sayings, should be safe as one that builds his House upon a Rock; but those that heard and practised not, should be as he that built on the Sand; that is, upon a false and deceitful Foundation. And a little above he does plainly protest even against such that may have propheſied, cast out Devils, and done Miracles in his Name, (which yet are greater matters than either the making or hearing of long Prayers or long Sermons) because they kept not this Law of Righteousness he there propounds, he does protest that in the Day of Judgment *he will not know them*, but bid them *depart from him*, as *Workers of Iniquity*.

This is sufficient to demonstrate, That the End of the Gospel is to renovate the Spirits of Men into true and real inherent *Righteousness* and *Holiness*, which in counter-distinction to the *Animal Life* (which had domineered in the World so long, * See Book 3. chap. 6 & 7. not only in the profane Actions, but also in the very * Religious Rites of the Heathens, as I have already shewn at large) I have denominated *the Life Divine*, and numbred out those Three Parts it most consists of, namely, *Humility*, *Charity* and *Purity*; and therefore it will not be unreasonable to shew how expresly and particularly urgent the Gospel is for the promoting these three Graces.

3. Our Saviour Christ, *Matth.* 11. makes a solemn Invitation to the first of these Virtues, propounding himself an Example; *Come unto me all ye that labour and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart, and you shall find rest unto your Souls.* And Matth. 5. v. 5. *Blessed are the meek, for they shall inherit the Earth.* It is a Promise from the same Mouth. The meaning of both which Places is, That *Humility* and *Meekness* beget a great deal of Peace, and Tranquillity, and Enjoyment of a Man's self, even in this Life, whenas *Pride* exposes a Man to perpetual Discontent and Impatiency. Besides that the *Proud* Man is as it were the Butt that the Almighty shoots his Arrows against to gall, wound and vex; the very Hacstock of divine Vengeance, and the Sport and Pastime of Misfortune. James 4. 6. *God resisteth the Proud, but giveth Grace to the Humble.* But my purpose is not to interpret such easie Places as I alledge, but meerly to bring them into the Reader's View.

And there are many more yet that testifie of the Excellency of this Grace of *Humility*. For our Saviour again (*Matth.* 11.) entitles those Virtues especially to the Knowledge of the Mystery of the Kingdom of God. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemeth good in thy sight.* And *Matth.* 18. Christ being asked who is the greatest in the Kingdom of Heaven, called a little Child unto him, and set him in the midst of them, and said, *Verily I say unto you, Except ye be converted and become as little Children, ye shall in no wise enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.* And Chap. 20. 25. *Ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant. Even as the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many.* In which Passage is insinuated, That useless and pompous Honour is to have no place in the Church of Christ; but that if any Man's Office be *more honourable* than another, it must be also *more serviceable*, especially in matters appertaining to Religion.

For to the like purpose is that *Matth.* 23. where the *Pride* and *Hyprcrisie* of the Scribes and Pharisies is taxed. *For they bind heavy Burdens*, saith our Saviour, *and grievous to be born, and lay them upon Mens Shoulders; but they themselves will not move them with one of their Fingers. But all their Works they do to be seen of Men: they make broad their Philacteries, and enlarge the Borders of their Garments, and love the*

*the uppermoſt Rooms at Feaſts, and the chief Seats in the Synagogues, and Greetings in the Market-places, and to be called of Men, Rabbi, Rabbi. But be not you called, * Rabbi,* ſaith our Saviour; *for one is your Maſter, even Chriſt, and all you are Brethren. And call no Man your * Father upon Earth; for one is your Father which is in Heaven. Neither be you called * Maſters; for one is your Maſter, even Chriſt. But he that is greateſt among you, ſhall be your * Servant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.*

*** Infallible Doctor, imperious Father or Maſter, obtruding upon his own Authority other Doctrines than Chriſt hath taught us.

* *Quò quis inter vos majorem in Eccleſia dignitatem obtinebit, eò ſciat ſibi non plus imperii conceſſum, ſed plus oneris injunctum.* Grot.

4. Hitherto our Saviour, and that very fully. In whoſe Foot-ſteps the Apoſtles alſo inſiſt, *Rom.* 12. 16. *Be of the ſame mind one towards another. Mind not high things, but condeſcend to Men of low Degree. Be not wiſe in your own Conceits.* And *Eph.* 4. *I therefore the Priſoner of the Lord beſeech you, that ye walk worthy of the Vocation wherewith ye are called, in all lowlineſs, with long-ſuffering, forbearing one another in Love.* And *Titus* 3. *Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good Work, to ſpeak evil of no Man, to be no Brawlers, ſhewing all Meekneſs to all Men.* So that we ſee the Chriſtian Religion meets as well with the Saucineſs of the Inferiours, as with the affected Domination of Superiours. Thus expreſly does the Goſpel recommend *Humility* to the World.

CHAP. II.

1. *Chriſt's Enforcement of* Love *and* Charity *upon his Church by Precept and his own Example.* 2. *The wretched Impoſture and falſe Pretenſions of the* Family of Love *to this Divine Grace.* 3. *The Unreaſonableneſs of the* Familiſts *in laying aſide the Perſon of Chriſt, to adhere to ſuch a carnal and inconſiderable Guide as* Hen. Nicolas. 4. *That this Whiffler never gave any true Specimens of real Love to Mankind, as Chriſt did and his Apoſtles.* 5. *His unjuſt Uſurpation of the Title of* Love, 6. *The unparallel'd Endearments of Chriſt's Sufferings in the behalf of Mankind.*

1. THE next Branch of the *Divine Life* is *Chriſtian Love* or *Charity*, than which nothing is more inculcated in the New Teſtament. Chriſt has left it as his Motto, and the Motto of his Church, the *Symbolum* or Word whereby it may be known to whom they belong. *John* 13. 34. *A new Commandement I give unto you, That ye love one another; as I have loved you, that ye love one another. By this ſhall all Men know that ye are my Diſciples, if ye love one another.* As if he ſhould have ſaid, You may have heard ſomething indeed out of *Moſes* of loving one's Neighbour as himſelf; which Precept as it did not reach ſo far as I intend this of mine, and ſith that which it reached at is alſo utterly laid aſide and neglected, I now afreſh ſet it on foot, and upon ſuch Terms and in ſuch a degree and manner as never was yet. For I would have you *love one another even as I have loved you*; that is, ſo heartily and ſincerely, that you will be ready to lay your Lives down one for another, if need require. Which is more plainly expreſs'd, Chap. 15. 12. *This is my Commandement, that ye love one another, as I have loved you. Greater love hath no Man than this, that a Man lay down his Life for his Friends.* Which Chriſt doing for his Church, eſpecially in thoſe Circumſtances he did, is an unparallel'd *Specimen* of true Love indeed, and the higheſt Obligation that can be of our loving both him and one another.

2. Which things while I conſider, I cannot with patience think upon the groſs Impoſture of that bold *Enthuſiaſt of Amſterdam*, who giving no ſound Evidence of any ſuch *Love* as may be deemed rightly either *Moral* or *Divine*, only tumbling out a Rhapſody of ſwelling Words, diſtorted Allegories, and ſlight Alluſions to the Hiſtory of Scripture, intermingling them or ſtrinkling them ever and anon with the ſpecious Name of *Love* (though there be no Motive or Reaſon that urges the thing it ſelf all the while) would give out himſelf ſuch a Maſter of this Myſtery, as that Chriſtianity muſt be ſuper-annuated, and all the devotional Homage due to our Saviour laid aſide, all his Offices ſilenced, his Paſſion ſlighted, nay derided, his viſible Return to Judgment anticipated and eluded, his Reſurrection and Aſcenſion miſbelieved, and the Promiſe of Eternal Life ſwallowed up in the preſent glorious En-

joyments and Enrichments of them that will give up their Soundneſs of Judgment and Reaſon to be led about with the May-games and Morrice-dances of that ſweet Sect that have uſurped to themſelves the Title of the *Family of Love*. Whenas the Author of this Faction, as I am well enough informed, was more likely to prove a Pimp or ſecond *Sardanapalus*, than a true Inſtructor of the World in ſo Holy a Myſtery; being infamous for having ſuſpected Females in his Houſe, and living ſplendidly and deliciouſly above his rank, noted for his Crimſon-Satten doublet and other correſpondent Habiliments, as alſo for his large Looking-glaſs, wherein he often contemplated his whole begodded Humanity; and compoſing his long Beard, and ſtroaking down his Satten ſides, might ſtrut in admiration of himſelf, that he found the World ſo favourable to his falſe Impoſtures; and laſtly, ridiculous for his Women-Scribes, and other ſuch like ſoft Doings, not to ſay impure and obſcene. All which to any Man that has but a moderate Naſuteneſs cannot but import, that in the Title of this Sect that call themſelves the *Family of Love*, there muſt be ſignified no other Love than that which is merely *Natural* or *Animal*; tho' the Preacher of this *Love-myſtery* bears himſelf ſo aloft, and is ſo high upon the Wing, that he cannot phanſy himſelf any thing leſs than that *Apocalyptical Angel* flying in the midſt of Heaven, and Preaching the *everlaſting Goſpel* to the Inhabitants of the World. And truly this Goſpel of *Henry of Amſterdam* is likely to be as laſting as the *Generations* of Men, and, I may add, as univerſal as both *Men* and *Brutes*.

3. Hear, O Heavens, and hearken, O Earth, while I plead the cauſe of the juſt one
Iſa. 28. 16. and deſpiſed againſt the Rebellious Hypocrites. *Thus ſaith the Lord God, Behold, I lay in Sion for a Foundation a Stone, a tried Stone, a precious Corner-ſtone, a ſure Foundation; and he that believes thereon, ſhall not be aſhamed. Judgment alſo will I lay to the Line, and Righteouſneſs to the Plummet, and the Hail ſhall ſweep away the refuge of Lyes, and the Waters ſhall over-flow their hiding-places.* That this *Corner-ſtone* and
* 1 Pet. 2. 6. *ſure Foundation* is * *Chriſt* that ſuffered at *Jeruſalem*, we are infallibly informed by
Rom. 9. 32, 33. thoſe that were truly inſpired, the bleſſed Apoſtles. That the *refuge of lyes* and *hiding-place* is moſt naturally applicable to this skulking Family, is apparent, in that the ſum of their Religion is nothing but a bundle of *lying Allegories* and *Canting Terms*, whereby they deal falſly with Men; and under the pretence of fine Myſtical Speeches, would thruſt out of the World the choiceſt and moſt beneficial Truth that ever was imparted to the Sons of Men; I mean the Truth of the Goſpel in the plain ſimplicity thereof, whereby we are ſo clearly taught what we are *to be*, *to do*, and *to expect*. And *the Storm that ſhall overtake them*, and *the Deluge that ſhall fall in upon them in their hidden Dwellings*, ſhall be thoſe Torrents of Reaſon and that irreſiſtible Conviction from the ſincere and true-hearted Followers of Chriſt.

Tell me therefore, O ye conceitedly-inſpired, whoſe phancies have blown you above Goſpel-diſpenſations, why do you run into the Error of the Jews, and refuſe this *precious corner-ſtone*, this *ſure Foundation*, and build upon diſunited Sand and Rotten Quagmires, that will bear no weight? Why do you lay aſide Chriſt in the Truth of his Hiſtory, the moſt palpable pledge of Divine Providence, of God's Reconciliation to Men and of future Happineſs, that ever was exhibited to the World, and chuſe for your Guide a mere Allegorical Whiffler, an Idol-Puppet dreſſed up in words and phraſes filched out of the Scripture, but perverting and eluding the main ſcope and moſt uſeful Meaning thereof?

Why have ye forſaken the only-begotten Son of God, and given your ſelves up to the deceivable Conduct of a mere Carnal Man, and wholly deſtitute not only of true Faith in God and Chriſt, but of all Subſtantial Knowledge and Reaſon? Why are you ſo raſh and giddy as to believe one that only teſtifies of himſelf, and is ſo impudent a Plagiary as to offer you no Wares but ſuch as he has ſtol'n from you, if you pretend to be of the Chriſtian Church; and thoſe ſo Poiſoned and Adulterated, that you cannot receive them without the danger of being ſtruck into a misbelief of the Truth of Chriſt's Goſpel, and of revolting from him to whom ſo many Illuſtrious Prophecies of old, ſo many Miracles done by himſelf, to whom his wonderful Reſurrection from the Dead, and audible Voices from Heaven while he was living, gave ample Teſtimony that he was indeed the true Son of God?

4. What indearing Evidence or Argument has this Mercer of *Amſterdam* given you of true Compaſſion and Love to Mankind, that you ſhould vaunt him ſo tranſcendent a *Myſtagogus* in ſo divine a Myſtery, that you equalize him to, nay, Exalt him above Chriſt and his Apoſtles? Did he not live a lazy, eaſy, ſoft Life, as other Rich Shop-keepers do; whenas not only our Saviour himſelf but alſo his Apoſtles lived an hard

an hard *Asketick* Life, full of Dangers and Afflictions alſo from without? Let S. *Paul* ſpeak for the reſt, for they were in a manner all of them in the ſame caſe, and might juſtly expoſtulate with theſe high Fanatick Pretenders in the ſame Words: *Are they Miniſters of Chriſt? (I ſpeak like a Fool) I am more; in Labours more abundant, in ſtripes above meaſure, in Priſons more frequent, in Deaths often. Of the Jews received I forty ſtripes ſave one, thrice was I beaten with Rods, once was I Stoned, thrice I ſuffered Shipwrack, a Night and a Day have I been in the Deep; in Journeyings often, in perils of Water, in perils of Robbers, in perils by mine own Countreymen, in perils by the Heathen, in perils in the City, in perils in the Wilderneſs, in perils at the Sea, in perils among falſe Brethren; in wearineſs and painfulneſs, in watchings often, in Hunger and Thirſt, in Faſtings often, in cold and nakedneſs,* &c. To all which you may add very deſpightful and torturous Deaths which moſt of them underwent at laſt: And all this out of a faithful Love to their Lord and Maſter Jeſus Chriſt, and a dear regard to the good and Salvation of Mankind. But what was it wherewith this *H. N.* obliged the World ſo that all due Homage and Divine Reverence to the Perſon of Chriſt muſt be laid aſide, and this bold Impoſtor ſilence the conſtant Faith of Chriſtians, by his high pretenſions of being the Head and Father of ſuch a *Family* whoſe *Inſcription* muſt be *Love*, who with this Family of his, is *God* and *Chriſt*, and *Cherubims* and *Seraphims*, *Angels* and *Arch-Angels* already buſy in their office of judging the quick and the dead, and gathering the elect from all the corners of the Earth? 2 Cor. 11. 23, 24, &c.

5. But in my apprehenſion at the very firſt ſight this *Judge of the quick and dead*, ſhews himſelf very injudicious, if not malicious, in making a difference betwixt the true *Houſhold of Faith* and *Family of Love*; beſides his groſs and impudent injuſtice in uſurping that *Badge of Honour* to himſelf that was won by another in a *Field of Blood*. For, as I was going to ſay, what has this *H. N.* done to merit this Title more than in ſcribbling many Fanatical Rhapſodies of unſound Language, abuſively borrowed from the Sacred Scriptures, and in perverting the Senſe and ſupplanting the end by his wicked eluſions and vain Allegorical evaſions, and ſo under pretence of beginning an higher Diſpenſation of Righteouſneſs and Religion in the World than ever was yet, treacherouſly introducing in ſtead of true Religion nothing but *Sadduciſm*, *Epicuriſm* and *Atheiſm*? This voluminous *Enthuſiaſm* of his, together with the gracing of the Family with the ſplendor of his Crimſon Habiliments, is all I find that can pretend to any Conteſtation or Competition with the true Maſter of Divine Love, or to any Obligation of his Followers.

6. I muſt confeſs our Saviour compiled no Books, it being a piece of Pedantry below ſo Noble and Divine a Perſon. But that ſhort Sentence which he writ with his own Precious Blood, *As I have Loved you, ſo Love you one another*, is worth Millions of Volumes, tho' written with the trueſt and ſincereſt Eloquence that ever fell from the Pen of an Orator. Nor did he wear any gay Clothes, but when by force the abuſive Soldiers put a Scarlet Robe upon him in deſpight and mockery. Nor was he reſplendent in any Colours but what was the Die of his own Blood in his ſolemn and dreadful Paſſion, when he was ſo cruelly Scourged, when out of Agony of Mind he ſweat drops of Blood, when he was nailed to the Croſs, and the Lance let Blood and Water out of his Side. All which ineffable and unſupportable Torments this Innocent Lamb of God ſuffered for no demerit of his, (for what thank is it to ſuffer for a factious Impoſtor or open evil doer?) But out of mere compaſſion and hearty Love to Mankind, that he might by this bitter Paſſion of his, and the glorious Conſequences of it, his Reſurrection and Aſcenſion, gain us to God. And now let all Men judge if there can be poſſibly any Author or pretended Inſtructer of the World, in that *Holy* and *Divine Love* indeed, comparable to the Lord *Jeſus*, who has given this unparallel'd Demonſtration of his Love unto us.

CHAP. III.

1. *The occaſion of the* Familiſts *uſurpation of the Title of* Love. 2. *Earneſt Precepts out of the Apoſtles to follow Love, and what kind of* Love *that is.* 3. *That we cannot Love God, unleſs we Love our Neighbour alſo.* 4. *An Expoſition of the* 5 *and* 6 *Verſes of the* 1*ſt Chapter of the* 2*d Epiſt. of S.* Peter. 5. *Saint* Paul's *rapturous Commendation of* Charity. 6. *His accurate Deſcription thereof.* 7. *That* Love *is the higheſt Participation of the Divinity, and that whereby we become the Sons of God. And how injurious theſe Fanaticks are that rob the Church of Chriſt of this Title to appropriate it to themſelves.*

Iſa. 51. 1. 1. *HEarken therefore to me, ye that would follow after Righteouſneſs, ye that ſeek the Lord: Look unto the Rock whence you were hewen, and to the hole of the Pit from whence you were digged.* Look upon him whom ye have pierced, and whoſe Blood is the Seed of the Church, whoſe Spouſe was taken out of his Side as *Eve* out of the Side of *Adam.* Acknowledge your Original, and recount with your ſelves the price of your Redemption, even the ineſtimable Blood of that immaculate Lamb Chriſt Jeſus. The Senſe whereof is the ſtrongeſt cement imaginable to unite us to our Saviour and one unto another.

But when the Church hath for ſo long a time abandon'd her ſelf to bitter Factions and Perſecutions, to War and Bloodſhed, and all manner of Enmity and Hoſtility one againſt another; when thoſe who ſhould have faithfully miniſtred to the People the Myſtery of the Goſpel pure and ſincere, by their bold and prepoſterous Additions, their Corruptions, Subtletie and vain Gloſſes, have render'd it ſo intricate, that 'tis become nothing elſe but a Mint of Controverſies and a School of Contentions, where nothing is heard but endleſs Brawlings and Wrangling about uſeleſs Opinions, whence nothing proceeds but Hatred, Pride and Faction, yea moſt cruel Perſecutions and Barbarous Murders; when, in theſe very ſacred Places that were erected for the Preaching of the Goſpel of Peace, they have blown the Trumpet of War, and in an Antichriſtian Rage have ſounded an Alarm againſt thoſe who are reconcil'd to God through the Blood of *Chriſt Jeſus*, which ſhould be the common Bond and Cement of the whole Chriſtian World, to keep their Hearts in Unity and Concord indiſſolvable; when, I ſay, they have in this manner left deſolate the Tabernacle of *David*, is it ſo much to be wondred at, if an Alien has got ſecretly into it, and poſſeſt it in the Abſence of others? And when they have ſo ſhamefully ſlighted that moſt precious Legacy of their dying Lord, namely the *Love of one another*, is it any Injuſtice if ſome Stranger take it up from the Ground even in their view, diſplay and flouriſh it in his Hand to their eternal Diſgrace and Ignominy? That is, to expreſs it in one Word, if the pretended *Family of Love* has poſſeſt it ſelf of that lovely Title, which they may deſervedly be thought either to have rejected or loſt Right unto. As for my ſelf verily, I know not what Apology I ſhall make either for the fond Opinions or the foul Miſcarriages of the Wilderneſs of Chriſtendom. But ſure I am That the *Banner* over the *true Spouſe of Chriſt* is *Love:* That Love is the Badge and Cognoſcence of all his faithful Members, by which they are known to be His living Members indeed: That Love and Peace is the laſt Legacy which was left to the Diſciples by their dying Lord and Maſter; an Inheritance entailed upon all the true Sons of God for ever: That Love is the fulfilling of the Law, and has filled almoſt every page of the Goſpel and all the Writings of the Apoſtles; and when they ſpeak of *Faith*, it is none other *Faith* than that *which worketh by Love.*

2. Out of the many repetitions and inculcations of this Holy and Heavenly Vertue I was a gleaning out ſome to preſent you withal, for an evidence how ſerious the Goſpel of Chriſt is, and how ſufficient in the urging of this indiſpenſable duty. We go on therefore, and add to what we have already cited theſe following places, Galat. 5. 6. *For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but Faith which worketh by Love.* And if *Circumciſion* be nothing without *Faith working by Love*, what can *Baptizing* or Rebaptizing or any external Ceremony be without this true *Faith* whoſe Life and Spirit is *Love*, which the Apoſtle directs us to? And after v. 13, 14. *For, Brethren, ye have been called unto Liberty; only uſe not your Liberty for an occaſion to the Fleſh, but by Love ſerve one another. For all the Law is fulfilled in one Word,* even

even in this, Thou ſhalt love thy Neighbour as thy ſelf. Where this *Law of Love* is ſo carefully deſcribed, that the Abuſe of this Title to Luſt and Libertiniſm is plainly excluded, againſt ſuch as talk ſo much of *Love*, and are but *Libertines* at the bottom. Which Caution alſo is very ſoberly and prudently put in by St. *John* Ep. 1. Chap. 5. v. 2. *By this we know that we love the Children of God, when we love God and keep his Commandments.* Which is a plain Demonſtration that that *Love* which St. *John* exhorts to ſo copiouſly in his Epiſtle, is a *Love purely divine*, and ſuch as no Man can be aſſured he doth practiſe, unleſs he keep all the Commandments of God. For even a carnal Man may love the Children of God, becauſe he finds them harmleſs, peaceable, and beneficial, or becauſe himſelf is of a good ſanguine, benign Complexion: But this Love, in a Man that makes not Conſcience of the Commandments of God, is merely *Animal* and *Natural*; not proceeding from that Community of the Divine Spirit which all the Regenerate participate of, but out of *Complexion* and *Self-love*, which will adhere to any thing that it feels a natural Comfort from. But if this Child of God prove ſomething ſpinoſe and harſh in oppoſing, rebuking, or it may be not complying with ſome dearly-beloved Humours of this good-natured ſanguine; his corrupt Blood will then begin to boil againſt the Son of God, and return him hatred for his good Will.

3. And as this bleſſed Apoſtle and peculiarly-beloved of our Saviour has made ſo careful a Caution, that the *Love* he recommends to the World ſhould not ſlack ſo low as to draggle in the dirt; ſo has he wiſely provided againſt the Hypocriſie of high flown *Religioniſts*, who pretend to be ſo tranſported with Love to God and his Service, that they quite forget their Neighbour: and therefore at the end of the foregoing Chapter he does plainly pronounce, that *if a Man ſay, I love God, and hateth his Brother, he is a Liar: For he that loveth not his Brother whom he hath ſeen, How can he love God whom he hath not ſeen? And this Commandment have we from him, that he that loveth God, love his Brother alſo.* Which Duty of the Second Table being moſt hard, and moſt liable to be caſt off through the Hypocriſie of Mens Hearts, the Inculcation thereof is moſt frequent with the Apoſtles. *Paul* to the *Epheſians*, Chap. 4. ver. 31. *Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking be put away from you, with all Malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake has forgiven you. Be ye therefore Followers of God, as dear Children, and walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us an Offering and a Sacrifice to God for a ſweet ſmelling Savour.* And Col. 3. 12. *Put on therefore (as the elect of God, holy and beloved) bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering; forbearing one another, and forgiving one another; if any Man have a Quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all things put on Charity, which is the bond of Perfectneſs: and let the Peace of God rule in your Hearts,* &c. *Peter* alſo, in his firſt general Epiſtle, *Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren, ſee that ye love one another with a pure Heart fervently.* And in his ſecond Epiſtle, Chap. 1. *And beſides this, giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, brotherly Kindneſs; and to brotherly Kindneſs, Charity.*

1 John 4. 20.

1 Pet. 1. 22.

Ver. 5.

4. The Coherence of this golden Chain of Divine Graces is ſo admirable that I cannot paſs it by in ſilence, though it be beſide my preſent Purpoſe to ſpeak any thing of the Places I cite. But we ſhall not ſo well underſtand the fit Connexion of theſe Vertues with themſelves, nor of the whole Link of them with the precedent Text, without rectifying the Tranſlation in a Word or two. The Apoſtle in the foregoing Verſes intimates to them how God has provided for them *according to his divine Power all things appertaining to Life and Godlineſs, through the Knowledge of his Son Jeſus Chriſt, who hath called us in Glory and * Vertue, and given us exceeding great and precious Promiſes, that having eſcaped the Corruption that is in the World through Luſt,* we ſhould *be Partakers of the Divine Nature*: and then comes in what has been recited, Καὶ αὐτὸ τοῦτο δέ, which they have rendred, *And beſides this.* Which Tranſlation makes no Connexion of Senſe with the former Words, but is very abrupt, nor will the Phraſe, I think, bear that Meaning. It is better Senſe and more laudable Criticiſm to render it thus, *And therefore forthwith*, or *without any more ado, add to your Faith Vertue*, &c. Which latter Words are not well rendred neither. The Greek is ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν. *Grotius* would have ἐν to be redundant there; ſo that his Suffrage is for the *Engliſh* Tranſlation. But for my

* Or, Power.

own

own part, I think that ἐν is ſo far from being redundant, that it is eſſential to the Sentence, and interpoſed that we might underſtand a greater Myſtery than the meer adding of ſo many Vertues one to another, ſo that none might be wanting; which would be all that could be expreſly ſignified if ἐν were left out. But the Prepoſition here ſignifying *Cauſality*, there is more than a mere Enumeration of thoſe Divine Graces. For there is alſo implied how naturally they riſe one out of anothet, and that throughout the whole Series they have a cauſal Dependence one upon another.

Therefore the Senſe is, That, God having on his Part fitted all things for their Salvation, and they having obtained like precious Faith with the Apoſtle himſelf, they ought without Delay to endeavour, that through the Efficacy of their Faith they may alſo acquire *Vertue*, that is, Strength aud Fortitude. For high and noble Promiſes excite Courage and Reſolution to ſet upon the Difficulties through which they muſt paſs that would obtain the Promiſes. And this encountring with the Difficulties that are in a Chriſtian Man's Way, while he is not a Talker of Chriſtianity but a real Actor and cordial Endeavourer to follow the Precepts and Example of Chriſt, will beget not verbal but true *Knowledge* in him, that is, *holy Experience* in the Ways of God. And in this *Experience* he is taught how thoſe fleſhly and worldly Luſts and Deſires have often deceived him, and led him out of the Way, blinding his Judgment by their importunate Suggeſtions, and extinguiſhing, or at leaſt dulling, thoſe more religious and divine Senſes of the Soul, when their Importunities are liſtened to and their Cravings ſatisfied. And therefore this *Knowledge* and *Experience* begets *Temperance*, that is, a more rigid Reſolution of curbing and keeping under of all worldly and carnal Deſires, and a peremptory refraining from giving any Anſwer to their impudent Beggings and Cravings.

Which things if a Man ſeriouſly attempt in its due Extent and Latitude, queſtionleſs he will find that he has put himſelf upon a very hard and intolerable Task, and that there will be no Remedy but *Patience*, which he will find ſo mightily out of his Power, that he will be forc'd to fall upon his Knees before the God of Heaven, and earneſtly to beg that he would comfort, aſſiſt, and ſtrengthen him in his Agony and Conflict, againſt his domeſtick Enemies, and to ſupport his Spirit in ſo great Anguiſh and Pain. Whence it is plain that we cannot keep cloſe to the Laws of *Temperance*, but that *Patience* will neceſſarily emerge therefrom; nor be kept in this Spirit of *Patience* without the Invocation and Acknowledgment of Divine Aſſiſtance, which is an unqueſtionable Fruit of *Godlineſs* properly ſo called.

Nor can we apply our Hearts ſeriouſly and ſincerely to this kind of *Godlineſs* long, but we ſhall find Anſwers to our Prayers and Breathings after God, beyond both our own Expectation and the Belief of others: and therefore enjoying the Victory through the Divine Grace that is ſufficient for us, and getting ſo glorious a Triumph over our Luſts, we finding our Souls tranſported with an high Senſe of Thankfulneſs to our Redeemer and Benefactor, who wants nothing of our Retributions himſelf, the Stream of our Affections is naturally driven downwards to his Church, to the Saints that dwell upon Earth, and thoſe that excel in Virtue, or at
Pſal. 16. 2. 3. leaſt pretend unfeigned Endeavours after it. And this is properly *brotherly Kindneſs*, which carries our Affections to thoſe that profeſs the ſame Religion with our ſelves. Which *brotherly Kindneſs* ariſes not only out of this Conſideration of Thankfulneſs toward God, but out of the very Temper and Condition of the Soul thus purified: according to what St. *Peter* intimates, that having purified our Souls in obeying the Truth through the Spirit, the End and Reſult thereof is the loving our Brethren. Or elſe, What ſerves this Purification for?

Shall Envy, Shall Hatred, Shall Luſt, Shall Ambition, Shall Luxury, and other enormous Deſires and Affections be caſt out of the Soul by Sanctity and Purity, that ſhe may be but a tranſparent Piece of Ice or a Spotleſs Fleece of Snow? Shall ſhe become ſo pure, ſo pellucid, ſo cryſtalline, ſo devoid of all Stains and Tinctures, of all Soil and duller Colours, that nothing but ſtill Shadows and Night may poſſeſs that inward diaphanous Purity? Then would ſhe be no better than the nocturnal Air, no happier than a Statue of Alabaſter. All would be but a more cleanly Sepulchre of a dead ſtarved Soul. But there is no Fear of ſo poor an Event upon ſo great Preparations. For *Love* and *Deſire* are ſo eſſential to the Soul, that ſhe cannot put them off but change them. She is ἄϋλον καὶ ἀσώματον πῦρ, as *Pſellus* calls her, *an immaterial and incorporeal Fire*, an unextinguiſhable Activity, and will catch at ſome Object or other. And therefore if ſhe has ceaſed to love the World and the Luſts of her own Body, ſhe will certainly love the Body of Chriſt, the Church, and ſtudy how

how to help them and advantage them. Nor can ſhe ſtop here, but this pure and quick Flame mounts upwards and is reflected again downwards, and vibrates every way, reaching at all Objects in Heaven and in Earth, as natural Fire enters all combuſtible Matter. And therefore in her pure and ardent Speculations of the Godhead and his unlimited Goodneſs, and alſo her Obſervations of the Capacity of the whole Creation of receiving Good both from him and one another, ſhe overflows thoſe narrow Bounds of *brotherly Love*, and ſpreads out into that ineffably-ample and tranſcendently-divine Grace and Virtue, *univerſal Charity*, which is the higheſt Accompliſhment the Soul of Man is capable of either in this Life or that which is to come: and thus at laſt ſhe becomes *perfect*, *as her Father which is in Heaven is perfect*.

5. This is that *moſt excellent way* which St. *Paul* ſpeaks ſo tranſportedly and triumphantly of, 1 *Cor. Chap.* 13. Where having firſt numbred out the manifold Gifts that God had beſtowed upon his Church, as Preaching, Propheſying, working of Miracles, Gifts of Healing, and Diverſity of Tongues, he immediately breaks out in the rapturous Commendations of *Charity* above all. *Though I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as a ſounding Braſs and a tinckling Cymbal. And though I have the Gift of Prophecy, and underſtand all Myſteries, and all Knowledge; and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing. And though I beſtow all my Goods to feed the poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.*

And after he has raiſed our Expectation and Eſtimation of this heavenly Grace with theſe high Words of his, he does not, as the vain *Enthuſiaſt* does, heat our Fancies and leave our Judgment in the dark; but he does very diſtinctly and copiouſly deſcribe to us the Nature of this Divine Virtue; ſo that we may plainly know where to be, and what to ſeek after, and how to be ſatisfied whether we have attained to it or no.

6. *Charity ſuffereth long, and is kind; Charity envies not; Charity vaunteth not it ſelf, is not puffed up, doth not behave her ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no Evil, complies not with Iniquity, but rejoiceth with the Truth; beareth all things, believeth all things, hopeth all things, endureth all things.* This is a very full and lively Deſcription of *Love* and *Charity*, and the Character of the ſweeteſt and heavenlieſt Perfection that is communicable to the Nature of Man; and ſo warmly poured out from the ſincere Heart of this rich Poſſeſſour of it, the holy Apoſtle, that it is to me more moving than all the canting Language of the higheſt fanatical Pretenders to the Profeſſion of this Myſtery.

7. This is the higheſt Participation of Divinity that humane Nature is capable of on this ſide that myſterious Conjunction of the Humanity of Chriſt with the Godhead; and therefore this is that whereby we become the *Sons of God*, as St. *John* has evidently declared in his 1 Epiſtle general, ch. 4, *Beloved, let us love one another: for Love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love.* And ver. 10. *Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be a propitiation for our Sins. Beloved, if God ſo loved us, we ought alſo to love one another. No Man hath ſeen God at any time: If we love one another, God dwelleth in us, and his Love is perfected in us.* And again ver. 16. *God is Love; and he that dwelleth in Love, dwelleth in God, and God in him.* Several other Teſtimonies there are of the high Eſtimate the true Church of Chriſt has of this holy Virtue of *Love:* but what I have already cited is ſufficient to ſhew how urgent the Precepts of the Goſpel are for this excellent Branch of the *Divine Life*, which we call *Charity*; as alſo how inexcuſably injurious, impious, and blaſphemous to Chriſt thoſe fanatical Impoſtors are that revolt from the Church, ſuperannuate Chriſt's Offices, and antiquate the Chriſtian Religion, under a Pretence of an higher Diſpenſation and Revelation upon which they have ſet the Title or Superſcription of *Love*, adorning themſelves with the Churches Colours, that by this evil Stratagem they may the more ſafely fall upon her and deſtroy her, at leaſt ſeduce the moſt ſimple, and, many times, the beſt-meaning Members of the Church from their true Head, Chriſt Jeſus, who ranſom'd them with his own moſt precious Blood. Whoſe Soveraignty over his Church cannot ceaſe, himſelf not ceaſing to be; but he is a Prieſt and King for ever according to the Prophecies.

CHAP.

CHAP. IV.

1. *Our Saviour's strict Injunction of* Purity; *from whence it is also plain that the* Love *he commends is not in any sort fleshly, but divine.* 2. *Several Places out of the Apostles urging the same Duty.* 3. *Two more places to the same purpose.* 4. *The groundless Presumption of those that abuse Christianity to a Liberty of Sinning.* 5. *That this Error attempted the Church betimes, and is too taking at this very Day.* 6. *Whence appears the Necessity of opposing it, which he promises to do, taking the Rise of his Discourse from* 1 John 3. 7.

1. THE third Branch of the Divine Life is *Purity*. In the urging whereof both Christ and his Apostles being so earnest, it is plain, that that *Love* which they recommend to the World can be no suspected Affection, like that which the canting Language of the *Enthusiasts* may justly be thought to favour; but that it is that *pure and holy Love* indeed, which deservedly we have styled *Divine*. And how severely this *Purity* we speak of is required, I shall give you some few, but very sufficient Instances, *Mat.* 5. 27. *Ye have heard that it was said by them of old time, Thou shalt not commit Adultery: But I say unto you, that whosoever looketh on a Woman to lust after her, hath committed Adultery already with her in his Heart. And if thy right Eye offend thee, pluck it out, and cast it from thee: for it is better for thee that one of thy Members should perish, than that thy whole Body should be cast into Hell. And if thy right-Hand offend thee, cut it off, and cast it from thee,* &c. What more serious and earnest Monition can there be made to Continence and Abstinence from sensual Pleasures than this of our Saviour, who upon no less Penalty than the Torments of Hell interdicts us all Looseness and Uncleanness; forbidding us all preludious Preparations to the foul Acts of Lust, and not permitting so much as an imaginary Scene of illicit Transactions, to which our Will could really assent if Opportunity were offered?

2. And we shall find the Apostles insisting in the Footsteps of their Master in this matter. 2 *Cor.* 6. *Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing; and I will receive you: And I will be a Father to you, and ye shall be my Sons and Daughters, saith the Lord Almighty. Having therefore these Promises (dearly beloved) let us cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God.* And 1 Thes. 5. *The God of Peace sanctifie you wholly; and I pray God your whole Spirit and Soul and Body be preserved blameless unto the Coming of our Lord Jesus Christ.* And in the former Chapter ver. 3. *For this is the Will of God, even your Sanctification, that ye should abstain from Fornication: That every one of you should know how to possess his Vessel in Sanctification and Honour; not in the Lust of Concupiscence, as the Gentiles that know not God.* And 1 *Cor.* 6. *ver.* 13. *Now the Body is not for Fornication, but for the Lord; and the Lord for the Body: And God hath both raised up the* Lord, *and will also quicken us by his own Power. Know ye not that your Bodies are the Members of Christ? Shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid.* And a little farther, *Flee Fornication. Every Sin that a Man doth, is without the Body; but he that committeth Fornication sinneth against his own Body. What? Know ye not that your Body is the Temple of the Holy Ghost in you, which ye have of God, and ye are not your own? For ye are bought with a Price; therefore glorifie God in your Body and in your Spirit, which are God's.* Also *Col.* 3. 5. *Mortifie therefore your Members which are upon the Earth, Fornication, Uncleanness, immoderate Affection, evil Concupiscence, and Covetousness, which is Idolatry. For which things sake the Wrath of God cometh upon the Children of Disobedience.* Parallel to which is that *Eph.* 5. 3. *Walk in Love, as Christ also hath loved us: but Fornication and all Uncleanness and Covetousness, let it not be so much as once named amongst you, as becomes Saints. Neither Filthiness, nor foolish Talking, nor Jesting, which are not convenient; but rather giving of Thanks. For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. Let no Man deceive you with vain Words; for because of these things cometh the Wrath of God upon the Children of Disobedience. Be not you therefore Partakers*

takers with them. And 1 Cor. 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.*

3. I have made a more ample Collection of the Enforcements of this Duty of *Purity* and *Sanctity* than I intended; and yet I cannot abſtain from adding of two more: the one out of St. *Peter*, 1 Epiſt. ch. 2. *Dearly Beloved, I beſeech you as Strangers and Pilgrims to abſtain from fleſhly Luſts which war againſt the Soul.* The other out of him which I have already ſo often cited, *Rom.* 13. 12. *The Night is far ſpent, and the Day is at hand; let us therefore caſt off the Works of Darkneſs, and put on the Armour of light. Let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in ſtrife and envying: But put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh, to fulfil the Luſts thereof.*

4. I have now abundantly ſhewn how plainly and explicitly Chriſt and his Apoſtles urge all Men that are Hearers of the Goſpel to be careful and conſcionable Doers of the ſame, that they ſhould be holy even as Chriſt was holy in all manner of Converſation; that they are bound to endeavour and aſpire after the Participation of the Divine Life and all the Branches thereof, *Humility*, *Love* and *Purity*, *hating even the Garment ſpotted by the Fleſh*, as the Apoſtle *Jude* ſpeaks. And how this Holineſs and Righteouſneſs is required of them with no leſs ſeriouſneſs and earneſtneſs than upon the Forfeiture of their Eternal Salvation if they do not act according to thoſe Precepts. Inſomuch that I ſtand amazed while I conſider with my ſelf that helliſh and abominable Gloſs that ſome have put upon the Goſpel, as if it were *a meer School of Looſeneſs, and that the end of Chriſt's coming into the World was but to bring down a Commiſſion to the Sons of Men whereby they might be enabled to ſin with Authority*, I am ſure with all deſireable Security and Impunity; nothing being required on their part but to believe that Chriſt died for them, and upon no other Condition than bare Belief; as if Chriſt did not give himſelf to redeem us from Sin, but to aſſert our Liberty of ſinning; which is the moſt perverſe and miſchievous Miſconſtruction of the Grace of God revealed in Chriſt that poſſibly could be invented, and point-blank againſt the End and Deſign of his coming into the World. *For he gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, zealous of good Works.* Tit. 2. 14.

5. Yet as repugnant and irrational as this Error is, it had attempted the Churches betimes; as appears by ſundry Monitions of the Apoſtles, when exhorting their Charge to holineſs of Life and real Righteouſneſs, they often intimate their Proneneſs of being *deceived* in thinking they had leave to be remiſs in theſe matters. Some Inſtances you may have obſerved already; to which you may add that of St. *James*, *Be ye doers of the Word, and not hearers only, deceiving your own Souls.* But that of St. *John* is moſt expreſs and emphatical, *Little Children, let no Man deceive you; he that doth Righteouſneſs, is righteous even as he is righteous*; that is, even as Chriſt was righteous, who was not putatitiouſly and imaginarily righteous, but really ſo indeed: though it ſeems by this Caution there were that went about in thoſe times to perſwade it might be otherwiſe. And I could wiſh that this Error were not ſo taking in the Church as it is at this Day; than which notwithſtanding no greater, I think, can be committed, nor more dangerous, it rendring this admirable Engine (as I have termed it) which God has ſet up in the World for the Advancement of Life and Godlineſs, altogether invalid and uſeleſs. Jam. 1. 22. 1 John 3. 7.

6. Wherefore all the following *Powers* of this *Inſtrument* depending on *this firſt*, unleſs we can make good this, *the reſt* will have no Force nor Motion. Therefore that I may make all throughly glib and expedite, I find an Obligation upon me not to reſt in theſe, though never-ſo-evident Teſtimonies, *That we are ſtrictly bound to inherent Sanctity and Holineſs*; but to clear alſo to the Judicious the Unwarrantableneſs and Weakneſs of the Grounds of this Error, which they would obtrude upon the World as the chief Myſtery of the Goſpel, namely, *That if one do but believe, though devoid of all Sanctification, yet he is approved as holy and righteous by the Imputation of Chriſt's Righteouſneſs, and ſo conſequently ſhall inherit everlaſting Life, let him live here as he will.* I ſhall take the Riſe of my Diſcourſe from that grave and affectionate Counſel the holy Apoſtle has given to young and weak Chriſtians, and which I even now mentioned, *Little Children, let no Man deceive you*, &c.

CHAP. V.

1. *The Apoſtle's Care for young Chriſtians to preſerve them from being tainted with that pernicious Error of thinking They may be* righteous *without doing* righteouſly. 2. *Their Obnoxiouſneſs to this Contagion, with the Cauſes thereof to be ſearched into.* 3. *The firſt ſort of Scriptures perverted to this ill end.* 4. *The ſecond ſort.* 5. *That the very State of Chriſtian Childhood makes them prone to this Error.* 6. *What is the Nature of that Faith* Abraham *is ſo much commended for, and what the meaning of* λογίζεσθαι εἰς δικαιοσύνην. 7. *A Search after the Meaning of the Term* Juſtification. 8. Juſtification by Faith without the Deeds of the Law *what may be the meaning of it.* 9. *Scriptures anſwered that ſeem to disjoin Real Righteouſneſs from Faith;* 10. *And to make us only righteous by* Imputation. 11. *Undeniable Teſtimonies of Scripture that prove the neceſſity of* Real Righteouſneſs *in us.*

1. THAT which *Plato* ſo highly commends in Law-givers and Inſtitutors or Governors of Commonwealths, that they have a ſpecial and prime Care of Childhood and Youth; as the diligent in Husbandry make peculiar Fences for their young Plants to ſave them from the Dangers their Tenderneſs expoſes them to; that alſo is obſervable in the bleſſed Apoſtle, who amongſt many other Proviſions he has made in the behalf of all Younglings in Chriſtianity, has alſo armed them and fenced them with this Caution againſt being miſtaken ſo dangerouſly in Chriſtianity as to conceit they may by a bare profeſſing themſelves Chriſtians be righteous, though there were neither any real Righteouſneſs in their Hearts, nor any Fruits of it in their Hands. A wicked Error which ſeveral Seducers of old tempted Men to, ſuch as were *Nicolaus*, *Marcio* and *Carpocrates*, as Hiſtorians have taken notice of.

2. And becauſe there can be no better Antidote than that younger Chriſtians be convinced of their obnoxiouſneſs to this Contagion, I ſhall diligently ſearch out, and plainly ſet forth the Cauſes whereby they become thus obnoxious; that finding themſelves ſo, they may have the greater Care to keep themſelves from being ſmitten with this peſtilential Infection.

Where we ſhall find that come to paſs in Spiritual Things that often happens in Natural. For as weak Bodies contract Diſeaſes from Meats and Drinks, nay, from that which is ſo perpetual and palpable a Principle of Life that we can ſcarce live one moment without it, I mean, the refreſhing Air, which caſts many tender Bodies into Agues and Fevers and other Diſtempers: ſo tender and weak Souls often by ill Concoction turn the very Bread of Eternal Life, the Word of God, into morbifick Matter; and inſtead of getting Growth and Strength by feeding thereon, weaken the Divine Life in them, and ſink themſelves into moſt dangerous and deſperate Maladies.

3. The firſt Cauſe then of the Proneneſs of young Chſtriians to this preſent Error, is certain places of Scripture, the Meaning whereof they not rightly underſtanding, make bold to interpret them in favour to their own Carnality and fleſhly Deſires. It would be too voluminous a buſineſs to cull out all the places that are perverted to this ill purpoſe. We ſhall content our ſelves in producing the chiefeſt, in anſwering to which we ſhall naturally ſatisfie all the reſt.

And theſe I may caſt into two ſorts. For they are ſuch as either ſeem to import, That a bare Faith will juſtifie us, and ſo we may become righteous by an empty Belief; or elſe ſuch as ſeem to ſay, That the Righteouſneſs of Chriſt becomes ours, or, That we are righteous by that Righteouſneſs that is in him.

And of the firſt kind is that *Rom.* 4. *Abraham believed God, and it was accounted to him for Righteouſneſs. Now to him that worketh, is the Reward not reckoned of Grace, but of Debt; but to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs.*

And *Rom.* 5. *Therefore being juſtified by Faith, we have Peace with God, through Jeſus Chriſt our Lord.* And *Rom.* 10. 4. *For Chriſt is the End of the Law for Righteouſneſs to every one that believeth.* And at the Ninth Verſe of the ſame Chapter, *If thou wilt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart that God has raiſed him from the Dead, thou ſhalt be ſaved.* Which Places ſeem to imply, That a meer Belief that Chriſt has done or ſuffered this or that, is our Juſtification

cation and Salvation. I might add *Gal.* 2. ver. 16. but I ſhall defer it to its proper Place.

4. We come now to the ſecond ſort of Teſtimonies of Scripture, which ſeem to impute the Righteouſneſs of Chriſt to us, and to teach us that it is that by which we become righteous. 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification and Redemption.* And *Rom.* 5. *Therefore as by the Offence of one Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one the free Gift came upon all Men to Juſtification of Life. For as by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one ſhall many be made righteous.* From theſe and ſuch like Places young and unskilful Chriſtians are prone to infer, That they may be righteous by the Obedience or Righteouſneſs of Chriſt applied or imputed to them, though they have no real Righteouſneſs in their own Souls, nor care to act righteouſly. And this is the firſt Cauſe of their Proclivity to this unwholſom Error. But there is another behind, without the Concurrence of which this former would be ineffectual. For all the Paſſages in Holy Scripture are certainly both ſound and true; but it is the Unſoundneſs and Corruptneſs of our own Minds that draws Poiſon out of theſe Herbs and Flowers of Paradiſe.

5. I ſay therefore in the ſecond place, That the main Cauſe of the Propenſion of Chriſtian Childhood to this groſs Error, is in the very *Condition* it ſelfe of thoſe that are *but Children* in Chriſtianity. For this *Childiſh State* I conceive to be this; When a Man makes indeed a free open Profeſſion of Chriſtianity, and with all poſſible Expreſſions of Thanks to God for his rich Mercy in the Blood of Chriſt for the Remiſſion of Sins, laies faſt hold (as he thinks) on this Grace by Faith; having alſo ſome more weak Inchoations of the Life of Righteouſneſs: But the old Man is ſtill very ſtrong, the Body of Sin very little ſubdued or impaired, ſo that whenſoever they are encountred, the Toil is very heavy, and a world of Work ſtill remains, and ſuch ungrateful Work and painful, that it is no *Metaphor* or *Hyperbole* to ſay, it is *a perpetual Death*, a *continued Crucifixion.* This being then the *Condition* of one that is but yet a Child and almoſt an Infant in Chriſtianity, I appeal to any one if there can chuſe but be a very conſiderable Proneneſs in ſuch Perſons to be delivered from this Toil and Torture of Mortification, whereby they are to enter into higher Degrees of Righteouſneſs and Life. And now we being very eaſily drawn to believe thoſe things which make for our own Intereſt and the Accompliſhment of our Deſires, it muſt needs be that if any thing ſound towards that Senſe, we ſhall eaſily make it up with a luſty Belief that it is ſo indeed, and (it may be) thank God to boot for this *amabilis inſania*, for theſe dear Miſtakes and Dreams of ours. Wherefore at length to aſſume; The Scripture therefore ſeeming at firſt ſight ſomething to favour this Opinion of *being* righteous *without aay real* Righteouſneſs *in our ſelves*, *but by that which is at a wide diſtance removed from us and placed in another*; to ſave the Pains of the great Anguiſh and Agony that the aſpiring to inward real Righteouſneſs will coſt in this weak Eſtate of Chriſtian Childhood, it cannot be but that he that has arrived to no higher Condition, ſhould very eaſily cloſe with this ſo welcome a Notion, and having once embraced it, be angry at the very heart at any one that would rouze him up from this ſo pleaſing Repoſe, or diſſettle him from this falſe Eaſe and Joy: The weak and fainting Heart of this tender Age chuſing rather (for avoiding of preſent Smart) an haſty Palliation than a ſound Cure.

But that I may not rather confirm than bring off theſe Younglings from this dangerous Error, by noting their moſt pregnant Places and ſaying nothing to them; I ſhall endeavour to make it plain that, if they pleaſe, they may underſtand thoſe Places otherwiſe than they do: and then, becauſe that their Gloſs is not ſo conſonant to Reaſon, nor the reſt of the Scripture, that they ought to relinquiſh this unwarrantable Senſe which they have harboured in favour to their own Vices and Wickedneſſes

6. And for our better Preparation for this Deſign, we will firſt ſettle the Notion of the Terms that ſo frequently occur in the Epiſtles of St. *Paul*, and which ſo nearly concern our preſent matter. Such as are *Faith*, *Righteouſneſs*, *Juſtification*, *Imputation*, and the like.

And firſt of *Faith*, which is ſo highly commended and ſo often inculcated by the Apoſtle, I ſay, it ſignifies nothing elſe but this in general, *viz. An high Senſe of, and Confidence in the Power, Juſtice and Goodneſs of God, and a firm Belief that he will aſſuredly bring to paſs whatſoever he has promiſed, ſeem it never ſo unlikely and difficult to*

Fleſh and Blood. And this is that which was ſo commended in *Abraham*, as it is plain
Rom. 4. 18. in the fourth to the *Romans*, *who againſt Hope believed in Hope, that he might become the Father of many Nations: according to that which was ſpoken, ſo ſhall thy Seed be. And being not weak in Faith, he conſidered not his own Body now dead, when he was about an hundred Years old, nor yet the deadneſs of* Sara's *Womb. He ſtaggered not at the Promiſe of God through Unbelief: but was ſtrong in Faith, giving Glory to God: And being fully perſwaded that what God had promiſed, he was able alſo to perform. And therefore* (ſaies the Apoſtle) *it was imputed to him for Righteouſneſs.* That is to ſay, God approved of him for a good and pious Man, who not conſulting with the natural Improbability of the thing, but giving firm Credence to the Promiſe of God, did that which was due to the Goodneſs and Power of God, and becoming a good and righteous Man. So that λογίζεσθαι εἰς δικαιοσύνην, is nothing elſe but to *be approved as a good Man*, or *a Doer of what is righteous and good, and that upon this account only, becauſe he does that which is good and righteous.* As this Act of the Soul exerting her ſelf above the low and ſluggiſh Tenour of Nature, and winging her ſelf by lively Senſe of Divine Power and Goodneſs, to the aſſenting to and reſting in ſuch things as the preſent State of Nature can never bring about, certainly is, and is eſteemed and approved of God as a very righteous and good Act, and to proceed from a good and holy Temper of Mind, which is called δικαιοσύνη, which ſignifies any Virtue or Goodneſs in a Man whatſoever: So that Act of *Phinehas*, when he ſo zealouſly did vengeance on *Zimri* and *Cosbi*, it is ſaid in the 106 *Pſalm*, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *it was looked upon by all ſucceeding Generations as a very noble and eminent Act of Righteouſneſs*, i. e. it was reputed according to what it was in its own Nature. But the meaning is not, That this was in ſtead of all other Righteouſneſs to him, and that he was reputed as righteous all over now, although he were not ſo at all in any other things.

7. Now for *Juſtification*, we ſhall beſt underſtand the Meaning of the Word from the Greek δικαῖν, δικαιοῦσθαι and δικαίωσις. Firſt therefore, beſides the forenſal Acception, which is ſufficiently known, δικαιοῦσθαι ſignifies *to be juſt*, Gen. 38. 26. δεδικαίωται Θάμαρ ἢ ἐγώ, *Thamar is more righteous than I.* So *Eccleſ.* 31. 5. ὁ ἀγαπῶν, χρυσίον, ὁ δικαιωθήτω, *He that loves Gold, will not be juſt*, in which ſenſe 'tis ſaid, Rev. 22. 11. ὁ δίκαιος δικαιωθήτω ἔτι. *He that is righteous, let him be righteous ſtill.* Secondly, it ſignifies *to appear juſt*, Pſal. 51. 4. ἵνα δικαιωθῇς, that is, *that thou mayſt plainly appear* or *approve thy ſelf to be juſt.* And *Pſal.* 143. 2. *For in thy ſight no Man living* δικαιωθήσεται *ſhall appear juſt.* But this Senſe I confeſs is more obſcure and uncertain. Thirdly and laſtly, δικαῖν ſignifies *to make juſt and pure*, to free from Vice and Sinfulneſs. *Pſal.* 73. v. 13. Ἄρα ματαίως ἐδικαίωσα τὴν καρδίαν μου, *Therefore have I cleanſed my Heart in vain.* And *Eccl.* 18. 22. Καὶ μὴ μείνῃς ἕως θανάτου δικαιωθῆναι, *Nec tuam probitatem uſque ad mortem differas*, ſays the Tranſlation. And *Rom.* 6. 7. Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας, *He that is dead is freed from Sin.* Alſo *Act.* 13. 39. *And by him all they that believe are juſtified* (δικαιοῦσθε), *i. e.* delivered, purified) *from all things from which ye could not be juſtified by the Law of Moſes*; i. e. Ye are more throughly cleanſed and purged from Sin and Wickedneſs than you could be ever under the Law of *Moſes*. Which is conſonant to other Paſſages in Scripture, as, *That the Law makes nothing perfect*; and again, *If there had been a*
Heb. 7. 19. Gal. 3. 21. *Law that could have given Life, then verily Righteouſneſs might have been of the Law.* And now we have found out a warrantable Senſe of theſe Words, we ſhall be able more expeditely to diſcover the Senſe of the foregoing places of Scripture alledged for this pernicious Conceit of *a Chriſtian's being righteous without any real Righteouſneſs in him.*

Sect. 3. 8. Wherefore, to that in the 4. to the *Romans*, whoſe Force will be the greater if we add that alſo which is written a little before in the 3 Chap. v. 28. *Therefore we conclude, that a Man is juſtified by Faith without the Deeds of the* Law; and what he infers alſo ver. 9. *For we have before proved both Jews and Gentiles, that they are all under Sin.* Wherein the Meaning of the Apoſtle is to magnifie, as was moſt fit, the Miniſtration of the Goſpel; and ſo he ſignifies to the World, that whatſoever is diſcovered hitherto, is imperfect, lapſed and ruinous, all but weak and ſinful before the Coming in of Chriſt, even *the Works of the* Law themſelves, and that ſmooth external Righteouſneſs of *mere Morality* and *Ceremony*. So that all the World are found guilty before God, and by the Deeds of the Law, there ſhall be no Fleſh juſtified in his ſight. *For by the* Law *is but the Knowledge of Sin*, ver. 20. it gives no Strength to perform what is commanded.

Where-

Wherefore now reckoning nothing upon all theſe things, we are as it were to begin the World again, and with all our Might to endeavour after ſuch a Righteouſneſs as is by Faith in Chriſt Jeſus; and not to reſt in any thing that may be done by the ordinary Power of the Fleſh, but to aſpire after that Righteouſneſs which is communicable to us by that *Spirit* which raiſed *Jeſus Chriſt* from the dead. But neither *Abraham* nor any one elſe can be juſtified by any carnal Righteouſneſs of their own; but that highly-*ſpiritual Act* of *Abraham* reaching beyond the common Road of *Nature*, who againſt Hope believed in Hope, that was that which commended *Abraham* ſo much to God. And thus from the Example of *Abraham* would the Apoſtle commend the Chriſtian Faith to the World, and in particular to the *Jews*, the Offspring of *Abraham*. For at the end of the fourth Chapter he makes this uſe of *Abraham's* Faith being imputed to him for Righteouſneſs (that is, reputed by God as a very excellent good Act, as it indeed was) that we might alſo be brought to *believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our Offences, and raiſed again for our Juſtification.* In which Verſe are contained the two grand Priviledges of the Goſpel, that is, the *Forgiveneſs of Sins* upon the Satisfaction of Chriſt's Death, and the *juſtifying* of us, that is the making of us juſt and holy through a ſound Faith in him that raiſed Jeſus from the dead. Which Interpretation the 11 Verſe of the 8 Chapter doth ſufficiently countenance. *But if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you*, viz. to Righteouſneſs: as is plain out of the foregoing Verſe, *And if Chriſt be in you, the Body is dead becauſe of Sin, but the Spirit is life becauſe of Righteouſneſs*; that is, *The Body of Death which we deſire to be delivered from*, as the Apoſtle ſpeaks, appears by the Preſence of Chriſt in us to be thus deadly a Body by reaſon of Sin, we feeling for the preſent nothing but an heavy Indiſpoſition to all Holineſs and Goodneſs in the Body and its Affections, and all Sinfulneſs and unclean atheiſtical Suggeſtions from the Fleſh, which is Death to the Soul. *For to be carnally-minded is Death.* So that by reaſon of the Sinfulneſs of our Body and the ſad Heavineſs thereof, it appears as deadly and ghaſtly a thing to us as *Mezentius* his tying the Living and the Dead together, when once Chriſt is in us: But our *Life* is then that *Righteouſneſs* which is of the Spirit, we finding a comfortable Warmth and Pleaſure in the grateful Arrivals of that holy and Divine Senſation. But he that raiſed Chriſt from the dead, will in due time even quicken theſe our mortal Bodies, or theſe dead Bodies of ours, and make them conſpire and come along with Eaſe and Chearfulneſs, and be ready and active complying Inſtruments in all things with the Spirit of Righteouſneſs.

Rom. 4. 24, 25.

Which Belief is a chief Point in the Chriſtian Faith, and moſt of all parallel to that of *Abraham's*, who believing in the Goodneſs and Power and Faithfulneſs of God, had, when both himſelf and his Wife *Sara* were dry and dead as to natural Generation, and ſo hopeleſs of ever ſeeing any Fruit of her Womb, who had, I ſay, **Iſaac* born to him, who bears *Joy and Laughter* in the very Name of him, and was undoubtedly a Type of *Chriſt according to the Spirit. For *Iſaac* is the Wiſdom, Power, and Righteouſneſs of God flowing out and effectually branching it ſelf ſo through all the Faculties both of Man's Soul and Body, that the whole Man is carried away with Joy and Triumph to the acting all whatſoever is really and ſubſtantially good, even with as much Satisfaction and Pleaſure as he eats when he is hungry, and drinks when he is dry. And thus by our Entrance and Progreſs in ſo holy a Diſpenſation, are we *well approved* of by God, and being *juſtified thus by Faith, we have Peace with him through our Lord Jeſus Chriſt*, Rom. 5. 1.

** Γέλως γὰρ ψυχῆς ἡδὺ χάρμα καὶ εὐφροσύνη ἐρμηνεύεται ἕβρ. *Philo* in his Allegories. And in his περὶ φυλαργίας, Οὐχ ὁρᾷς ὅτι τὸν ἀυλητὴν καὶ ἀυλομαθῆ καὶ ἀυλῳδὸν τῆς ὅπτης μίμης ἀφυσήμενον, ἀ μιλίχονλα γλαῦξ, ἀλλ' ἀυλὸν ὄντα γιλωλά φησιν; ὅτοι δὲν Ἰσαάκ. See alſo in his περὶ ὀνείρων to the ſame purpoſe. And in his *De Nominum mutatione*, Οὐχ ὁ ἄνθρωπος Ἰσαάκ, ἀλλ' ὁ σωώνυμος τῆς ἀρίστης τῶν ὑπαθειῶν χαρᾶς, γέλως, ὁ ἀνδιάθετος ὑὸς θεῦ τῷ διδύντι ἄντὸν μείλιγμα καὶ ἐυθυμίαν εἰρηνικωτάταις ψυχαῖς.

So that this *Juſtification* is not a mere Belief that Chriſt died for us in particular, or that he was raiſed from the dead, whereby another's Righteouſneſs is imputed to us; but a Believing in God, that he has accepted the Blood of Chriſt as a Sacrifice for Sin, and that he is able through the Power of the Spirit to raiſe us alſo up to Newneſs of Life, whereby we are encouraged to breath and aſpire after this more inward and perfect Righteouſneſs. Which advantages God propounds to all the Hearers of the Goſpel, without any reſpect of Works or former Demureneſs of Life, if ſo be they will but now come in and cloſe with this high and rich Diſpenſation,

tion of the Goſpel, and be carried on with couragious Reſolutions to fight and pull down the Man of Sin within themſelves, that this living and new way of *real Divine Righteouſneſs* may be ſet up and rule in their Hearts. I ſay, if they be encouraged to this holy Enterprize by Faith in Chriſt for the Remiſſion of Sins, and through the Power of his Spirit to utterly eradicate and extirpate all inward Corruption and Wickedneſs, this Faith is preſently imputed to them for Righteouſneſs; that is, they both are, and are approved by God as dear Children of his, and as good Men, and are of the Seed of the Promiſe. For they are *born* now *not of the Will of Man, nor of the Will of the Fleſh, but of the Will of God*; and their Will is wholly ſet upon Righteouſneſs and true Holineſs, which they hunger and thirſt after as ſincerely and eagerly as ever they did after their natural Meat and Drink: and God who feeds the young Ravens is not ſo cruel as to deny them his celeſtial Food; which Food they reach at and, as it were, wreſt out of his Hands by Faith in the Power of his Spirit, whereby they account themſelves able to do * all things.

*Phil. 4. 13.

9. And this is the only warrantable Notion that I can find, of *being juſtified by Faith*. Nor do thoſe places above recited prove any other than this. For that which ſeems to make moſt of all for another [viz. *Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs*,] may very well be interpreted according to that Tenour of Senſe I have already declared. For that is the great and comfortable Priviledge of the Goſpel, that without any reſpect of former Works, if ſo be we do but now believe Remiſſion of Sins in Chriſt, and place our Confidence in his Power that *juſtifies the ungodly*, (i. e. that makes juſt the ungodly, and purifies and purges them from all Sin and Iniquity, from which by their own natural Power they could not be purged, and reſtores them to inward real Righteouſneſs by the working of his Spirit) this Faith is imputed for Righteouſneſs, and he who has it, is alſo in a *forenſal* Senſe declar'd juſt before God. For they that do thus believe, are good and righteous Men for matter of Sincerity, ſo that they have Peace with God through the Blood of Chriſt, and by the Power of that Spirit that is now working in them, are renewed daily more and more into that glorious Image and deſirable Liberty which ariſes in the further Conqueſt of the Divine Life in them, and makes them righteous even as Chriſt was righteous.

Sect. 3.

And now the hardeſt is ſatisfied, the other places alledged will eaſily fall of themſelves by the Application of what has been ſaid concerning this Nature of *Faith* and *Juſtification*.

10. As for thoſe Places of Scripture that ſeem to attribute the Righteouſneſs of Chriſt to us, as where he is ſaid to *be made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption*, the Senſe is only this, that he *works* in us Wiſdom, Righteouſneſs, *&c.* Otherwiſe it might be inferred, That we ſhall have only an imputative Redemption, and that we ſhall not be really ſaved and redeemed. As for that other, *As by the Diſobedience of one Man many were made Sinners, ſo by the Obedience of one Man many ſhall be made righteous*, I ſay it is a place againſt themſelves: For by *Adam* we became really Sinners and ſinful, contracting Original Corruption from his Loins; therefore by Chriſt we are to be made really righteous. And this was the End of his Obedience that *was obedient even to the Death of the Croſs, that we being buried with him by Baptiſm into Death, like as Chriſt was raiſed up from the Dead by the Glory of the Eather, even ſo we alſo ſhould walk in Newneſs of Life*, Rom. 6.

Wherefore there really being no Ground in Scripture for this childiſh Miſtake, and it being as unreaſonable that one Soul ſhould be righteous for another, as that one Body ſhould be in Health for another; if I ſhew that the Scripture it ſelf does expreſly require of us that we be righteous and holy in our own Perſons, there is then nothing wanting to the full Diſcovery of this childiſh and ungrounded Conceit of *being righteous without any Righteouſneſs reſiding in us.*

11. And in my Apprehenſion this very Text of St. *John* is a clear Eviction of this Truth, it plainly declaring that they are miſtaken who ever conceit themſelves righteous without doing Righteouſneſs, or without being righteous in ſuch a Senſe as Chirſt himſelf was righteous. There are alſo ſeveral other Teſtimonies of the Apoſtles to the ſame purpoſe, ſome whereof I have noted already; as where he ſaith, *That Chriſt was manifeſted to take away our Sins*, and *that he came to deſtroy the Works of the Devil*; and *that he that is born of God, ſinneth not, becauſe the Seed of God abideth in him*, that is, a permanent Principle of Divine Life and Senſe, whereby he ſeeth and abhorreth whatſoever is wicked and unholy. And again, 1 *Joh.* 2. 3. *Hereby*

1 Joh. 3. 7.

Hereby we know that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: but whoſo keepeth his Word, in him verily is the Love of God perfected. Hereby know we that we are in him: He that ſaith he abideth in him, ought himſelf alſo to walk even as he walked. Like that 2 *Tim.* 2. 19. *Let every one that nameth the Name of Chriſt depart from Iniquity.*

CHAP. VI.

1. *Their Alledgement of* Gal. 2. 16. *as alſo of the whole Driſt of that Epiſtle.* 2. *What the* Righteouſneſs of Faith *is according to the Apoſtle.* 3. *In what Senſe thoſe that are in Chriſt are ſaid not be under the Law.* 4. *That the* Righteouſneſs of Faith *is no Figment but a Reality in us.* 5. *That this Righteouſneſs is the New Creature, and what this New Creature is according to Scripture.* 6. *That the New Creature conſiſts in Wiſdom, Righteouſneſs, and true Holineſs.* 7. *The Righteouſneſs of the New Creature.* 8. *His Wiſdom and Holineſs.* 9. *That the* Righteouſneſs of Faith *excludes not good Works. The wicked Treachery of thoſe that teach the contrary.*

1. AS for that Text which we deferred to ſpeak to, we ſhall now take it into Conſideration. It was *Gal.* 2. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law: For by the Works of the Law ſhall no Fleſh be juſtified.* From this place of Scripture alſo there are ſome that would infer a ſuperannuating and annulling of all moral Honeſty and real Righteouſneſs whatever, pretending that nothing but *meer Faith* is required to make us approvable before God. And indeed they fancy that this whole Epiſtle adminiſters invincible Arguments to maintain this miſchievous Concluſion, though there be not to any indifferent Judge any ſolid Reaſon of ſo full a Confidence. Which we ſhall eaſily underſtand, if we take notice that the Deſign of this Epiſtle is only to reduce thoſe *Galatians* again to the Truth of *Chriſtianity*, that were almoſt apoſtatizing to *Judaiſm* and the Ceremonial Law of *Moſes*. *Ye obſerve Days, and Months, and Times, and Years; I am afraid of you, leſt I have beſtowed labour on you in vain*, Chap. 4. 10, 11.

But the main Scope of the Apoſtle is againſt *Circumciſion*, as is plain upon the very firſt Peruſal of the Epiſtle; which he beating down together with the Law of *Moſes*, and extolling the Faith in Chriſt, ſeems ſometimes to excuſe a Man from walking according to the *moral Law* under the Pretence of *Faith in Chriſt*. But as St. *Peter* hath well obſerved, *There be many things* in St. *Paul's* Epiſtles *hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own Deſtruction.* But that we be not led into the ſame Error and Miſchief, it will be of no ſmall Concernment to trace the Footſteps of St. *Paul*, that ſo we may wind our ſelves out of this dangerous Maze or Labyrinth. 2 Pet. 3. 16.

2. Whereas then he ſeems to nullifie or vilifie at leaſt *the Law* in the advancing of that *Righteouſneſs that is by Faith*; let us ſee what this *Righteouſneſs that is by Faith*, and what *that of the Law*, is. Chap. 2. 19. *For I through the Law am dead to the Law, that I might live unto God: I am crucified with Chriſt. Nevertheleſs I live, yet not I, but Chriſt liveth in me. I through the Law am dead unto the Law*, What a Riddle is this! that *the Law* ſhould deprive it ſelf of its Diſciples. And yet it doth ſo: For it is a Schoolmaſter to Chriſt, or rather an Uſher, which when it hath well tutor'd us and caſtigated us, removes us up higher, to be made in Chriſt perfect, who is the Perfection of the Law. But the Law it ſelf makes nothing perfect; and this is the Reaſon that Righteouſneſs is not of the Law.

And to this purpoſe ſpeaks the Apoſtle in this very Epiſtle at the 21. Verſe of the 3 Chapter, *Is the Law then againſt the Promiſes of God? God forbid. For if there had been a Law given which could have given life, verily Righteouſneſs ſhould have been by the Law*; νόμος ὁ δυνάμενος ζωοποιῆσαι, *a Law that could enliven and enquicken us.* But that is beyond the Power of the *Law*: That's the Title and Perogative of Chriſt, who is the Way, the Truth, and the Life. *I am the Reſurrection and the Life: he that believeth*

lieveth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die, Joh. 11. 25. This therefore is the Righteousness of Faith or Belief, far above the Righteousness of the Law or killing Letter.

3. Wherefore when this Faith is come that worketh us up to a living Frame of Righteousness within us, we are no longer under the Servility of the Law of *Moses*, but are all the Children of God by Faith in Christ Jesus. Now none are the Children of God but those that are led by the Spirit of God, as the Apostle elsewhere witnesseth in his Epistle to the *Romans*. And those that have the Spirit of God, what Fruits they bring forth is amply set out by the Apostle in this to the *Galatians*, chap. 5. v. 22. *The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law.* For indeed there is no need of it, they being a Law unto themselves. So we see how those that are in Christ are not *under the Law*, because that inward Fountain of Obedience or living Law in their Hearts is above it: They do really and truly fulfil it through the Spirit that is by Faith. For that Spirit is the begetter of *Love*, and *Love is the fulfilling of the Law. For all the Law is fulfilled in one Word, even in this, Thou shalt love thy Neighbour as thy self*, Gal. 5. 14. *This I say then, walk in the Spirit, and ye shall not fulfil the Lust of the Flesh. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary one to another, that ye may not do the things ye would.* Which certainly is the true and genuine Sense of ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῆτε, as *Grotius* also has noted. *And these are contrary*, that is to say, *oppose one the other*, namely, the Spirit the Flesh, ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῆτε, *to the end you may not do those things that your own corrupt Will or carnal Mind inclines you to:* which naturally coheres with what follows, *But if you be led by the Spirit, you are not under the Law.* For *against such there is no Law*, as was said before. Which implies, if they be not led by the Spirit, they are liable to the Curse of the Law, to Death, Hell, and Damnation. For so also speaks the Apostle, when he hath reckoned up the Works of the Flesh, *That they that do such things, shall not inherit the Kingdom of God*, ver. 21. And v. 25. he openly declares, *That they that are Christ's, have crucified the Flesh with its Passions and Lusts.*

4. So we see plainly that the *Righteousness that is of Faith* is not a mere *Chimera* or Fancy, but a more excellent Righteousness than that of the Law. For *the Law* is no quickening Spirit but a dead Letter: But Christ is the Resurrection and the Life. And he is God our Righteousness, mighty to save, and can with ease destroy the Powers of Death, Darkness, and the Devil out of the Soul of Man; but we must have the Patience to endure the Work wrought in us by him. *I live, yet not I, but Christ liveth in me.* And if we will still cloak and cover our foul corrupt Hearts with forged Conceits of Hypocrisie's own making, and excuse our selves from being good one to another or to our selves, because God in Christ is so good to us; hear what the Apostle speaks in the sixth and last Chapter of this Epistle at the seventh Verse. *Be not deceived, God is not mocked: For whatsoever a Man soweth, that shall he also reap. For he that soweth to his Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

5. The Aim therefore of the Apostle is not to extenuate or discountenance *real Vertue and Righteousness*, but to point us to it, and shew us where it may be had: Not in *Days* or *Years*, not in *New-Moons* or *Festivals*, not in *Circumcision* nor in the *dead Letter* of the Law; but in *Christ* and *the Spirit of God*, in the renewed Image of God, in the *New-birth*, in the *New-life*, in the *second Adam* from Heaven, in the *new Creature.* Gal. 6. 14. *But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me and I unto the World. For in Christ Jesus neither Circumcision availeth any thing nor Uncircumcision, but a new Creature.* Eph. 4. 22. Which the Apostle elsewhere calls the *new Man*; *That ye put off concerning the former Conversation the Old Man, that is corrupt according to the deceitful Lusts; and be renewed in the Spirit of your Mind: And that you put on the New Man which after God is created in Righteousness and true Holiness*, that is, not in external Ceremonial Holiness, or outward Sanctimonious Shew, but in the Regeneration of the inward Spirit to a new Life from the very Heart. And again, *Col.* 3. *ver.* 9. *Lie not one to another, seeing that ye have put off the Old Man with his Deeds, and have put on the New Man, which is renewed in Knowledge, after the Image of him that created him; where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free, but Christ is all and in all.*

6. This

6. This *New Creature* then is nothing else but the *Image of God in the Soul of Man.* So witness both these Texts: *The new Man which after God is created in Knowledge, Righteousness, and true Holiness.* The very same that *Plato* speaks at once in his *Theætetus*, ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως, *To be like God is to become Holy, Just, and Wise.* But because most Men, even the *old Adam* in us, take themselves to be *Holy, just*, and *Wise*; it will be seasonable here to see what *Justice, Holiness*, and *Wisdom* this is that is in the *new Creature.*

7. And who can tell it so well as he that is it? *Mat.* 5. *Ye have heard that it hath been said by them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgement: But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment; and whosoever shall say unto his Brother, Racha, shall be in danger of the Council; but whosoever shall say, Thou Fool, shall be in danger of Hell-Fire. Ye have heard that it was said by them of old, Thou shalt not commit Adultery: But I say unto you, that whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. Again it was said of old, Forswear not thy self: But I say unto you, Swear not at all, but let your Communication be Yea, yea, and Nay, nay; for whatsoever is more than these, cometh of evil. Ye have heard it also said, An Eye for an Eye, and a Tooth for a Tooth: But I say unto you, Resist not evil. Ye have heard also, Thou shalt love thy Neighbour, but hate thine Enemy: But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despightfully use you and persecute you: That ye may be the Children of your Father which is in Heaven: for he maketh his Sun to rise on the Evil, and on the Good: and sendeth Rain on the Just, and on the Unjust.* Behold the exact and unblameable Righteousness that is in the regenerate Soul far above the Doctrine or Thoughts of either the *Legal Pharisee* or *meer Moralist.* External Righteousness in the outward Man, or to be internally just as far as corrupt Reason suggests, is but *filthy Rags* in respect of this Righteousness Christ requires of us, and the new Creature doth bring unto us, once grown up to its due Stature in us. Let every Man examine himself by this Rule.

8. As this *Justice* is far above, yea, sometimes contrary to, the Justice of the natural Man (for with him to hate his Enemies, to recompense Evil with Evil, is just;) so the *Holiness* is far transcending the Holiness of either the ancient or modern Scribes and Pharisees and Zelotical *Ceremonialists.* For all outward *Ceremonies* of *Time* or *Place*, of *Gesture* or *Vestments*, *Rites* or *Orders*, they are all but Signs and Shews; but the Body is Christ. Lastly, That the natural Man fancy not himself *wise*, (as who is not of all precious things the most forward to appropriate that to himself?) that he fancy not himself *wise* before he be *Holy* and *Just*, let him examine his *Wisdom* by that Square in the third Chapter of St. *James*'s Epistle. *Who is a wise Man and endowed with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if you have bitter envying and strife in your Hearts, glory not and lye not against the Truth. This Wisdom descendeth not from above, but is earthly, sensual and devilish. For where envying and strife is, there is Confusion and every evil Work. But the Wisdom that is from above is first pure, then peaceable, gentle, and easie to be entreated, full of Mercy and good Fruits, without Partiality, without Hypocrisie.* The *Righteousness* then of the *new Creature* is a Righteousness far above the *Letter* of *Moses*'s Law, though exactly performed; it's *Holiness* more resplendent than the Robe of *Aaron* and all his priestly Attire, or whatsoever Ceremonies else God hath instituted or Man invented; it's *Wisdom* far above all the thin-beaten Subtilties of either the wrangling Sects or disputacious Schools, without Contention or bitter Contradiction.

9. So that it is plain from the constant Scope of the Apostle both in this Epistle and every where else, That he does not vilifie true Vertue and Morality, but drives at an higher Pitch and Perfection thereof; and that the *Righteousness of Faith*, which he prefers before the *Righteousness of Works*, is not by way of Exclusion of *good Works* out of the Righteousness of Faith, but of urging us to *exacter and more perfect Works of Righteousness* than could be perform'd under the Dispensation of the Law. How wicked a Treachery therefore is it against the Church of Christ, and how impudent a piece of boldness in those false Teachers that would bear Men in hand, *That this Doctrine of the being approved in the Eyes of God by a dry and dead Faith, devoid and destitute of all real Sanctity and Holiness*, is not only a Christian Truth, but the most choice and principal Doctrine in all Christianity; when there is not any Footstep of any such thing in all the Instructions and Informations of either Christ or his Apostles?

CHAP. VII.

1. *That no ſmall Meaſure of Sanctity ſerves the turn in Chriſtianity:* 2. *As appears out of Scriptures already alledged.* 3. *Further Proofs thereof out of the Prophets;* 4. *As alſo out of the Goſpel,* 5. *And other places of the New Teſtament.* 6. *The ſtrong Armature of a Chriſtian Soldier.* 7. *His earneſt Endeavour after Perfection.*

1. WHerefore having ſufficiently cleanſed and oiled the firſt Wheel of this mighty Engine we are ſhewing the *Uſefulneſs* of; we proceed now to the ſecond, where if we do not uſe our Diligence alſo, this *Machina* will not prove effectual for the purpoſe it was deſigned, *viz. for the deſtroying of the Works of the Devil.* Of whoſe Stratagems and Devices we being not ignorant, we will declare unto you what is moſt ſeaſonable in this place; namely, That where he cannot corrupt our Minds with this dangerous Error *of the ſufficiency of an unſanctified and an unſanctifying Faith*, he will in the ſecond place endeavour to perſwade us *that a ſmall meaſure of Holineſs will ſerve our turn*; conſidering the Paſſion of Chriſt is of ſo great Price in the Eyes of his Father, who accepts of his Death for an Atonement for our Sins, and that by his Blood we are reconciled to God, and therefore any remiſs Deſire, any lazy Inclination to Obedience will be enough; the Paſſion of Chriſt, and the Imputation of his Righteouſneſs will make out the reſt.

2. But that this is really the Suggeſtion of the Devil, not the meaning of the Goſpel, I ſhall make evident from many Teſtimonies of Scripture. I might ſay, That many of thoſe we have already alledged do clearly demonſtrate the ſame. For what means that of *John*, where he declares, *That he that is born of God cannot ſin, becauſe the Seed of God remains in him?* What that of *Paul*, where he ſaith, *That Chriſt came to redeem us from all Iniquity, and purchaſe to himſelf a Church without Spot and Wrinkle, a Church holy and without Blemiſh?* What means our Saviour Chriſt's ſetting the Rule of Righteouſneſs at that exquiſite Pitch of Perfection, accounting *tacit Aſſents* to Luſt no leſs than Adultery, raſh and cauſeleſs Anger a degree of Murder, who has not only condemned Retaliation, but has commanded us to do good for evil? I ſay, what is the Senſe of all this, but that we Chriſtians are called to *a higher Degree of Perfection* in Life and Sanctity than ever any Maſters of Morality and Religion in the World hitherto put men upon? And therefore the Diſpenſation of Chriſtianity is ſo far from allowing men in any immoral Vices or Defects, that it does not only cleanſe from theſe, but lifts us up a degree higher, and never leaves till it has reſtored our Souls into a Condition plainly *Divine.*

1 John 3. 9. Tit 2. Epheſ. 5.

3. That this is the State that every Chriſtian is called to, and ought to be unſatisfied unleſs his Conſcience tell him he is aiming at, and growing in ſome meaſure towards it, both the Prophetical Deſcriptions of *the Kingdom of the Meſſiah upon Earth*, and ſeveral other Teſtimonies in the Goſpel and Writings of the Apoſtles do ſtill more fully witneſs. For beſides thoſe Places that deſcribe *the Reign of the Meſſiah* from the abundance of *Peace* and *Righteouſneſs* which ſhould overſpread the Nations of the Earth, as the Waters cover the Sea; there are other particular Paſſages that do prefigure *a very great meaſure of Holineſs* that the Church of Chriſt ſhould be conſpicuous by, with clearer Knowledge and greater Activity to walk in the Ways of God. And I do not doubt but that which was fulfilled in a corporeal Senſe in Chriſt's time, had alſo a more ſpiritual and more permanent meaning; namely, that of *Eſay*, Chap. 35. 5, 6. where *the Eyes of the Blind* are ſaid to be *opened, and the Ears of the Deaf unſtopped, the Lame to leap as an Hart, and the Tongue of the Dumb to ſing.* Which lively does ſet out the Condition of the true Chriſtian Believer while he makes his faithful Progreſs in Chriſtianity, going on from Serength to Strength till he appear before God in *Sion.* Add to this *Zech.* 12. for that it is myſtically applicable to our preſent Purpoſe, appears from *ver.* 10. *They ſhall look upon me whom they have pierced:* but what we were going to recite was *ver.* 8. *In that day ſhall the Lord defend the Inhabitants of Jeruſalem; and he that is feeble among them ſhall be as David, and the Houſe of David ſhall be as God, as the Angel of the Lord before them.* As our Saviour ſaith of *John* the Baptiſt, *That the leaſt in the Kingdom of Heaven is greater than he.* I ſhall cloſe the Prophetick Predictions with that of *Malachi* Chap. 3. ſpeaking of the Angel of the Covenant, *viz.* Chriſt, and that Diſpenſation he was to ſet a-foot in the World; *Behold, he ſhall come, ſaith the Lord of Hoſts: But who may abide the day of his*

Matth. 11. 11.

his coming? And who ſhall ſtand when he appeareth? For he is like a Refiner's Fire, and like Fuller's Soap. And he ſhall ſit as a Refiner and Purifier of Silver; and he ſhall purifie the Sons of Levi and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs.

4. The very ſame thing which *John* the Baptiſt witneſſes of Chriſt, *Matth.* 3. *v.* 11. *I indeed baptize you with Water unto Repentance; but he that cometh after me is mightier than I, whoſe Shoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt and with Fire. Whoſe Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into the Garner; but he will burn up the Chaff with unquenchable Fire.* To which you may add *ver.* 10. *And now is the Ax laid to the Root of the Trees: Therefore every Tree that bringeth not forth good Fruit is hewn down and caſt into the Fire.* Like that *Matth.* 15. *v.* 13. *Every Plant which my heavenly Father hath not planted, ſhall be rooted up.* Which Scriptures do plainly declare to us, That the Deſign of Chriſt's coming was to conſume utterly, and to tear up by the very Roots all Error and Wickedneſs out of the Hearts of them that would receive him.

5. And this were ſufficient to diſcover *what a high degree of Holineſs* is expected of him that will be in good earneſt a Chriſtian. But I will not omit other places that ſound to the ſame Purpoſe. 1 *Pet.* 1. 13. *Wherefore gird up the Loins of your Mind, be ſober and of a perfect Hope in the Grace that is brought to you through the Revelation of Jeſus Chriſt; as obedient Children, not faſhioning your ſelves according to former Luſts in your ignorance: But as he that has called you is holy, ſo be ye holy in all manner of Converſation;* (ἐν πάσῃ ἀναστροφῇ, *in your whole Converſation, in every thing you do*) *Becauſe it is written, Be ye holy, for I am holy.* The ſame which our Saviour exhorts to in his Sermon on the Mount, *Be ye perfect, as your Father which is in Heaven is perfect. Paul* alſo to the *Epheſians*, Chap. 6. v. 10. *Finally, my Brethren, be ſtrong in the Lord, and in the Power of his might. Put you on the whole Armour of God, that ye may be able to ſtand againſt the Wiles of the Devil. For we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, even againſt the wicked Spirits of the Air. Wherefore take unto you the whole Armour of God, that ye may be able to ſtand in the evil day, and having vanquiſhed all, to ſtand. Stand therefore, having your Loins girt about with Truth, and having on the Breaſt-plate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace. Above all, taking the Shield of Faith, whereby you ſhall be able to quench the fiery Darts of the wicked: and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.* We ſhall add only a ſhort Speech to the Chriſtian Souldier thus harneſſed from the Captain of our Salvation, Jeſus Chriſt, *Rev.* 3: *To him that overcometh will I give to ſit with me in my Throne; even as I alſo overcame, and am ſet down with my Father in his Throne.* Which things thus put together and carefully conſidered, cannot but awaken us out of that drouzy and lazy Dream of *unoperative Faith*, and ſluggiſh ſordid Slavery to ſin under Pretence of *invincible Infirmity*, into a full Belief of the mighty Power of Chriſt and of his Armature and Ammunition, whereby we are able to overcome all our domeſtick Luſts, though abetted and incenſed by the fiery Stratagems of the Devil.

6. *To him that overcomes.* When, I beſeech you, is this *overcoming?* Is not Victory won in the ſame Field the Battel is fought? And is not our Warfare here upon this Earth? Wherefore it is plain our Victory muſt be here alſo. It is in this Life we are commanded to kill and ſlay the old Man in us with all his deceiveable Luſts, who, while he is alive, will be always plotting and inventing ſome evil Device or other to undermine and root the Kingdom of Chriſt out of our Hearts. And therefore we muſt be wholly the one or wholly the other. We cannot ſerve *Chriſt* and *Belial*, 2 Cor. 5. 16. Light and Darkneſs cannot abide together. And verily the Apoſtle has furniſhed us with ſo compleat an Armature, that we cannot but confeſs our ſelves ſtronger than the ſtrong Man that has hitherto kept the Houſe; ſo that if he be not diſpoſſeſſed, it is long of us. For the faithful Chriſtian Soldier is ſo well appointed (being girt with *Truth*, and his Heart fortified with *Uprighneſs* and *Sincerity*, his Mind with *Repreſentations* of Eternal Life, his Feet with *Readineſs* and unwearied Reſolution of *walking* as becomes the Goſpel of Chriſt, his Memory with the choiceſt and moſt uſeful and encouraging Precepts of the Scripture, and his whole Soul bearing it ſelf ſtrong in the *Faith* of the Power of God againſt all Aſſaults and Temptations of the Enemies of our Salvation) that he cannot but get the day and ſtand Conqueror in the Field, though his own domeſtick Luſts be aſſiſted by the Powers of the Prince of the Air

that rules in the Children of Diſobedience. For this *Shield of Faith* is able to *quench all the fiery Darts of the Devil.* This is that Faith whereby the Ancients *have ſubdued Kingdoms and wrought Righteouſneſs.* And this is that whereby every Chriſtian ſhall advance his Conqueſts againſt the Kingdom of Darkneſs and Unrighteouſneſs as much as he pleaſes. For according to a Man's Faith, ſo ſhall it be unto him.

Heb. 11.

7. Wherefore thoſe that plead for a lazy Slackneſs and Remiſneſs in theſe Attempts, are not faithful Chriſtians, but falſe Brethren got in amongſt us. *He that puts his Hand to the Plough, and looks back, is not fit for the Kingdom of God.* Again, *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.* Nay, he that loveth his own Life more than Chriſt, is not worthy of him, nor can he be his Diſciple, as our Saviour himſelf has declared. How can then any be Chriſt's Diſciple that loves any Luſt whatſoever, though never ſo pleaſant, though never ſo profitable, more than the Son of God that redeemed him with his own Blood? Wherefore all true Chriſtians have been in this Point in good earneſt in both Practice, Profeſſion and Prayers, in breathing and contending after all Exquiſiteneſs of Purity and Integrity both of Fleſh and Spirit, perfecting Holineſs in the Fear of God, as the Apoſtle exhorts the *Corinthians.* According to which alſo S. *James* in his Epiſtle general, *Chap.* 1. *v.* 4. *Let Patience have her perfect Work, that ye may be perfect and entire, being defective in nothing.* Like that Prayer of *Epaphras* for the *Coloſſians*, Chap. 4. v. 12. who is ſaid there *to labour fervently for them in Prayer, that they may ſtand perfect and complete in the whole Will of God.* Which is the ſame with St. *Peter's* 1 Epiſt. the laſt Chapter, *The God of all Grace, who hath called us to his Eternal Glory by Chriſt Jeſus, after that you have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.* To which we will add that of the Author to the *Hebrews*, and ſo conclude. *Now the God of Peace that brought again our Lord Jeſus, the great Shepherd of the Sheep, through the Blood of the everlaſting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be Glory for ever and ever, Amen.*

Luke 9. 62. Matth. 10. 37.

Heb. 13. 20.

CHAP. VIII.

1. *That the Chriſtians Aſſiſtance is equal to his Task.* 2. *The two Goſpel-Powers that comprehend his Duty.* 3. *The firſt Goſpel-aid,* The Promiſe of the Spirit, *with Prophecies thereof out of* Ezekiel *and* Eſay. 4. *Some Hints of the myſtical Meaning of the laſt.* 5. *Another excellent Prediction thereof.*

1. WE have made it very evident, That that Degree of Righteouſneſs that the Chriſtian is called unto, is no lazy, ſluggiſh Inclination to Holineſs, no maimed, halting, hypocritical following after Chriſt; but a ſound and chearful Endeavour, and at laſt a joyful Acquiſition of ſuch a Degree of Sanctity and Righteouſneſs as far ſurmounts the Pretenſions of all other Religions whatſoever; and is indeed ſo exquiſite and perfect, that nothing better can be deſired or imagined. So holy and heavenly a Calling is the Calling of a Chriſtian, And indeed the Expectation is ſo great, that if our Aids and Aſſiſtances were not proportionable, we could never arrive to the End of our Calling. But our Helps are in my Apprehenſion far greater than our Task, if we were not wanting to our ſelves.

2. We have hitherto ſeen how neceſſary inward Sanctification is to a Chriſtian, as alſo to how ample a meaſure he is called. Both theſe he is indiſpenſably obliged to endeavour and breath after perpetually; as is manifeſtly declared by Chriſt, his Apoſtles, and the Prophets before them. Wherefore theſe two, I mean *The Evidence that we are to be inwardly and really righteous, and not only ſo, but in a moſt perfect and extraordinary manner*, are the *two Powers* of the *Goſpel* that comprehend our great and ultimate Duty of *being holy as he that has called us is holy*, of *becoming perfect as our Father which is in Heaven is perfect.* The following *Goſpel-Powers* all of them are Aids and Helps to this Deſign. The firſt whereof is *The Promiſe of the Spirit*, through Chriſt's Interceſſion; the ſecond, *The Example of Chriſt*; the third, *The Meditation on his Paſſion*; the fourth, *on his Reſurrection and Aſcenſion*; and the laſt, *on the laſt Judg-*

Judgment. Theſe Powers are of ſuch admirable Efficacy, if rightly applied, that they are able to pull down every ſtrong hold, and to caſt out all evil Imaginations, and every high thing that exalts it ſelf againſt the Knowledge of God, and to bring into captivity every Thought to the Obedience of Chriſt, as the Apoſtle ſpeaks. No Strength of habituated Sin, no Violence of any Luſt ſhall be able to ſtand before them.

3. The firſt of theſe *Powers* is *The Promiſe of the Spirit*; I do not mean for the *doing Miracles*, (for that was but a tranſient Buſineſs, and accommodate only to the firſt Ages of the Church,) but for *through-Sanctification* and cleanſing us from all our Sins, and for our perfect Growth in Righteouſneſs and Holineſs. That this Power is a Concomitant to the Diſpenſation of the Goſpel in all true Believers, is apparent both from the Predictions of the Prophets, and from the Mouth of our Saviour and his bleſſed Apoſtles.

Iſaiah 44. *Hear now, O Jacob my Servant, and Iſrael whom I have choſen. Thus ſaith the Lord that made thee, and framed thee from the Womb, and will help thee. Fear not, O Jacob my Servant, and thou Jeſurun whom I have choſen: For I will pour Water upon him that is thirſty, and Floods upon the dry Ground; I will pour my Spirit upon thy Seed, and my Bleſſing upon thy Off-ſpring. And they ſhall ſpring up as among the Graſs, and the Willows by the Water-Courſes.* Which *Prophecy* is moſt properly applicable to the Church of Chriſt who is *the true Seed of Jacob*: thoſe *Wreſtlers* with God, and *Strivers* to get in at the *narrow Gate that leads to Life, they are the true *Jeſurun*, the * *upright* of Heart and *ſincere* Seekers after God, thoſe that truly hunger and thirſt after Righteouſneſs; and therefore God will ſatisfie them by the ſupernatural Aſſiſtance of his bleſſed Spirit.

*Luke 13. 24.

*From ישר, *rectus.*

Again, *Ezekiel* 36. ver. 25. prefiguring the bleſſed Diſpenſation of the Kingdom of Chriſt; *Then will I ſprinkle clean Water upon you, and ye ſhall be clean: from all your Filthineſs and from all your Idols will I cleanſe you. A new Heart alſo will I give you, and a new Spirit will I put within you; And I will take the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh. And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them.*

Alſo *Iſa.* 41. v. 10. where certainly according to Analogie of Interpretations of Prophecy, (*the Seed of Abraham* being a Type of the *Spiritual Church* of Chriſt, and their *Warfare* not carnal but *ſpiritual*, nor *the Waters* promiſed by Chriſt ſuch Liquors as run in Brooks and Rivers, but Emanations of the purifying and refreſhing Powers of *the Spirit of God*) we may ſee with what cloſe and faithful Aſſiſtance God is pleaſed to adhere to his true *Iſrael* in whom there is no Guile, but they are ſincerely waging War and to the utmoſt reſiſting all the Temptations of the World, the Fleſh, and the Devil.

But thou, Iſrael, my Servant, Jacob, whom I have choſen, the Seed of Abraham my Friend; fear thou not, for I am with thee; be not diſmaied for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the Right-hand of my Righteouſneſs. Behold, all they that were incenſed againſt thee, ſhall be aſhamed and confounded, they ſhall be as nothing; and they that ſtrive with thee ſhall periſh. Thou ſhalt ſeek them, and ſhalt not find them, even them that contended with thee; they that war againſt thee ſhall be as nothing and as a thing of nought. For I the Lord thy God will hold thy Right-hand, ſaying unto thee, Fear not, I will help thee. Fear not thou Worm Jacob, and ye Men of Iſrael: I will help thee, ſaith the Lord, and thy Redeemer, the holy one of Iſrael. Behold I will make thee a new ſharp threſhing Inſtrument, having Teeth; thou ſhalt threſh the Mountains, and beat them ſmall, and ſhalt make the Hills as Chaff. Thou ſhalt fan them, and the Wind ſhall carry them away, and the Whirlwind ſhall ſcatter them; and thou ſhalt rejoice in the Lord, and ſhalt glory in the holy One of Iſrael. When the Poor and Needy ſeek Water, and there is none, and their Tongue faileth for Thirſt; I the Lord will hear them, I the God of Iſrael will not forſake them: I will open Rivers in high Places, and Fountains in the midſt of the Vallies. I will make the Wilderneſs a Pool of Water, and the dry Land Springs of Water. This Prophecy is an exquiſite Deſcription of thoſe full and compleat *Victories* the Church gets againſt Sin and Satan by the ſupernatural Aſſiſtance of the Spirit of God.

Which *Promiſe* is again repeated in the following Chapter, which though it be larger than the former, and part cited already to another purpoſe, yet I cannot refrain from tranſcribing the whole, it being ſo plain a *Prophecy* of Chriſt (as appears from the fore-part thereof) and of the Power of his Kingdom through the Spirit for the vanquiſhing of all Sin and Wickedneſs in them that do truly believe. *Behold my Ser-* Iſa. 42.

vant

vant whom I uphold, mine Elect in whom my Soul delighteth. I have put my Spirit upon him, he ſhall bring forth Judgment to the Gentiles. He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Street. A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench; he ſhall bring forth Judgment unto Truth. He ſhall not fail nor be diſcouraged, till he hath ſet Judgment in the Earth: and the Iſles ſhall wait for his Law. Thus ſaith God the Lord, he that created the Heavens and ſtretched them out, he that ſpread forth the Earth and that which cometh out of it, he that giveth Breath to the People upon it, and Spirit to thoſe that dwell therein: I the Lord have called thee in Righteouſneſs, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a light of the Gentiles; to open the blind Eyes, to bring out the Priſoners from the Priſon, and them that ſit in Darkneſs out of the Priſon-houſe. I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praiſe to graven Images. Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth, I tell you of them. Sing unto the Lord a new Song, and his Praiſe from the End of the Earth; ye that go down to the Sea, and all that is therein; the Iſles and the Inhabitants thereof. Let the Wilderneſs and the Cities thereof lift up their Voice, the Villages that Kedar doth inhabit. Let the Inhabitants of the Rock ſing: let them ſhout from the Top of the Mountains: let them give Glory unto the Lord, and declare his Praiſe in the Iſlands. The Lord ſhall go forth as a mighty Man, he ſhall ſtir up Jealouſie like a Man of War; he ſhall cry, yea, roar; he ſhall prevail againſt his Enemies. I have long time holden my Peace, I have been ſtill and refrained my ſelf; now will I cry like a travailing Woman, I will deſtroy and devour at once. I will make waſte Mountains and Hills, and dry up all their Herbs; I will make the Rivers Iſlands, and I will dry up the Pools. And I will bring the Blind by a Way that they know not, I will lead them in Paths that they have not known: I will make Darkneſs Light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them.

4. It is a very high Repreſentation of that mighty Power of God from above that aſſiſts his Church, and how Chriſt by the Diſpenſation of the Goſpel does ſet us free from the Bondage of Sin; how he opens the Underſtandings of the Ignorant, and procures Liberty for thoſe that were ſhut up in the Dungeon of a dark Conſcience, and held in Captivity under Sin; how thoſe that are dry and barren like the Wilderneſs and Tops of Rocks ſhall be watered with Springs of Living Water, and how the Villages that * *Kedar* poſſeſſes, that is, thoſe that are overſhadowed with Sorrow and Darkneſs, a Light ſhall ſpring up unto them, and how they ſhall give Glory unto the Lord: for that he himſelf will be their Champion, he ſhall fight their Battels, and by the Power of his Spirit, and by that Fire wherewith he will plead with all Fleſh, wither the Top and Flower of their Pride, and dry up their reſtagnant Luſts, and lighten their Paths before them, and lead them forth into the Land of Righteouſneſs. Theſe are the true Warfares and Victories of the Church of Chriſt, as thoſe that have the Veil taken off from their Eyes and Hearts can eaſily diſcover. And ſurely with any other uſeful Senſe than this cannot we ordinarily read the like Deſcriptions of the Churches Triumphs by Chriſt over her Enemies, or by thoſe that have been Types of him, as *David* was an eniment one. And therefore if I would read the 18 Pſalm (*I will love thee, O Lord my Strength*, &c.) I ſhould hope for very ſmall edifying thereby but in ſuch a *myſtical* Senſe as this is, that is, by ſuppoſing that in me which partakes of Chriſt, that is, my inward Mind or Spirit, raiſing War againſt * *Saul*, which is the Power of the *Fleſh*, the *craving* Pit of Hell, that Sin that lodges in this mortal Body whoſe vain Deſires have no bottom nor End.

* From קדר *Obtenebratus, atratus fuit.*

* שאול *Infernus. à* שאל *petiit.*

5. I might abound with theſe Allegations out of the Prophets and Pſalms; but I have given a Key into the Hand of the judicious, and he may unlock thoſe Treaſures himſelf, if he deſires to have his Faith enriched and ſtrengthened by thoſe plentiful Promiſes of this Aſſiſtance we ſpeak of, made to them that are ſerious Profeſſors of the Goſpel. I ſhall only add one Teſtimony more, which in my Apprehenſion is very expreſs, and that is, *Iſa.* 35. *Strengthen the weak Hands, and confirm the feeble Knees. Say to them that are of a fearful Heart, Be ſtrong, fear not; behold, your God will come with Vengeance, even God with a Recompence, he will come and ſave you. Then ſhall the Eyes of the Blind be opened, and the Ears of the Deaf ſhall be unſtopped; Then ſhall the lame Man leap as an Hart, and the Tongue of the Dumb ſhall ſing: For in the Wilderneſs ſhall Waters break out, and Streams in the Deſart. And the parched Ground ſhall become a Pool, and the thirſty Land Springs of Water: In the Habitations*

bitations of Dragons, in the Places where they lay ſhall be Graſs, with Reeds and Ruſhes. And an High-way ſhall be there, and a Way, and it ſhall be called a Way of Holineſs: the Unclean ſhall not paſs over it, but he ſhall walk in the Way with them, and the Simple ſhall not erre. No Lion ſhall be there, nor any ravenous Beaſt ſhall go up thereon, it ſhall not be found there; but the Redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and come to Sion with Songs and everlaſting Joy upon their Heads: they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away.

CHAP. IX.

1. *The great Uſe of the Belief of* The Promiſe of the Spirit. 2. *The* Eating the Fleſh of Chriſt and Drinking his Blood, *what it is.* 3. *Further Proof of the Promiſe of the Spirit.* 4. *That we cannot oblige God by way of Merit.* 5. *Other Teſtimonies of Scripture tending to the former purpoſe.*

1. THESE Places which we have recited out of the Old Teſtament, cannot but warm and encourage him that reads them, by reaſon of the Loftineſs of their Prophetical Style, provided that he have in himſelf a Facility of myſtically applying of things to the great Purpoſe they drive at. But what we ſhall add out of the New, though they will not ſtrike the Fancy with ſo high Language, yet they will, it may be, reach ones Reaſon more ſurely, and extort Aſſent more powerfully even from them that are loath to find it true, *That there is ſuch a mighty ſupernatural Aſſiſtance afforded from God*, viz. *the Co-operation of his holy Spirit in our Conflicts againſt Sin.* Which Perſwaſion is of great Conſequence to make us reſolute in reſiſting all Temptations, and to gain the Victory in every Aſſault; and therefore we will produce ſufficient Evidences of the Truth thereof.

2. And the firſt that occurs to my Mind, is that of our bleſſed Saviour, *Luke* 11. 13. *If ye, being evil, know how to give good Gifts to your Children, how much more ſhall your Heavenly Father give the holy Spirit to them that ask him?* And that this Diſpenſation of *the Spirit of Sanctification* is a common Gift to all Chriſtians, appears out of what we have already recited out of St. *Matthew*, where *John* profeſſes himſelf only able *to baptize with Water unto Repentance*, but that *the Baptiſm of Chriſt* ſhould be *with the Holy Ghoſt and with Fire*, that is, with the Power of the Spirit that will melt and purifie us as Silver is purified in the Fire. Alſo from *Joh.* 6. where Ver. 35,51,54
Chriſt ſtyleth himſelf *the Manna that came down from Heaven*, and declareth, that *he that eateth his Fleſh and drinketh his Blood, hath eternal Life*; with other Expreſſions of the like Nature. Wherefore his Diſciples began to be ſcandalized at it: but Jeſus anſwered and ſaid, *Does this offend you? What if you ſhall ſee the Son of Man* Ver. 62.
aſcend up where he was before? That will be a very ſtrange and ſtupendious Spectacle to you, and ſuch as will aſſure you of my Divinity; but withal remove my Body ſo far from you, that you cannot then, if you would, miſtake ſo groſly as to think I ſpeak of *this Body and Blood* I carry now about with me. *It is the Spirit that quick-* Ver. 63.
neth, the Fleſh profiteth nothing. The Words that I ſpeak unto you, they are Spirit, and they are Life; that is to ſay, They are touching *the ſpiritual Body*, which is the inmoſt Temple of the Holy Ghoſt, and which you are in ſome meaſure to partake of here, and which will have its compleat Refinement when I ſhall crown you with the Perfection of *Life eternal* at the laſt Day. Or, they are ſimply concerning the *Spirit*, and that *Life* which I my ſelf am according to my Divinity, *viz. The eternal Word* in whom is *the Life, and that Life is the light of Men.* This is that which you are to feed on, and to drink into your Souls, when you have not my particular bodily Preſence with you. For this *Word* and Spirit is every where to be taken in by them that breath and thirſt after this Heavenly Suſtenance of their Souls; and ſo is that fulfilled which he declares *v.* 56. For the *eating of the Fleſh* is in ſome meaſure partaking of the *ſpiritual Body*, and the *drinking of the Blood* the imbibing *that Life* therewith that rayes out from the *eternal Word* into all purged and purified Hearts, whereby Chriſt dwelleth in them and they in him, and God in all.

3. Again, *John* 7. 37. *In the laſt Day, that great Day of the Feaſt, Jeſus ſtood and cryed, ſaying, If any Man thirſt, let him come unto me and drink. He that believes*

on

*See Chap. 8. sect. 3, 4, 5.

on me, as the **Scripture hath said, out of his Belly shall flow Rivers of living Waters. Which he spake of the Spirit, which they that believe on him should receive*; as the Text it self expounds it. And therefore is a good Ratification of the *mystical* Sense of those Prophecies we rehearsed out of *Isaiah*.

But these things are spoken more plainly and without a Metaphor, *Joh.* 14. 15. *If ye love me, keep my Commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.* Which Precept and Promise is like that of *Isa.* chap. 58. which is, that (if we seriously compose our Minds to do due Acts of Obedience to God) he will pour out his Spirit upon us. *Then* Ver. 8. *shall thy Light break forth like the Morning, and thy Health shall spring forth speedily;* Ver. 11. *and thy Righteousness shall go before thee, the Glory of the Lord shall be thy Rereward.* And a little after, *Then shall thy Light rise in Obscurity, and thy Darkness be as the Noon-Day. And the Lord shall guide thee continually, and satisfie thy Soul in Drought, and make fat thy Bones: and thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not.* That is, (as any spiritual Christian would be apt to interpret the place) If thou thirst after Righteousness, and in the mean time, to thy utmost Power, do the outward Functions thereof in thy Duties to God and Man, at length this Spirit of Truth will break forth like the Morning Light within thee, and the Emanations of the Holy Ghost will so throughly refresh thee and strengthen thee, that with Ease and Pleasure thou shalt walk in all the Ways of God, which shall be like the flowry Alleys of a Paradise to thee, both to thine inward and outward Man.

4. Not that our Endeavours or Desires are any Obligation to God by way of *Merit* on our Part, but it is his Mercy to the Soul that does in good earnest pant after him. For till he has compleated his Work in us, all our Works are worth nothing; and whenever they are worth any thing, they are not ours but his. And to this Sense speaks *Paul* to *Titus*, Chap. 3. *But after that the Kindness and Love of God our Saviour toward Man appeared, Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost, which he shed on us* (or *poured out upon us*, as the Original has it) *abundantly through Jesus Christ our Saviour. That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.* Like that of the Prophet, *Thou shalt be like a watered Garden.*

5. Add to these *Joh.* 3. 5. *Jesus answered, Verily, verily I say unto thee, Except a Man be born of Water and of the Spirit, he can in no wise enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.* And *Rom.* 8. 9. *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of God, he is none of his.* And ver. 26. *Likewise the Spirit also helpeth our Infirmities: for we know not what we should pray for as we ought; but the Spirit it self maketh Intercession for us with Groanings that cannot be uttered.* And also 1 *Cor.* 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* And lastly, *Eph.* 3. 14. (For it were infinite to reckon up all Places of Scripture that tend to this purpose) *For this Cause I bow my Knees to the Father of our Lord Jesus Christ, of whom the whole Family of Heaven and Earth is named, That he would grant you according to the Riches of his Glory, to be strengthened with Might by his Spirit in the inward Man; That Christ may dwell in your Hearts by Faith; that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the Love of Christ which passeth Knowledge, that ye may be filled with all the Fulness of God, who is able to do abundantly above all that we ask or think, according to the Power that worketh in us. To him therefore be Glory in the Church by Christ Jesus throughout all Ages, World without End.* Amen.

CHAP.

CHAP. X.

1. *A Recapitulation of what has been ſet down hitherto concerning the Uſefulneſs of the Goſpel, and the Neceſſity of undeceiving the World in thoſe Points that ſo nearly concern Chriſtian Life.* 2. *The ill Condition of thoſe that content themſelves with* Imaginary Righteouſneſs, *figured out in the Fighters againſt* Ariel *and Mount* Sion. 3. *A further Demonſtration of their fond Conceit.* 4. *That a true Chriſtian cannot ſin without Pain and Torture to himſelf.*

1. WE have now abundantly proved out of Places of Scripture, *The Neceſſity of inward Sanctification and real in-dwelling Righteouſneſs*, and *the high Pitch thereof*, together with the mighty Aſſiſtance hereunto, *The Promiſe of the Spirit of God* moving and cooperating in the inward Man to the finiſhing and compleating all his Works in us, that we may be holy and blameleſs without Spot or Wrinkle or any ſuch thing.

We have alſo prevented all perverſe Gloſſes of falſe Teachers, whereby they would ſlacken and enervate the Strength and Efficacy of theſe three Powers of the Goſpel we have hitherto ſpoken of, by introducing a bare, fruitleſs and ſteril Faith, or the Imputation of an external Righteouſneſs, that, according to their Compute, is further removed from us than the higheſt Star. Which Error, were it as harmleſs as groundleſs, any peaceable good Chriſtian could be content to connive at it: but it being an old miſchievous Stratagem againſt the Church, and ſo noted by the Wiſdom of the Apoſtles, an evil Machination found out by the Prince of Darkneſs to undermine the Kingdom of Chriſt, no faithful Adherent to the Intereſt of the Lord Jeſus, and the Advancement of his Rule and Power in the World, can with a good Conſcience ſlightly paſs it over, but will uſe his beſt Endeavour to undeceive the World in ſo dangerous a Miſtake.

2. And though I be now haſting apace to the next Joint of the Evangelical Engine I am deſcribing, yet I cannot paſs on with Satisfaction to my ſelf, before I have alſo added to the Suffrages of the Apoſtles (who unanimouſly have voted this Opinion, *of being righteous without doing Righteouſneſs*, a very dangerous Impoſture and Deceit) ſome rational Conſiderations that may make us ſtill more ſenſible of the ill Conſequences thereof. For my own part, I muſt confeſs that it is to me a thing utterly inconceivable how a Man can be righteous here without Righteouſneſs, or happy hereafter without Righteouſneſs here ; or how any true Chriſtian can pleaſe himſelf in a Palliation more than a Cure, or can be ſatisfied with any thing but that Manna that came down from Heaven, the very Fleſh and Blood of Chriſt in that Senſe. I have interpreted it, or without feeding his Soul with that real Spirit of Righteouſneſs, or the Divine Nature, which is *Meat indeed, and Drink indeed*. For I do not underſtand how the Condition of theſe Oppoſers of ſo Eſſential and Fundamental a Truth can be any other than what the Prophet * *Eſay* has prefigured in thoſe that fight againſt *Ariel*, the Altar of Holocauſts, (where the whole beaſtly Nature is to be burned by the conſuming * Fire of God) and that lay ſiege againſt Mount * *Sion*, the Hill of that *Dineſs* and *Thirſt* which God has promiſed to irrigate with living Springs of Water. *It ſhall be as when an hungry Man dreameth, and behold he eateth ; but he awaketh, and his Soul is empty : or as when a thirſty Man dreameth, and behold he drinketh ; but he awaketh, and behold he is faint. So ſhall the multitude of the Nations be that fight againſt Mount Sion.* This is the Condition of all Sects whatſoever that are contrary to them that thirſt and hunger after Righteouſneſs : For theſe ſhall be really ſatisfied, the Dew of Divine Grace ſhall plentifully ſhower down upon this *Sion*, and they ſhall be filled with Spiritual Manna from Heaven ; whereas the other, their Hunger and Thirſt (that is, their Wants and Defects) being real, but not after real Righteouſneſs, are fed only by Imaginations and Dreams, and whenever they awake out of them, will find themſelves deſtitute of all Good.

* Eſay 28.

* From אוּר *ignis* and אֵל *Deus.*
* ציון from ציה *Siccitas.*

3. Nay, what is yet worſe, a Man may almoſt conclude that they are not ſo much as in a Capacity of dreaming of celeſtial Food. For that is a Function of Life, to dream of ſuch things as are agreeable to ſuch a *Species* of living Creatures ; and thoſe that dream of ſuch things as are congruous to their Nature, it is becauſe they have had an Enjoyment of them, and do ſometimes enjoy them according to the Order of Nature. And certainly he that is a true Chriſtian, is not a meer natural Man, but is that *New*

Creature that is framed in Righteousness and true Holiness: and therefore he must be fed out of such Principles as he was generated from, not of the Will of Man, but the Spirit of God; and therefore he does not only dream of, but really feed of that Manna that is from Heaven, that inward essential Righteousness that is from God. And as it is impossible for one Man to eat, to drink, and to breath for another in a *natural* way; so also it is alike impossible for any one Person to eat and drink and breath in a *spiritual* way for another. And if we were wholly alive to that Life that is most certainly in every Christian rightly so called, we should think it as inconvenient that any one should be righteous for us, as that he should be in Health for us. For what Comfort would it be, while we are in a tedious Fever, a sharp Fit of the Stone or Gout, that some other Person should be sound and at ease for us?

4. And therefore it is too shrewd an Indication that Men in this imaginary Perswasion are in a manner *past feeling*, as the Apostle speaks, by reason of the Stupidity of their hardened Heart, as being devoid of all Divine Life and Sense; otherwise Sin and Immorality would be as harsh to their Souls as these Diseases are painful to their Bodies. And hence it is that St. *John* saith, That *he that is born of God sinneth not, because the Seed of God remaineth in him*; as I have noted above. For what Principle of Life sins against it self? What Beast wilfully wounds it self? What Tree blasts it self? What Life will so much as hurt it self any way? Will the Eagle swim in the Sea, or the Dolphin fly in the Air? Will not all Creatures keep them to their own Element and Original, and fly their contrary Element as that which brings Destruction, or at least a great deal of Diseasement to them? What regenerate Man then can endure to come near the Region of Sin? It can be no more pleasant to him than the Smoke to his Eyes, or the Noise of a Saw to his Hearing. *How can I do this Wickedness, and sin against God?* Nay how can I cut and launce and scorch my self, my better self, even Christ which lives in me, with whom I suffer as often as his Image suffers?

And this may serve for a more general Taste of the Unreasonableness of this wicked and mischievous Imposture that has ever more or less attempted the Church of Christ. But I shall bring you in a more punctual Bill of the Losses and Damages done thereby.

CHAP. XI.

1. *That the want of real Righteousness deprives us of the Divine Wisdom, proved out of Scripture.* 2. *As also from the nature of the thing it self.* 3. *That it disadvantages the Soul also in Natural Speculations.* 4. *That it stifles all noble and laudable Actions.* 5. *And exposes the imaginary Religionist to open Reproach.* 6. *That meer imaginary Righteousness robs the Soul of her Peace of Conscience,* 7. *And of all Divine Joy;* 8. *Of Health and Safety,* 9. *And of Eternal Salvation.* 10. *That God also hereby is deprived of his Glory, and the Church frustrated of publick Peace and Happiness.*

1. THis sad Reckoning may be comprized under these two general Heads, *The Good of Man* and *The Glory of God*. Those Particulars in which *The Good of Man* chiefly doth consist, be these:

1. *True Wisdom and a sound Judgment in things.*
2. *Noble and profitable Actions.*
3. *Honourable Repute.*
4. *Peace and Tranquillity of Mind.*
5. *Divine Joy and Triumph of Spirit.*
6. *Health and Safety here in this Life.*
7. *Eternal Happiness hereafter.*

And now first that we are deceived and cheated of true Wisdom and a sound Mind by this fond Supposal, *That we may be righteous, though we be not righteous as Christ was righteous*, that is, *in doing of Righteousness*, will sufficiently appear from this, That Righteousness and Holiness is the only true Way to Divine *Wisdom* and a sound Judgment in things. Which may be made good both by manifold Testimonies of Scripture, and from the Nature of the thing it self. *If any one will do the Will of God,*

God, he ſhall know of my Doctrine, ſaith Chriſt, *whether it be from God, or whether I ſpeak of my ſelf*, John 7. And in the Pſalms, *The Fear of the Lord* (by which is underſtood Righteouſneſs, the *eſchewing Evil* and *doing Good*, as the Pſalmiſt himſelf explains it) *is the beginning of Wiſdom; a ſound Judgment have they that do thereafter*, &c. And elſewhere, *The Secret of the Lord is with them that fear him, and he is mindful of his Covenant to make them know it*, as the Hebrew will be well rendred. And *Job* 32. *I ſaid Days ſhould ſpeak, and multitude of Years ſhould teach Wiſdom: But there is a Spirit in a Man, and the Inſpiration of the Almighty gives them Underſtanding.* But how this Inſpiration and Spirit of Wiſdom has for its Abode an Heart really righteous, the Wiſdom of *Solomon* will tell us; inſomuch that he that is contented to forgo Righteouſneſs, muſt alſo of neceſſity fall ſhort of Wiſdom. *Wiſdom cannot enter into a wicked Heart*, ſaith he, *nor dwell in a Body that is ſubject unto ſin. For the holy Spirit of Diſcipline fleeth from Deceit, and withdraweth her ſelf from Thoughts that are without Underſtanding, and is rebuked when wickedneſs cometh in.* *Wiſdom* therefore and *Unrighteouſneſs* cannot abide under the ſame Roof. Our Bodies cannot be both the Temples of the living God and of a deceitful Idol.

Pſalm 25. 14.

And if it were needful to add any thing Allegorical and Myſterious to theſe plain Teſtimonies of Scripture, we might alſo urge that this precious Truth, *That Wiſdom riſes out of Righteouſneſs*, was alſo ſhadowed out in the fourth Day's Creation, wherein the Lights of Heaven were made. For that myſterious *Jew* on the place records this obſervable Priviledge of the Number *Four*, Ὅτι πρῶτος ἀρτιάκις ἄρτιος τετράγωνός ἐστιν, ἰσάκις ἴσος, μέτρον δικαιοσύνης ἢ ἰσότης, *That the Quaternary Number is the firſt Quadrate, pariter par*, or *equally equal, the Meaſure of Juſtice and Equity.* Wherefore the Number here of the Day being a Symbol of Righteouſneſs, that which was created in that Day, *viz.* the Lights of Heaven, may very well be the Symbols of *Divine Knowledge and Wiſdom*, viz. the Son of Righteouſneſs, as Chriſt is called; intimating that *the Divine Wiſdom* is conceived and brought forth, or, if you will, created in Righteouſneſs. So that this intellectual Sun does not ariſe and ſhine upon our Minds till this fourth Day, the Day of Righteouſneſs. But then that in the *Proverbs* is made good, That the Path of the Juſt is as the ſhining Light, הולך ואור *that goes on and ſhines* עד נכון היום *till the Firmitude* or *Stability of the Day*; and that's at Noon, which is the Solſtice of the Day, where his Altitude does not ſo ſenſibly vary. So that the Senſe is, the Path of the Righteous is like the Courſe of the Sun, who ſtill climbs up, till he fully reach his Meridian: But *the way of the wicked is Darkneſs*, (as it is in the following Verſe) *they know not at what they ſtumble.*

Prov. 4. 18.

2. And thus it is plain from Teſtimonies of Scripture, That *Divine Wiſdom* and a ſound Mind is not to be attained unto but through *Righteouſneſs*: And that conſequently he that forgoes *real Righteouſneſs*, muſt of neceſſity loſe *true Wiſdom.*

But beſide this there are alſo innate Arguments taken from the things themſelves, whereby the ſame Truth may be proved. For it is apparent that Corruption of the Will, like Ruſt, eats away the Strength, defaces the Beauty, and obſcures the Brightneſs of the Underſtanding, and dulls the Edge of the natural Wit. But to point out more at large ſome Reaſons why the *unrighteous* muſt be alſo *unwiſe*. The firſt is, *From the falſeneſs of the wicked Heart*; the ſecond, *From the Aſymmetry or Incongruity the vitious Mind has with Divine Truth.* And for the former, it is a manifeſt Reaſon why God does not commit the Treaſures of *Wiſdom* to the unrighteous. For he will not put it into the Cuſtody of falſe Men. How careful the Divine Wiſdom is in this Point, *Siracides* has very fitly deſcribed, Chap. 4. *For firſt ſhe will walk with a Man by crooked ways, and bring him unto Fear and Dread, and torment him with her Diſcipline, until ſhe have tried his Soul, and proved him with her Judgments: Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her Secrets, and heap upon him the Treaſures of Knowledge.* But why ſhe will not commit this great and precious Treaſure to polluted and unholy Minds, is, as I have ſaid, becauſe of their faithleſneſs, they being ſo likely to abuſe it: that is, they will either contemn it, as a Swine does a Pearl, preferring either the ſenſual Pleaſures or the Riches or the Honours of the World before it, and ſo quenching the good Grace of God by their baſe Luſts and evil Deſires, are caſt off by God in a deſerved Scorn; (for *the Divine Wiſdom* is not ſo vile and cheap a thing as to intrude her ſelf like an impudent Woman into the familiarities of Men, but is rebuked and checked and goes her way at the Entrance and Appearance of her bold Corrivals, if they be entertained, *viz. The Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life*: and many ſuch Affronts will quite

chaſe her away, ſo that whereas ſhe ſought after us before, ſhe now ſought after by us will be hard to be found:) or elſe if we do not ſeem to contemn her and ſlight her, yet we may ſhew our ſelves faithleſs and treacherous in betraying her to other Uſes than God intended her. As if ſo be we ſhould thence endeavour to exalt our own Name, and pleaſe our ſelves in our own Arrogancy, ſetting our ſelves above others; or uſe the Quickneſs and Sagacity of our Underſtandings to Deceit, or the patronizing of Evil in our ſelves or others; I ſay, becauſe the unrighteous Man would be ſubject to abuſe thus treacherouſly the great Gift of God, therefore the *Divine Wiſdom* may not lodge in his falſe Heart: but in ſtead of that any fortuitous Opinions which his own Natural Inclinations, Practices, Education, or Confuſion of his own Mind and Conſcience ſhall heap together in him hand over head; which he taking for Truth, ſhall notwithſtanding abuſe, and ſhew *the Divine Wiſdom* how he would alſo uſe her if he could come at her, 'tis likely worſe, or rather he would abuſe himſelf worſe with her than with thoſe; that Meat being worſt for the ſick which is beſt for them that are well.

But beſide that the Counſel of God is ſuch that he will not give the Gift of *Wiſdom* to the wicked Heart, there is alſo an Incongruity, if not an Impoſſibility, in the thing it ſelf. The wicked Man is altogether uncapable of it. *The natural Man perceiveth not the things of the Spirit of God; for they are Fooliſhneſs to him: neither can he know them, becauſe they are ſpiritually diſcerned.* Οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμὸς ἥλιον ἡλιοειδὴς μὴ γεγενημένος, *The Sun cannot be ſeen by the Eye, unleſs the Eye receive the likeneſs of the Sun*, as *Plotinus* ſpeaks. Wherefore we do very fooliſhly in that we beſtow ſo much time in the Exerciſe of our κεντήριον, and ſo little in the preparing and fitting of it, that afterward the Uſe of it may be with good effect. If the Eyes be weak, muddy and dim, even almoſt to Blindneſs, we are not ſo fooliſh as to think to perfect our ſight by looking long, or often, or on many Objects; this would make our Sight rather worſe; but the Diſeaſe of the Eye is firſt to be taken away, and then with eaſe and in a moment we may ſee more than before we could in many Years by weariſom poaring with our ſhort Sight; or rather (which is more to the purpoſe) we ſhould be able to diſcern ſuch things as in our former Condition we ſhould never have been able at all to diſcern.

So the Soul of Man, in its unrighteous and polluted Condition, does very unadviſedly with ſo much Curioſity and anxious Labour to endeavour the Diſcoveries of Divine Truths; for there is as yet *Læſum organum*, and ſhe ought to commit her ſelf firſt to the Skill of a faithful Phyſician, to Chriſt, who is the Healer of the Souls of Men as well as he was of their Bodies, and ſo to be re-eſtated again into that State of Health and Soundneſs, (and Righteouſneſs is this Soundneſs of Soul) and then to uſe her Faculty when it is able to receive that whereby the Object is diſcovered. *In lumine tuo videbimus lucem, In thy Light we ſhall ſee Light.* But if the Eye receive no Light, it diſcovers no Object: So if the Soul receive no Impreſs from God, it diſcovers nothing of God. For it is moſt certainly true, *That Like is known by Like*; and therefore unleſs the *Image of God* be in us, which is *Righteouſneſs* and *true Holineſs*, we know nothing of *the Nature of God*, and ſo conſequently can conclude nothing concerning him to any purpoſe. For we have no meaſure to apply to him, becauſe we are not poſſeſſed of any thing homogeneal or of a like Nature with him, and this only can be a meaſure; for Πᾶν τὸ μέτρον συγγενὲς, as the Philoſopher ſpeaks. But when we are arrived to that Righteouſneſs or Rectitude of Spirit or Uprightneſs of Mind, by this, as by the Geometrical Quadrate, we alſo comprehend with all Saints what is that Spiritual Breadth and Length and Depth and Height, as the Apoſtle ſpeaks. What the Rectitude of an Angle does in Mathematical Meaſurings, the ſame will this Uprightneſs of Spirit do in Theological Concluſions.

3. And not to make this Loſs of *Wiſdom* a jot leſs than it is, I further add, That Unrighteouſneſs is encumbred with many Diſtempers and Impediments whereby even *Natural Knowledge*, as well as *Divine Wiſdom*, is much hindred in a Man. Such are *Anger*, *Impatience*, *Self-admiration* or *Self-conceitedneſs*, *Admiration of Perſons*, or *a puſillanimous Over-eſtimation of them*; *Deſire of Victory more than of Truth*; *Too cloſe Attention to the things of the World, as Riches, Power and Dignities*; *Immerſion of the Mind into the Body, and the ſlaking of that Noble and Divine Fire of the Soul by Intemperance and Luxury*, with ſuch like. All which certainly are very great Enemies to all manner of *Knowledge*, as well *Natural* as *Divine*. And as for *Anger*, which appears in Diſputes, that it blinds the Judgment, is an acknowledged Truth, as thoſe Proverbial Sayings witneſs, *Impedit ira animum*, &c. and *Ira furor brevis*; and *Madneſs*

Madneſs and *Wiſdom* do not conſiſt together. This Paſſion placed upon religious Objects is called *Zeal*, and the Apoſtle, that there may be no Miſtake, calls it Ζῆλον πικρὸν, *bitter Zeal.* But this *inordinate Anger*, be it in things Humane or Religious, it is really a Whirlwind in our Soul, and carries up with it Dirt and Straws and Duſt and all into the Underſtanding, and does always, more or leſs, blind the Judgment. And how great an Enemy *Impatience* is to that choice Piece of *Natural Knowledge* which lies in *Mathematicks*, is evident from hence, That thoſe Sciences either find or make the Studiers of them of calm and quiet Spirits, as *Petiſcus* truly obſerves. But whether *the Admiration of our ſelves, or of other Perſons*, be more miſchievous to the Truth, is not eaſie to define. For though we be more prone to admire our ſelves, yet we may with leſs checking admire another; it looking ſomething like Friendſhip or Modeſty: though commonly, if not always, we have ſome lurking Intereſt involved in the ſame, and ſo admire our ſelves in another with leſs Envy and Suſpectedneſs. Wherefore the next way not baſely to admire another is not conceitedly to admire ones ſelf, or more favourably to look on a Man's own Conceits than on a Strangers. For it will be very hard for one whom Self-Love does not impoſe upon, to be impoſed upon by any other Perſon, whom he cannot love better than himſelf.

And as for *Deſire of Victory*, the Senſe of that Folly is, *That a Man had rather ſeem wiſe, than be ſo*, or have the Glory and Fame than the Poſſeſſion of Wiſdom. And he that is thus affected, muſt of neceſſity follow ſuch things as are moſt obvious, plauſible, and popular; and ſo become a *Fool amongſt wiſe Men* as well as ſeem *a wiſe Man amongſt Fools.*

And as for *cloſe Attention to the World*, that Man ought to hold there be more Souls than One in a Man's Body, that will hold that *ambitious* and *covetous* Men have any Leiſure to be much ſeen either in *Divine* or *Natural* things. For their Plottings after Wealth and Honour, and the putting of their Plots in Execution, will take up the Animadverſion of the Soul ſo much, that one *Animadverſive* will not ſuffice for both theſe Provinces. So that it is poſſible that Men that have not addicted themſelves to any ſuch Projects, but have been ever imployed in the ſingle Search after *Wiſdom*, may underſtand more in *Divinity and Nature* than they who by long Diligence and Induſtry have at laſt ſcrambled up to the Top of Honour and Riches; a Poſition never allowed of either by the *Jewiſh Prelates* of old, or the preſent *Cardinals.* Which has made the one bold Perſecutors of Chriſt, the other of the chief Chriſtian Philoſophers. As is manifeſt in the Story of *Galileo.*

Laſtly, *Immerſion of the Mind into the Body, Senſuality* and *Intemperance*, that theſe be main Impediments to *Knowledge*, is moſt plain. For ſeeing that the Soul in this State does depend on the *Brain* for *Fancy* and *Memory* (without which there can be no *Underſtanding*) as well as on the *Eye* and *Ear* for *Seeing* and *Hearing*; it will follow that the *Brain* being altered and diſtempered by frequent Exceſs, the Faculty of *Underſtanding* will alſo go to wrack. For if the very Clime or Temper of the Air, wherein Men are bred and born, does avail ſo much for Wit or Dulneſs, as has been always acknowledged that it does, whence is that Bye-Word of a *Bœotian Wit*; certainly diſtemper in Diet will as much, if not much more. And it is known by too frequent and woful Experience, how many Men of good natural Parts have either buried them in *Gluttony*, or drowned them in *Drunkenneſs*, or conſumed them by *Luſt.* This Ttuth indeed is more eaſie to be underſtood than worthily to be deplored.

4. I have now ſufficiently proved, That we are aſſuredly cheated of *true Wiſdom* and *a ſound Mind* by that miſchievous Conceit, That a Man may be righteous, though he be not righteous as Chriſt was righteous, that is, really righteous.

And that we are alſo cheated of *all noble and profitable Actions* is as plain. For from whence ſhould they ariſe, but from theſe two Fountains, *Righteouſneſs* and *Wiſdom*? And the former is here ſuppoſed to be wanting, from whence has been clearly proved the Want alſo of the other. Wherefore the Good and Happineſs of Mankind does here moſt miſerably go to wrack.

5. And therefore thirdly, *There is no Ground of deſerved Reputation amongſt Men.* But their Mouths will be cloſed in Silence, if not opened in Reproach. For the *unrighteous Nature* will work in thoſe that be really unrighteous; and the Actions of Unrighteouſneſs, in thoſe that will however be reckoned in the Number of the Righteous for ſome other Cauſe than for being ſo indeed, will be more laviſhly ſpoken againſt for their numbring of themſelves amongſt thoſe that are godly. For the Miſ-

carriages

carriages of those that make no Shew of Religion, nor pretend to Holiness, are noted only by them that are holy, and they only take Offence at it; but when they that are reckoned amongst the *Religious* do transgress, even the Wicked themselves, that are willing to wink at one another, will take great Offence at these, and talk very loud against them. For their wicked Acts breaking through that external covering and outside of Religion, they are deservedly laught at; as the Ass by the Beasts of the Forrest, when his unsutable Ears appeared through the Lion's Skin, and his rude Braying betrayed his Nature.

6. *This imaginary Righteousness does rob us also of Tranquillity and Peace of Mind.* For he that acts unrighteously, is in actual Rebellion against right Reason and the Spirit of God; and he that is only imaginarily righteous, will not fail to act unrighteously; for *real Unrighteousness* will have its *real Effects*, as well as poisonous Plants their Fruit, and Serpents their Spawn. Wherefore he that has no more than imaginary Righteousness, carries a Kingdom of Rebellion in himself; and unless he be given up to a reprobate Sense, the Peace and Tranquillity of his Mind cannot but be shaken. For verily the rational Soul of Man is not so utterly enstranged from all Vertue and Goodness, nay indeed there is that Congruity and Connaturality betwixt them, that it will be a hard Task utterly to break off that ancient League. For Vertue is natural to the Soul, Vice and Immorality extraneous and adventitious; else why do they call the Cleansing of the Soul from Vice, the *Purging* of her? For *Purgation* is ἀφαίρεσις ἀλλοτείε παντὸς, as the *Platonists* well define it, *the taking away of what is unnatural and improper.* Wherefore seeing that Vertue is natural to the Soul, it is reasonable to conceive it is better rooted than to be expunged quite of a sudden by any one Fancy or Opinion, and that the Sense thereof will not easily be washed out. And therefore it remaining there, and yet a Man acting according to some unnatural or irrational Conceit that he has taken up he knows not how unawares, he acting, I say, against this noble and innate Sense of the Soul, he must needs be wounded and disquieted.

7. *Divine Joy and Triumph of the Soul is taken away.* For what is *Joy and Triumph* but the more fully and easie acting of any Nature according to its own Principle? As the Flame when it has broke through the Smoke and raw Smotherings of the Fewel into more free Activity and more uncurb'd Vibrations of its own Splendour and Light. And verily the Soul has found its own Freedom and Force and easie Activity and natural Complacency in the Spirit of Righteousness, when once it has from many Incumbrances of the Flesh and of the World broke out into that Divine Flame, and so felt what is most perfective of her self and of her own Happiness, and what suits her better than any thing that ever she had a Sense of before. Which is a Sign again that this is most natural to the Soul, her Sense being most satisfied therewith. And in the high Enjoyment of so enravishing a Good, what can she do less than breath out her Pleasure in such like Ejaculations as these, *Rejoice in the Lord always, and again I say, rejoice*; and with the Psalmist, *Rejoice in the Lord, O ye righteous, for it becometh the Just to be thankful?*

Prov. 3. 8. 8. *That Health and Safety is taken away by this substituting of Imagination for real Righteousness*, is plain. For if the keeping of the Law is *Health to the Navel and Marrow to the Bones*, as the Wise-Man speaks, What must Unrighteousness be but a Canker in the Flesh and Rottenness to the Bones? And if that of the 1 Pet 3. 13. Apostle be true, *Who is he that will harm you, if you be Followers of that which is good?* then, What Harm may you not fall into, if you adhere to what is Evil?

9. As we are deprived of *Health and Safety here*, so also shall we be defrauded of our *Eternal Happiness hereafter* by this Imposture wherewith we are imposed upon by our own selves. For to say nothing by way of Argument from the Reason of the thing, how incompetible and incongruous Heaven is to an unrighteous Soul, the Testimony of Scripture is plain in this Matter; *For no unclean thing may enter into the Holy City.* And 1 *Cor.* 6. 9. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.* And *Heb.* 12. 14. *Follow Peace with all Men, and Holiness, without Which no Man shall see the Lord.* And thus we see that all the *Happiness* of Man and his real Good is utterly subverted and destroyed by this mischievous Imagination of *being righteous otherwise than by true and living Righteousness.*

10. And its is plain that this Imposture *will rob God of his Glory*, as well as defeat Man of *his Happiness.* For whether we understand by the *Glory of God* the Image of God

God communicable to Men; as the Image, that is, the Light of the Sun, is the Glory of the Sun: or, whether we understand the Acknowledgment of that Excellency and Perfection that is in God, first deeply conceived in our Hearts, and then fully and freely professed by our Mouths: both these are assuredly taken away by this false Conceit. And of the former there is no doubt, being that the Spirit of Righteousness is that very *Glory of God* or *Image of Christ*. Wherefore whatever does intercept this, does really eclipse the *Glory of God*. And it is as true also of the other. For seeing that the most rich and precious Excellencies of the *Divine Nature*, cannot be discovered by the Soul as they ought to be, but by becoming *Divine*, εἰ γένοιο τοῦτο, καὶ ἴδοις αὐτό, *If thou beest it, thou seest it*, as *Plotinus* speaks; it must needs be that they cannot be worthily admired and extolled by any Soul but such as is *Divine*, that is, such a Soul as God has poured the Spirit of Righteousness and true Holiness on, without which it is impossible to see God.

To all which Particulars that concern every private Man you may add that great Sum of an incomputable Damage that respects the Publick. For what Peace or Faithfulness can there be amongst Men where the professed Mystery of their Religion is the Explosion of real Righteousness? Or what can possibly take place in stead thereof but Fraud and Falshood, foul Lusts, phrantick Factions, rude Tumults, and bloody Rebellions? To which you may cast in the Loss of our very Hopes that the World should ever grow better, or that the holy Promises of God should take effect. For there is not a more cruel or butcherly Weapon for slaying of the Witnesses, nor a more impregnable Fort against the approaching Kingdom of Christ, and that millennial Happiness which many good and faithful Christians expect, than this Hell-hatch'd Doctrine of *Antinomianism*.

CHAP. XII.

1. *Of the Attending to* the Light within us, *of which some* Spiritualists *so much boast.* 2. *That they must mean the Light of Reason and Conscience thereby, if they be not* Fanaticks, Mad-men, *or* Cheats. *And that this* Conscience *necessarily takes Information from without.* 3. *And particularly from the Holy Scriptures.* 4. *That these* Spiritualists *acknowledge the Fondness of their Opinion by their contrary Practice.* 5. *An Appeal to the Light within them, if the Christian Religion according to the literal Sense be not true.* 6. *That the Operation of the* Divine Spirit *is not absolute, but restrained to certain Laws and Conditions, as it is in the* Spirit of Nature. 7. *The fourth* Gospel-power, *The* Example of Christ. 8. *His Purpose of vindicating the Example of Christ from Aspersions, with the Reasons thereof.*

1. WE have now gone through the three first *Powers of the Gospel*; of which three the last, namely, *The Promise of the Spirit*, may seem so sufficient of it self to some, without any thing further, and I am sure does so to others, that professedly they take up here, and exclude, or at least neglect, all that advantage that accrues from the History of Christ, and hereby do antiquate the Christian Religion. These are those great *Spiritualists* that talk so much of *The Light within them*, and *the Power within them*; and boast that they want nothing without to be their Guide and Support, but that they can go of themselves without any external Help. For keeping to the *Light within them*, the Power of God and the Spirit will assist them, and will lead them into all Truth. And truly I cannot but say *Amen* to what they declare. For I know assuredly that it is most true, if they would leave off their canting Language, and say in down-right Terms, That keeping sincerely to the Dictates of Reason and Conscience, and the perpetually denying themselves in such things as they know or suspect to be evil, with devout Addresses to the Throne of Grace for the Assistance and Illumination of the holy Spirit, to discover and overcome all Error, Falseness, Pride, and Hypocrisie that may lurk in their Hearts; I say, I am well assured that this Dispensation, faithfully kept to, will in due time lead unto all saving Truth; and that such a one at the last cannot fail to become a Christian in the soundest and the fullest Sense, such as firmly adhered to Christ in the first and most unspotted Ages of the Church. But if they will call any hot, wild Imagination, or forcible and unaccountable Suggestion, *the*

Light

Light within them, and follow that; this is not to keep to *Reaſon* and *Conſcience*, but to be delivered up to *a reprobate Senſe*, and to expoſe a Man's ſelf to all the Temptations that either the Devil or a Man's own Luſt or a ſordid Melancholy can entangle him in.

2. Wherefore by *the Light within them* they muſt underſtand an *accountable and rational Conſcience within them*, unleſs they be perfect Fanaticks or Mad-men, or, what is worſe, mere Impoſtors and Cheats, who would pretend to a *Conſcience*, but yet *irrational* and *unaccountable* to any Law, and hereby have the Liberty of doing what they pleaſe, being given up at length to nothing but *Fury* and *Luſt*.

And then laſtly, *This Conſcience within them* is not a thing ſo abſolutely within them, that it can take no Information from what is *without*. For it is manifeſt that this *Lamp of God* that burneth in us, is fed and nouriſhed from external Objects.

Rom. 1. 19, 20. *For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by things that are made*; for by theſe *from without* are we advertiſed of *his Eternal Power and Godhead*. And as we are thus taught by the *outward Book of Nature* concerning the *Exiſtence of God* and his *general Providence* in the World as to the Neceſſities of Life both of Men and Beaſts; ſo may we alſo by *external Writings* or *Records* be more fully informed of *a more ſpecial Providence* of his to the Sons of Men, concerning the State in the other World, and of that Eternal Life manifeſted by Chriſt. But I grant that it is ſtill this *Light within us*, that judges and concludes after the Peruſal of either the *Volumes* of *Nature* or of *Divine Revelation*.

3. But as he that gives his Mind to *Mathematicks*, *Architecture*, *Husbandry*, *Gardening*, and the like, if he out of a fooliſh Conceit of *Light and Reaſon* being *only within one*, and *not without*, (as certainly neither Ink nor Paper, nor both put together, are any more Partakers of the Light of Reaſon than of Senſe and Life) would make no Uſe of the Writings of *Euclid*, ſuppoſe for Mathematicks, nor any other Author that has writ of ſuch Matters, and ſo of the reſt of the Faculties I named, nor converſe with any Man by Word of Mouth, nor caſt his Eyes upon what they have done, but only think with himſelf and ſit ſtill by the Light of his own Lamp within doors; will be a very ſorry Mathematician, Architect, Husbandman or Gardener: So certainly for *Moral* and *Divine* Truth, he that will be ſo taught by himſelf, that he will not uſe outward Advantages, ſuch as the Holy Scriptures eſpecially afford, will be found at laſt to have been the Scholar of a very fooliſh and imperfect Maſter.

4. Beſides that, theſe Men contradict themſelves in their own Practices. For they vilifie that by which they have been taught, and retain the very Phraſes of what they have learned out of *Scripture*, and know not how to ſpeak without *Scripture-Terms*, nor can make any Show without *Scriptural* Alluſions; and that grand Document of *keeping to the Light within us* they borrowed out of St. *John's* Goſpel: and yet they are ſo phrantick and peeviſh that they would fling away the Staff without which they are not able to make one Step in Religion. Moreover if this *Light within us* is ſo preciſely within us, that it wants no Information from *without us*, Why do they themſelves ſcribble ſuch abundance of Pamphlets, make Catechiſms, ſet out Prophecies? Why do they exhort, rebuke, nay reproach and rail againſt Men to convert them, if what is *without* cannot reach that which is *within*? Or, Why do they meet together to hear ſome one of their Aſſembly (after he has fallen down as in a Trance, and got up again) dictate Oracles out of his diſturbed Breaſt? For his Words which they hear are *without*, and beat upon the Ear; they are *not the Light within*. Wherefore it is plain, that *the Light within* may be informed by ſomething which is *without*, whether by Voice or Writings: And if ſo, there is an Obligation upon this *Light within* to be ſo conſiderate, as to ſeek the moſt punctual Information it can from what is moſt likely to inform it from *without*.

5. And therefore they are with all Diligence to examine the moſt venerable Records of Religion, and eſpecially of that Religion under which they were not only born, but which is abſolutely of it ſelf the moſt renowned Religion that ever was in the World. Which therefore none but ſuch as are utterly averſe from all Religion, as being wholly given up to Luſt and Prophaneneſs, cannot without Examination dare to relinquiſh; and if they will examine it, I mean the Chriſtian Religion, (as it refers to the Perſon of Chriſt, that died betwixt two Thieves at *Jeruſalem*, but roſe again the third Day, that aſcended viſibly into Heaven, and ſhall again return in a viſible manner to judge the Quick and the Dead) I appeal to this *Light within them*, to their *Reaſon* and *Conſcience*, and that of the moſt cunning Impoſtors amongſt them all; or of whoever will join with them, if the Evi-

dence

dence for this Religion from *Prophecy*, *Hiſtory*, and from *the Nature of the Religion it ſelf*, is not ſuch, as that nothing but Ignorance of the true meaning thereof, and of its right Deſign can hinder it from being acknowledged as a moſt certain Truth by any, but thoſe that are afraid that any Religion that leads to Holineſs, or promiſes any thing after this Life, ſhould be found true.

6. As for that Objection taken from the mighty *Power of the Spirit of God*, as if that were ſo ſufficient of it ſelf, that Belief therein and Aſſiſtance therefrom would anticipate the Mention and Uſe of any other Power whatſoever that may ſeem to confer to the End of the Goſpel, the Sanctification of our Souls; I anſwer to this, That they that do after this manner argue, do erre not knowing the Scriptures. For this *Power of the Spirit* communicable to Believers, is not an *abſolute* and *omnipotent* Power, not to be reſiſted, not to be fruſtrated, if there be not due Means and wiſe Accommodations concurring with its Workings or Attempts to work. But I may in ſome manner illuſtrate the Condition thereof from what is obſervable in *the Spirit of Nature*, the Principle of all natural Generations, Growths and Perfections; in which there is a kind of *Hypothetical Omnipotency* as to the Work of Nature; that is, That this Spirit will not fail to aſſiſt and compleat, provided that ſuch and ſuch Circumſtances in Corporeal Agents be not wanting. So it is alſo in this *Divine Spirit*, or the *Holy Ghoſt*, as it is communicable to us; it will certainly aſſiſt and finiſh its Work, if there be no Impediment on our ſide, which it behoves us to remove out of the way, nor any thing wanting which we can apply our ſelves to for the Advance of our Faith and perfecting of the holy Life; ſuch as Meditating on the Scriptures, Conferring with Holy Men, experienced Chriſtians, and uſing with Devotion and Reverence all the Ordinances of Chriſt. For though this Aſſiſtance of the Holy Spirit be unſpeakably powerful to the ſincere and diligent; yet in the negligent and perverſe, as I ſaid, his Attempts are fruſtrated. And therefore *Stephen* expoſtulates with the *Jews* in this Senſe, *Ye ſtiff-necked and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt:* And elſewhere we are exhorted *not to *grieve the Spirit, nor *quench the Spirit.* Which Expreſſions do plainly demonſtrate that the Communication of the Spirit is not *abſolute* and *omnipotent*, but received according to certain Laws and Ways of God's own appointing; who of his infinite Wiſdom has traced out ſuch a Method in Chriſtian Religion as is moſt accommodate to gain Souls to himſelf; of which we have heard part already, and ſhall now proceed to the four laſt *Powers* of the Goſpel, which are mainly inſtrumental to the Work of the Spirit upon the Hearts of all true Believers.

Acts 7. 51.

* Epheſ. 4. 30.
* Theſ. 5. 19.

7. And the firſt of theſe is *the Example of our ever-bleſſed Saviour*, who has given us no other *Precepts* than what himſelf was the exacteſt *Pattern* of; and himſelf ſuch a *Pattern of Life*, that is, of *Faith in God*, of *Humility*, *Love* and *Purity*, that we cannot doubt in following his Footſteps that we are in a wrong way, he being by Voices from Heaven and by his Miracles upon Earth proved and declared to be the only-begotten Son of God. Wherefore the nearer we keep to his Path, the ſurer we are that we walk upon ſound Ground. Beſides that he is our Lord and Sovereign, and therefore natural Ingenuity will urge us forward to compoſe our Lives ſo as is moſt agreeable to his Faſhion. And he does expreſly require this as a Teſtimony of our Love and Loyalty to him; *If you love me, keep my Commandments:* Of which a principal one is, *That as I have loved you, ye love alſo one another.* So he gives his Diſciples an Example of being *humble* one to another, in that he waſhed their Feet. *If then, your Lord and Maſter, have waſhed your Feet, ye ought alſo to waſh one anothers Feet. For I have given you an Example, that ye ſhould do as I have done to you*, John 13. And *Matth.* 11. *Take my Yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your Souls.*

John 14. 15.

John 13. 34.

8. But I need not inſiſt much upon this Subject, I having amply enough ſhewn in the ſecond Part of my Diſcourſe, how the whole Hiſtory of Chriſt, all his Actions and Deportments of himſelf, tend to the moſt effectual recommending of *the Divine Life* unto us. We ſhall only take the opportunity here to wipe off ſuch Stains as the foul and unſound Breath of ſome blaſphemous Mouths have of old or of late endeavoured to ſtain this bright Mirrour of Divine Perfection withal. Which will be not only a piece of indiſpenſable Duty and Loyalty to the Perſon of our Saviour, but alſo the better Encouragement to his ſincere Followers; eſpecially when I have added the Parallel of ſuch Imputations and Accuſations againſt them as bear very cloſe Analogy with thoſe of our Saviour's himſelf. For he has foretold of old what would come of it, *That the Diſciple ſhould not be above his Maſter, nor the Servant*

above his Lord. And if they have called the Master of the house Beelzebub, how much more shall they call them of the houshold? But how unjust the Calumnies are that were brought either against our Saviour himself, or against his Followers, we shall now see.

CHAP. XIII.

1. *That Christ was no Blasphemer in declaring himself to be the Son of God.* 2. *Nor Conjurer in casting out Devils.* 3. *That he was unjustly accused of Profaneness.* 4. *That there was nothing detestable in his* Neutrality *toward Political Factions.* 5. *Nor any Injustice nor Partiality found in him.* 6. *Nor could his sharp Rebukes of the Pharisees be rightly termed Railing.* 7. *Nor his whipping the Buyers and Sellers out of the Temple tumultuary Zeal.* 8. *Nor his crying out so dreadfully in his Passion be imputed to Impatience or Despair.* 9. *The Suspicion of Distractedness and Madness cleared.* 10. *His Vindication from their Aspersions of Looseness and Prodigality.* 11. *The crooked and perverse Nature of the Pharisees noted; with our Saviour's own Apology for his frequenting all Companies.* 12. *That Christ was no Self-seeker in undergoing the Death of the Cross for that Joy that was set before him.*

1. THE former Part of which Task, though it may seem needless, if not ridiculous, amongst Christians, who cannot entertain any evil Thoughts of that Person whom they deservedly worship; yet because all that live in Christian Commonwealths are not cordially such in any manner at all; for the convincing of them, if it were possible, of the Excellency of Christ, or at least for the better stopping of vain Mouths from rash and unskilful Censures, I hold it not improper to recite to you a Charge or Bill of Indictment exhibited against that innocent and immaculate Lamb *Christ Jesus*, by malicious and ignorant Men; to the intent that he whom they have so unworthily charged, may be as honourably dismissed and acquitted, *That his Righteousness may be brought forth as the Morning, and his Judgment as the Noon-day.* Psal. 37. 6.

And here that they may fly high enough at first, and strike deep enough even to a deserved taking away of Life, *Blasphemy* must stand in the Front, to give Countenance and Strength to the rest of their following Accusations.

2. Then *Conjuring and dealing with the Devil.*
3. *Profanation of the Sabbath.*
4. *Neutrality*, or *cold Indifferency in publick Controversies.*
5. *Injustice.*
6. *Railings.*
7. *Tumultuary and injurious Zeal.*
8. *Impatience and Despair.*
9. *Phrensy or Madness.*
10. *Debauchery and Looseness of Life.*
11. *Lavishment and Prodigality.*
12. And lastly, *Ambition and Self-interest.*

These are the several Dung-hills from whence wicked and perverse Men would industriously dig out Dirt to cast in the Face of him who was *the perfect Pattern of Divine Purity and Righteousness.* But let them ply themselves as fast as they can in these several foul Pits, it will not be hard to find wherewith to wipe it off as fast as their impious Diligence shall be able to cast it on.

And first let us consider what Work they make in the first place as concerning *Blasphemy.* John 10. For declaring God his Father, and that He and his Father was one, he is there furiously accused of *Blasphemy*, and ready to be stoned. And *John* 8. They are also there ready to stone him for saying *He was before Abraham.* And *Matth.* 9. 3. He is there also accused of *Blasphemy* for saying, *Son, be of good cheer, thy Sins, are forgiven thee.*

And here in this first Accusation *de facto constat*; Christ confesses, That *he is one with God*, That *he is the Son of God*, and that he has *Power to forgive Sins*, That *he was before Abraham*: but it is utterly denied, that in any of all this Christ did *blasspheme.*

For

For firſt, conſider the very Words of Chriſt, *I and my Father are one.* How unreaſonably and inconſequently did theſe dull and peeviſh Perverters of the Words of him whom they ſo entirely hated for his good Life and Doctrine, deduce from that Saying, *I and my Father are one*, that he, *being a Man, made himſelf God?* For it is as childiſhly and ineptly inferred from thence by them, *That he made himſelf God*; as if they ſhould conclude, That the *Body* is the very *Soul*, becauſe the *Body* and the *Soul* are *one*, that is, *one Man.* And it is no more *Falſhood*, much leſs *Blaſphemy*, for the *Humanity* of Chriſt (who was ſo really and lively actuated, informed, and united with *God*, as the Body is with the Soul) to pronounce himſelf as if he were very God, than it is for the *Tongue* to ſay, *I underſtand*, *I believe*, *I perceive*, when neither the Body nor it *believes*, *perceives*, or *underſtands* any thing, but only the *Soul* with which it is ſo intimately united, and of which that which the *Tongue* ſpeaks in ſuch Caſes is to be underſtood.

And if this be duely conſidered and taken in, Chriſt's ſaying alſo, *That he was before Abraham*, will not prove any *Blaſphemy*. For Chriſt by reaſon of his ſo near Union and eſſential Conjunction with God, which *Athanaſius* well reſembles to that of *the Body and Soul*, may as properly and naturally profeſs himſelf to be *before Abraham*, yea, to *have been before the World was made*, as the *Tongue* of Man may utter, *I ſhall ſurvive after the Death of this my Body*; in which there is no ill Senſe nor Incongruity in the Judgment of moſt ſober Men. But beſides this, that which the blind *Jews* underſtood not, being hoodwinked with the thickneſs of their own particular Religion and unregenerate Nature, ſometimes Chriſt ſpeaks of himſelf under the Notion of a *Divine Life* and *Unction* communicable to the Sons of Men in all Ages and Places. Wherefore the Senſe is this, That whereas the *Jews* Religion and *Topical* and *Temporary* Holineſs began but as high as from *Abraham*; that of Chriſt's, which he exhibited in that fulneſs to the World, was truly *Univerſal* both for *Time* as well as *Place*; a Light that enlighteneth every Man that cometh into the World; the Eternal Wiſdom of God, that in all Ages makes thoſe that receive it *Friends of God and Prophets*, as the Wiſe Man ſpeaks. Wiſd. 7. 27.

And it is no wonder that *Divine Men* according to their higher or more intimate Union with the Divinity loſe their Senſe and Remembrance of their *Particularities*, and pronounce of themſelves rather according to the things they are ſo livingly united with, than according to their own vaniſhing circumſcribed corporeal Perſons.

And now it being no *Blaſphemy*, as is plain, to admit that one may be thus lively actuated by and united to God, in whom, if any where, the Mind of God muſt dwell; who can more reaſonably *remit Sins* than ſuch an one and ſo manifeſt a Prophet as our Saviour declared himſelf by his Signs and Miracles done among the People? But our Saviour has ſo excellently anſwered for himſelf, and ſo appoſitely, as to the Condition of his Oppoſers, that when I have rehearſed it, this *firſt Accuſation* will be more than ſatisfied. *Is it not written in your Law, I ſaid, Ye are Gods? If he called them Gods unto whom the Word of God came, and the Scripture cannot be broken; Say you of him whom the Father has ſanctified, and ſent into the World, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God? If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works; that ye may know and believe that the Father is in me and I in him.* And ſurely at the very firſt ſight this is a fair and honourable Plea to any unprejudiced Judge, that our Saviour was ſo far from a *Blaſphemer*, that for *his Life* he was a *Saint*, or rather the Pattern and Original of all Saintſhip, for *his Miracles* the *Power of God*, and for his *Nature* and Relation *Filius Dei*, *the Son of God*, in a very ſafe *Scriptural* and *Judaical* Senſe; to trouble their low Apprehenſions with no higher nor harder Conceptions. Which Conceptions are notwithſtanding not ſo hard as true: and the Writings of the Apoſtles and the Evangeliſts being Judge (to whom every Chriſtian is bound to appeal) I conceive it will eaſily appear to indifferent Men, That *the Godhead* belongs to Chriſt *really* and *eſſentially*, not *titularly*, being as neceſſarily included in the *formalis ratio* of his Nature, as three Angles in the Notion of a Triangle. And in my own Judgment, I cannot acquit thoſe Men who are ſo buſie againſt the *Divinity* of Chriſt (whenas yet they would be called and eſteemed Chriſtians) from being guilty not only of high Indiſcretion and Temerity, but of a very grand Error in Chriſtianity. Joh. 10. 34, 35.

But the *Jews*, to whom this great Myſtery of *the Coalition of God and Man into one Perſon*, was not then revealed, did very perverſly to interpret Chriſt's Words into ſuch a Senſe as they might with Confidence call *Blaſphemy*; whenas they might

have interpreted them according to what was more compliable with the Tenour of their own Faith. In this, I say, was their Malice very remarkable, that they would not afford *his saying* an ordinary benign Interpretation, *whose Works and Actions* were so miraculous and divine, and his Life so full of Goodness and Innocency.

2. But such was the Perverseness of this stupid Nation, that even those things that should have wrought an Acknowledgment of their *Messias*, made them more obstinate; and they must be less his Friend, because he was a Foe to the Devil, and deem him a Conspirator against God, when it was his business to dislodge *Satan* wherever he found him.

Christ in the *second Accusation* must by all means be represented to the World as a *Conjurer, and a Dealer with the Devil*, Matth. 12. 22. Where the People being much amazed at the great Miracle that Jesus did in healing the possessed that was blind and dumb, insomuch that they began to bethink themselves that this Man might very well be the *Messias*; the wicked and envious Pharisees most impudently calumniate him, saying, *This Man doth not cast out Devils, but by Beelzebub the Prince of the Devils.* But Christ's Reply to this so hainous Calumny is as solid as mild.

Every Kingdom divided against it self is brought to desolation; and every City or House divided against it self cannot stand. And if Satan cast out Satan, he is divided against himself; how shall then his Kingdom stand? And if I by Beelzebub cast out Devils, by whom do your Children cast them out? Therefore they shall be your Judges. But if I cast out Devils by the Spirit of God, &c. And here he clears himself by two excellent Arguments. The first supposes the Devils to be so wise and to love themselves so well, that they knew how to conserve, and would endeavour to conserve their own Commonwealth and Power; but if they should enable Christ to cast out their Fellow-Devils, it were a plain beginning of Sedition and Dissension, and a portending of Ruin to their State. Nor could it be reasonably suspected that Christ was so deep a Complotter with the Rulers of Darkness, and that he was of so much Intimacy or Interest with them, that this was done by way of *Collusion* betwixt the Devils and him, that in something else he might subvert the Kingdom of God with greater Ease and Effect. For there can be nothing conceived more contrary to the Devil's Nature and Interest, than *that Life* which Christ both taught and practised; besides his recommending of
* Joh. 4. 23, 24. *spiritual Worship, which destroys Paganism and the Worship of Dæmons. Wherefore it was the more perversly done of the *Pharisees* to impute *this Miracle* to the Power of the Devil rather than the Spirit of God; whenas also their own Sons and Disciples were conceived by them to cast out Devils by no evil Art, but merely by the Power of God; as divers Writers testifie, that both *Jews* and *Egyptians* were known to cast out unclean Spirits by conjuring them in the Name of the God of *Abraham, Isaac*, and *Jacob*, and sometimes in the *Nomen* τετραγράμματον, ϰ᾽ ὃ ὀνόματ☉ τὸ ὄντ☉ θεῦ, that is, *In the Name of* JEHOVA, as * *Theophilus* writes.

* *Ad Autolycum*, lib. 2.

3. The third Charge is *Profaneness* and *Sabbath-breaking*, Luke 6. where *Jesus with his Disciples going through the Corn-fields, they pluck the Ears of Corn, rubbing them with their Hands, and eating them, and that on the Sabbath-day.* But here Christ apologizes for them by the Example of *David* who ate the *Shew-bread.* And at the 11. Verse, the *Scribes* and *Pharisees* are filled with Madness, *because he healed a Man on the Sabbath-day*; insomuch that they consult to do the utmost of Despite unto him: for all one might have thought that Apologetical Reason for the Business might have prevented their Choler, or asswaged it, *Is it lawful to do good on the Sabbath-day or to do evil, to save Life or destroy it?* But methinks there cannot be imagined any Answer so smart, and hit more home than that in the second of *Mark, ver.* 27. *The Sabbath was made for Man, not Man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath.* Where the well-prepared Christian is taught in a short Sentence worthy to be writ in Letters of Gold, or rather in the Heart of every holy and understanding Man, not only what concerns the *Sabbath*, but even the whole Business of Religion, That it is rather *Hominis gratiâ quam Dei*; and that though *God's Honour* be mainly pretended in it, yet it is *Man's Happiness* that is really intended by it, even of God himself. Which wretched Men of ignorant and dark Minds, and deeply leavened with the sour *Pharisaical* Leaven, understanding not, create much Trouble to themselves and all the World besides, in their peevish and inept Prosecution of matters of Religion; they being no meet Judges of their Apprehensions or Actions, whom the Divine Freedom and Benignity has transformed into a contrary Nature to themselves.

4. Now

4. Now for *Neutrality*, that ſeems ſo intolerable and deteſtable to thoſe whoſe uncurbed Deſire of worldly Advantage or humorous Projects make them even hate all that may be and yet are not inſtrumental to their precipitate Deſigns; it is ſo far from being a *Fault* in our Saviour, that in my Opinion it was a *very graceful Ornament* in the Demeanour of ſo *Divine* and *Pious* a *Perſonage* as he was, who was ſet apart for better Purpoſes than to attend *Political Squabbles and Diſſenſions*, which ſeldom fail of being begun and continued from any better Principles than *Envy*, *Ambition*, and *Covetouſneſs*.

Our Saviour being very craftily tempted to declare himſelf to be of Judgement either for or againſt *Cæſar* (*Mat.* 22.) by this Queſtion, *Is it lawful to pay Tribute to Cæſar, or no?* he as warily avoids giving his Sentence, for the Juſtneſs of this or that Cauſe, as may be; returning only this well-attempered Anſwer, *Give unto Cæſar the things that are Cæſar's, and unto God the things that are God's. Ita Chriſtus ſapientiſſimo reſponſo & ſeditionis motæ & violatæ Religionis calumniam in quæſtione inſidioſiſſima effugit*, i. e. *So Chriſt, by his moſt wiſe Anſwer to a moſt enſnaring Queſtion, eſcap'd the Calumny of being either Seditious or Irreligious*, as that excellent Interpreter obſerves: and ſo he quits himſelf from appearing either *Herodian*, *Gaulonite*, or *Cæſarean*.

5. What Semblances they can feign of *Injuſtice* or *Partiality*, will be picked out of ſuch Paſſages as theſe; His unſeaſonable curſing the Fig-tree for not bearing Fruit, whenas the Time of the Year was not for Fruit; His blaming the *Phariſees* for long Prayers, when himſelf is recorded to have prayed a Night together; and laſtly, His quitting the Woman that was taken in the very Act of Adultery.

But as for the firſt; As *the Fig-tree* felt no Hurt, ſo no Hurt was done in withering it: But this was merely a *Symbolical* Paſſage, whereby the Judgment of God was prefigured againſt the unfruitful Religion of the *Jews*, as I have above noted. See Book 4. c. 8. ſect. 5, 6, 7.

For *long Prayers*; Whereas our Saviour is ſaid (*Luke* 6.) to have gone out into a Mountain to pray, and continued all Night in Prayer to God; the Greek has it ἐν τῇ προσευχῇ τοῦ Θεοῦ, not πρὸς Θεόν· which is more likely to ſignifie *in proſeucha Dei*, or *Divine Oratory*, or *Place of Prayer to God*; as is plain from that of the *Satyriſt*,

Ede ubi conſiſtas, in qua te quæro proſeucha.

However it is to be conceived our Saviour condemned rather the Hypocriſie and Affectedneſs of *long Prayers* than the mere Length of them; it being impoſſible for any of ſo accompliſhed a Spirit as our Saviour to blame either the *Shortneſs* or *Length* of Mens Devotions ariſing out of a ſoberly-guided Affection, not a vain Affectation.

For *the acquitting the Adultereſs*, it cannot be interpreted as a Countenancing of any ſuch foul Miſcarriage, but as an Exprobration to the *Jews* of their own Wickedneſſes, which whenas they ought to have been conſcious to themſelves of, they ſhould not have been over-forward to do Execution upon thoſe that were but Sinners as themſelves, eſpecially that Power of Condemning and Puniſhing being then in a manner taken out of their Hands by the *Romans*. And here Chriſt did alſo worthily of that divine and benign Nature which dwelt in him, of which this Fruit was but as an handful to that full Harveſt the Sons of *Adam* afterward reaped from his Doings and Sufferings.

6. As for *the Imputation of Railing*; One of the worſt Speeches that ever fell from his Lips was when he called the Scribes and Phariſees *Hypocrites*; which, according to the Propriety of the Word, is as much as *Hiſtriones* or *Stage-Players*: and indeed the Scribes and Phariſees of old, and their Poſterity ever ſince, have ſo dreſſed up themſelves and their Religion to, that that Title might deſervedly have been entailed on them and their Seed for ever. But Chriſt elſewhere ſeems more bitter, where he ſpeaks out in plain Words, *Ye are of your Father the Devil.* But it was a Title that fell out ſo fittingly for them upon their vain boaſt of their Father *Abraham*, whoſe Sonſhip they had forfeited by being quite of a contrary Nature to him, that it had been a Piece of inexcuſable Forgetfulneſs not to have reminded them of their true Deſcent and Pedigree, he having ſo full Authority thereto. John 8.

7. That ſeeming *injurious and tumultary Zeal*, where he whips the Tradeſmen out of the Temple, and overthrows the Tables of the Money-changers, the very manner of the doing of it does juſtifie the Act; it being plainly miraculous, that a private Man, deſtitute both of Arms and Authority from Men, ſhould drive ſo many both from their Station and Gain. Nor would this Zeal, ſeem it never ſo tumultuous, look

mif-

misbecomingly, if we did consider from whence it sprung. Our Saviour certainly conceived high Indignation and Sorrow in his Heart, while he observed that Scorn and Contempt those blind *Superstitionists*, the *Jews*, bore against the poor despised *Gentiles*, in thus prophaning their Place of Worship. But I may not stay here, especially having touched upon this * Objection already. I will only cursorily note this, *That there was nothing could more effectually attempt to move that mild Spirit of our Saviour to Ire and Impatiency, than the scornful Pride and smooth Hypocrisie of great Pretenders to Religion.*

*Book 4. c. 8. sect. 3.

8. What is alledged against him of *Despair* and *Distrust in God*, is from those last dreadful and tragical Words, *Eli, Eli, lama sabacthani:* which being uttered in the very Pangs of Death and insufferable Torture, if they had been more harsh and unreasonable than they seem, there had been little Reason to accuse Christ for them; Christ then, according to his humane Nature, being at the same Disadvantage that those that lye in the highest Paroxysms of Sickness, the Actions of whom are rather to be deemed *Actiones Hominis* than *Humanæ*, and so they to be acquitted of them. But those Words are so sober, that they want no such Apology: especially if it be free to interpret them according to the Latitude of the *Hebrew* Text, from whence they are taken. For *lama* will signifie *how* as well as *why*; and then it is nothing but a Speech of one bemoaning himself in the present Sense of his insupportable Desertion.

9. What others gather of *Distractedness* in our Saviour and broken Forgetfulness, that he should pronounce himself *forsaken of him* who himself was, (for he was God,) and so complain of an Impossibility; that Allegation argues more Shortness of Understanding in themselves. For the *Humanity* of Christ was not God; for so he had not been ἀνθρωπος *God and Man*, but θεος, *twice God:* but he being only God by *Union*, even that Union holding, there may be this Desertion of the Humanity. As the Sun, at Christ's Passion, tho' not disjoined from the World, yet for the time deserted the World by withdrawing its Light from it. But if this will not do, there is another way to make good this *Imputation of Madness* against *Him* who was deservedly styled *the Wisdom of God*. And this they will confirm even by the Verdict of his own Friends, *Mark* 3. 21. *And when his Friends heard of it, they went out to lay Hands on him; for they said, He is beside himself.* But indeed this is the Fate of all almost that are *more than ordinarily wise*, to be accounted little better than *mad*. For they having either higher or contrary Apprehensions to the vulgar, and consequently acting many times contrary to them, they can hardly escape the Suspicion of *Madness*; the Multitude of their Judges, even the meanest of them having not so mean a Conceit of himself, but that he deems himself even infallible in those things which he has for so long a time together held as true, without any Controul in himself or of others. And I remember a Passage somewhere in *Trismegist*, where the Instructer in high Mysteries, when he had enlightned his Son *Tatius*, forewarns him of the Reproach he would undergo from the Vulgar, that he would certainly seem to them as a Man *distracted*. And this also was the Condition of *Democritus*, whom the People out of over-much Pity and Officiousness desired *Hippocrates* to use his best Skill to cure, as troubled with the *Phrensy:* which he intending to set to the next Day, was over-night advertized by a divine Vision or Dream, that it was not *Democritus* that was *mad*, but the People. And to return again to the Text alledged, if we follow the not-unprobable Conjectures of some, the People will also be here found to be the *mad-Men*, and not Christ. For ἔξεστι will agree as well with ὄχλος as with Christ, and the Actions of the Multitude are more suitable with *Madness* than any thing recorded there of him. For the People did tumultuously flock together, and were so troublesome, it seems, that Men could not eat their Meat quietly for them: wherefore there being that Fervour and Heat in the Multitude, Christ's Friends went out κρατῆσαι αὐτὸν *to take Christ by the Hand*, and lead him out of the *Croud* or ὄχλος, the *Multitude*; ἔλεγον γὰρ ὅτι ἐξέστη, *For it was said, the Multitude* or *People are mad* or *beside themselves.* Which is a thing too often credible, whether this Text prove it or no.

10. As for the tenth and eleventh Accusations of *Debauchery and Looseness of Life, Prodigality and needless Lavishments*, which are a near Strain to the Height of the worst kind of *Madness*; they are expressly set down in Scripture, And our Saviour himself knew what a Fame went of him. *Luke* 7. 33, 34. *John the Baptist came neither eating Bread nor drinking Wine; and ye say, He hath a Devil. The Son of Man is come Eating and Drinking; and ye say, Behold, a gluttonous Man and a Winebibber,*

bibber, a Friend of Publicans and Sinners, ἁμαρτωλῶν. For in the following Verſes that Woman in the City, which is ſaid to be a *Sinner*, which beſtowed ſo much Coſt and Affection upon our Saviour, was ſuch an one, *proſtitutæ pudicitiæ mulier*, as *Beza* interprets it: But what her Demeanour was toward our Saviour Chriſt is there ſet down, *She ſtood behind him weeping, and began to waſh his Feet with Tears, and wiped them with the Hairs of her Head, and kiſſed his Feet, and anointed them with the Ointment.* Which Ointment in the other Goſpel is ſaid to be *a Box of Spikenard very precious.* Which familiar and affectionate Officiouſneſs and ſumptuous Coſt, together with that ſiniſter Fame that Woman was noted with, could not but give much Scandal to the *Phariſees* there preſent. For that Diſpenſation of the Law under which they lived, making nothing perfect, but only curbing the outward Actions of Men; it might very well be, that they being conſcious to themſelves of no better Motions within than of either *Bitterneſs* or *Luſt*, how fair ſoever they carried without, could not deem Chriſt's Acceptance of ſo familiar and affectionate Service from a Woman of that Fame to proceed from any thing better than ſome looſe and vain Principle; and that therefore the Prophet was grown idly-minded, or that he was no Prophet at all. But he was both *a Prophet*, and *conſtantly ſober-minded*, and unblamable even in this Matter. For he knew that ſhe had been ſome time *a Convert*, as well as heretofore *a Sinner*, whoſe *Converſion* our Saviour, he having ſeveral times converſed with her, either begun or confirmed by that his Converſation. For he balk'd no Company, as a good Phyſician declines no Patient nor Diſeaſe. And certainly that great Miracle which *Jeſus* wrought upon her Brother (for this was *Mary* the Siſter of *Martha* and *Lazarus* whom Chriſt raiſed from the Dead) could not but fully ſettle her in a firm Faith and Love of God and Jeſus Chriſt whom he had ſent. Whereby her Heart at that time being full of the joyful Remembrances of the Mercy and Goodneſs of God every way exhibited to her by this Man Chriſt, (as Remiſſion of Sins, true Inſtructions in Righteouſneſs, Newneſs of Life, and the regaining of her dear Brother *Lazarus* from the Grave;) out of a deep Senſe of the Love of God, and thankful Regard to him through whom all that was manifeſted and made good to her, ſhe did overflow with Kindneſs and Thankfulneſs: the Expreſſions whereof moving no Senſe of Evil to our Saviour, (his ſanctified Body being as pure and immovable as conſecrated Marble, the golden Wings of the Cherubims in the Temple, or that very Alabaſter that bore in it the precious Ointment,) it had been not only Incivility but even Impiety to have given any Check or Diſcountenance to this devout Convert in this her full Carreer of ſincere Love and thankful Affection. Which certainly, whatever it ſeemed to thoſe pitiful Spectators, thoſe ſtrait-laced *Phariſees*, was an Odour of ſweet Savour unto God, and as holy Incenſe filled the Court of Heaven, as well as the opening of the Box of Ointment filled the Houſe with an acceptable Sent to all but *Judas* (whoſe *Covetouſneſs* made him with a handſom Pretence to the Poor, exclaim of the Act as *profuſe* and *prodigal*;) and to the aboveſaid *Phariſees*, who doubtleſs thought all the Perfume loſt, ſaving that Fee thereof they felt in their own Noſtrils.

11. But it is obſervable that ſuch was the perverſe and wicked Ingenie of thoſe crooked *Superſtitioniſts*, that true Goodneſs in no kind of Dreſs would pleaſe them. In *John the Baptiſt* there was that eminent Severity and Auſterity of Life, accompanying an unreprovable Integrity and Purity of Heart, that he might, one would think, have commanded them to that which was good; but he muſt have *a melancholy Devil in him.* Our Saviour came in a more pleaſant and careleſs Garb, laying aſide that awful and rough Severity that was in the other, intermingling himſelf with all Companies, taking not at all upon him, being as other Men are in every thing, Sin only excepted; (which manner of Life as it is of more Perfection than the other, as ſuppoſing more Benignity of Nature, and more firm Radication in Goodneſs, ſo fewer Men are capable of it, much leſs unſteddy and unreſolved Youth, who are to fly from ſuſpected Company as from the devouring Plague;) yet, I ſay, theſe wretched *Phariſees*, as true Deteſters and ſworn Enemies of real Holineſs and Godlineſs, whatever they pretend in the Shadow thereof, cannot give our Saviour a good Word, but interpret his good-Nature *Good-fellowſhip*, or *debauched Company-keeping*, and his ſerviceable intermingling himſelf with all ſorts of Men (Publicans and Sinners not excepted) for their Good, *Friendſhip and Countenance to what is Evil.* But our Saviour Chriſt has ſufficiently apologized for himſelf in this matter in theſe few Words; *The Whole have no need of the Phyſician, but thoſe that are Sick.* And in another Similitude he fitly repreſents their croſs Nature by what is ſaid of thoſe in the Song

Song of the Little Children sung in the Market-Place; *We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented:* that is, These inept and unwieldy-spirited Fellows, the *Pharisees*, could not be moved to what was truly Good, neither by the *sad* and *austere* Deportment of *John*, nor by the *more free* and *unaffected* Carriage of our Saviour.

12. And therefore let us leave them at last as remediless, and examine the last Allegation, which is taken out of one of his own Followers and Friends, *Heb.* 12. *v.* 2. *Looking unto Jesus the Author and Finisher of our Faith; who for the Joy set before him, endured the Cross, despising the Shame, and is set down at the Right-hand of the Throne of God.* Here Cavillers will insinuate to the Derogation of that perfect Righteousness in Christ, that he was a *Self-Seeker* in all that Toil and Sorrow he underwent for the Sons of Men, nay an ambitious *Kingdom-seeker*, (For *that Joy* which sustained him was *this Throne* mentioned in this Text; as I confess cannot be denied by any:) and that therefore all these *Acts* and *Sufferings* of our Saviour, that seemed so *Heroical*, do proceed but from a Mercenary Principle. But this Allegation is very easily answered. For whether we understand by *this Throne or Kingdom* a more undisturbed Enjoyment of the Divinity and fuller Possession of God, which speaks a more powerful and high Exaltation of the *Humane* Nature of Christ, and his more free Fruition of the *Divine*; and this respects our Saviour Christ's own Good; or whether we understand that Power he should be endued with, whereby *he led Captivity captive, and procured Gifts for Men*, trampling down the Powers of *Hell* and *Darkness* for the Rescue of the Sons of *Adam* from their long Bondage; *This Throne, This Kingdom, This Power* aimed at, implied in our Saviour neither *Ambition* nor *Mercenariness*. For the Desire of a fuller Fruition of God was not *Ambition*, but *Divine Love*; which he not affecting in that luciferian way, *Similis ero Altissimo*, but through an humble Enravishment of Spirit in the Remembrance of that Divine Beauty, was so far from committing any Sin, that he did that which is Weakness or Sin not to commit. And as *Jacob* could not properly be said to be either a *Self-Seeker* or *Mercenary* in respect of *Rachel* for whom he served so many Years, and whom he so entirely loved, but in respect of *Laban* and his Sheep-keeping he might be said to be *Mercenary*, and a *Self-Seeker*; (for he served him for *Rachel*'s sake:) so Christ being enamoured of the Divine Nature, for Love whereof he went through so much Drudgery and Misery upon Earth, could not in respect of that glorious and Soul-ravishing Beauty which he sought to enjoy, be said to be either *Self-seeking* or *Mercenary*; when it was the very Presence of God that he was so taken with, as a Friend is with the lovely Person of his Friend.

But now for *that Power* he foresaw he should be invested withal, *of leading Captivity captive, and procuring Gifts for Men*; being that it was for the Universal Good of others, Why might he not please and solace himself in it in the midst of his many tedious Encumbrances, without the least Suspicion of *Ambition* or *Blame*?

Wherefore maugre all that has been hitherto objected or can be devised against that accomplished Pattern of all Righteousness, that immaculare Lamb Christ Jesus, we still conclude with that Song of Praise sung in the Apocalypse by the Elders before the Throne of the Lamb.

Rev. 5. 12, 13. *Worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* And let every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, help to fill up the heavenly Quire and say, *Blessing, and Honour, and Glory, and Power be unto him that sitteth on the Throne, and unto the Lamb, for ever and ever.*

CHAP.

CHAP. XIV.

1. *The Reaſon of his having inſiſted ſo long on the vindicating of the Life of Chriſt from the Aſperſions of the Malevolent.* 2. *The true Character of a* real Chriſtian. 3. *The true Character of a* falſe *or* Phariſaical Chriſtian. 4. *How eaſily the true Members of Chriſt are accuſed of* Blaſphemy *by the Phariſaical Chriſtians.* 5. *And the working of their Graces imputed to ſome vicious Principle.* 6. *Their cenſuring them as* profane *that are not ſuperſtitious.* 7. *The Phariſees great diſlike of Coldneſs in fruitleſs Controverſies of Religion.* 8. *Their Ignorance of the Law of Equity and Love.* 9. *How prone it is for the ſincere Chriſtian to be accounted a Railer, for ſpeaking the Truth.* 10. *That the leaſt Oppoſition againſt Phariſaical Rottenneſs will eaſily be interpreted bitter and tumultuous Zeal.* 11. *How the ſolid Knowledge of the perfecteſt Chriſtians may be accounted Madneſs by the formal* Phariſee. 12. *His Proneneſs to judge the true Chriſtian according to the Motions of his own untamed Corruptions.* 13. *His prudent and crafty Choice of the Vice of Covetouſneſs.* 14. *The Unreaſonableneſs of his Cenſure of thoſe that endeavour after Perfection.* 15. *His ignorant Surmiſe that no Man liveth virtuouſly for the Love of Virtue it ſelf.* 16. *The Uſefulneſs of this Paralleliſm betwixt the Reproach of Chriſt and his true Members.* 17. *What immenſe a Priviledge the* Example *of* Chriſt *is to pious Souls.*

1. AND thus you have ſeen Chriſt vindicated from all thoſe ſeveral Suſpicions and Aſperſions laid upon him by malicious and ignorant Men, whereby they would repreſent him as not poſſeſſed of, nor acting from ſo Noble and Divine a Principle of Righteouſneſs as he himſelf profeſt, and his Followers have ever witneſſed of him. In which I confeſs I have been ſomething more large than might have been expected in pleading the Cauſe of a Perſon ſo perfectly pure and innocent. But I conſidering our Saviour Chriſt not ſo much *in himſelf*, as *in his Members*, I mean, *his true Members*, who have one common Spirit with him; and how they are liable to the ſame Accuſations and Miſconſtructions of ſpiteful and inconſiderate men that himſelf was in the Fleſh: I thought it fit more fully to inſiſt upon the clearing and well and rightly interpreting of all the Carriages of Chriſt; that thereby thoſe that call themſelves *his Members*, may know better how to interpret one another; or if they be not ſo themſelves, that they may however learn not to judge raſhly and inconſiderately of them that are, and walk indeed as he walked.

And that my foregoing Pains may be the more effectual to this purpoſe, I ſhall not ſtick to ſecond them, ſo far as to ſhew how men ordinarily caſt the ſame or the like Soil and Dirt upon *the trueſt Members of Chriſt*, that they did upon *Chriſt himſelf*.

2. And that you may take in this with the more Evidence, give me leave to prefix in your Mind the *right Image of a true Chriſtian*, or *living Member of Chriſt*. And ſuch an one is he, who is a Branch of the ſame Vine, has derived into him the ſame Sap and Life, partakes of one and the ſame Divine Spirit with Chriſt; the Fruit whereof is *to love God with all a Man's Heart and with all his Soul,* Mark 12. 33. *and his Neighbour as himſelf; and to do ſo to others as he himſelf would be done to.* Matth. 7. 12. And that I may not name that only which ſeems nothing in too many mens Eyes, I add alſo, *To know and acknowledge the only true God, and Jeſus Chriſt whom he hath ſent.* John 17. 3. And ſurely whoſoever has this in its due meaſure and vigour of Life, is conſcious to himſelf, and finds the ſweet of ſo great and glorious an Accompliſhment of Mind, that whatever the Wit or Humour of man can add to it, will ſeem of little more Value than Duſt and Straws we tread under our Feet.

3. And now I have told you what a true and living Member of Chriſt is, let me alſo tell you what *a falſe* or *titular* or *Phariſaical* Chriſtian is. And he is this, One that has not the *Divine Sap* or *Spirit* derived to him, as not being and growing in, and becoming one with the true Vine Chriſt Jeſus; and is not poſſeſs'd nor is ſenſible of that Sufficiency, Joy and Satisfaction that is in the *inward Life of Chriſt*, and the Spirit of Righteouſneſs and eternal and undiſpenſable Truth of God: But being dead to what is moſt neceſſary, precious and ſaving in Chriſtianity, and only *alive*, or mainly to the *Spirit of the World*, loves himſelf with all his Heart and all his Soul, and

God and his Neighbour only for his own ſake: or rather uſes and rides his Neighbour, having haltred him or obliged him with ſome prudentially and judiciouſly beſtowed Courteſies; and *worſhips* God rather than *loves* him, *ne noceat*, beſeeching him that upon a ſpecial Diſpenſation, though he be no better than others, nor ever intends nor hopes to be better, yet that it may be better with him in the end
Num. 23. 10. than with other Folk. *Let me die the Death of the Righteous, and let my latter End be like his.* Or it may be, what is little better than that, inſtead of the living Righteouſneſs of Chriſt, he will magnifie himſelf in ſome humorous Pieces of Holineſs of his own. For he imagines there is a God, and that it is ſafe to make a Friend of him one way or other; and therefore, that his Conſcience may be the better excuſed from thoſe things that are more weighty and ſubſtantial, he will take up things according to his own Humour and Fancy, as faſting twice in the Week, making long Prayers, hearing long Sermons, ſticking curiouſly to ſome unneceſſary, uncertain and fruitleſs Opinions concerning God and Religion, ſuch as are warrantable neither out of Scripture nor Reaſon, and growing very hot and zealous in the Agitation of theſe things (though to the Diſturbance of the Church of God and Injury of his Neighbour) yet theſe Trinkets and Trumperies of his own Humour and Complexion, this Heat, this Noiſe, this Zeal, theſe are the Altar, Fire and Holocauſt wherewith he ſacrifices to God, and preſents himſelf an *Oblationer* before the Almighty. And all this to be excuſed from that which is the very End of all Religion and Worſhip, that is, the ſacrificing of our own corrupt Life, and acquiring that Prize that is ſet before us, *the holy Spirit of Righteouſneſs, Equity and Purity*; whoſe Moderation and Guidance is the Light of the World and the Life of man.

4. And having thus, though but looſely and rudely, ſcattered the Delineaments of theſe two oppoſite Profeſſors of Chriſtianity (the *true Chriſtian* and *Phariſaical Humouriſt*,) I ſhall from hence, as from the Cauſe and Original, derive Evidence and Light to what I ſhall now propoſe to you by way of *Paralleliſm* betwixt what our Saviour in his own Perſon ſuffered of falſe Accuſations and Aſperſions, and what his true and living Members are obnoxious to from that Spirit of *Phariſaiſm* that has ever and does to this very day rule ſtill in the World.

And firſt of the firſt Accuſation that was laid to our Saviour's Charge, *viz. Blaſphemy*, *He hath ſpoken Blaſphemy*, Matth. 26. It is apparent, the Phariſaical Nature being deſirous to be excuſed from deſtroying and bringing to nothing in one's ſelf all haughty and ambitious Deſigns, Self-ſeeking, Covetouſneſs and Intemperance, doth eaſily endeavour to make amends for this, and to pacifie the Conſcience and approve ones ſelf to God, by laying out all our Parts in ſpinning excellent high Subtilties and amazing Myſteries from any Hints taken in Scripture, and in adorning the Nature of God and Religion according to the Gariſhneſs of a Man's own natural Fancy and Nicety of Wit. Whence it may come to paſs that theſe Traditionary *Phariſees* having made it their buſineſs to rack their natural unregenerate Minds to find ſome magnificent Conceptions (as they imagine them) to beſtow upon the Deity; that one freed by Chriſt (who is *the Truth that makes one free indeed*) by not admitting or gainſaying theſe high and divine Inventions of theirs concerning God and Chriſt, wherewith they have wrapped him and clothed him (though they do but what *Dionyſius* did to the golden Veſtments of *Jupiter*, take them off and put on a Linſy-woolſy one) may well be ſuſpected and accuſed of *Blaſphemy* and Injury to God, when it is nothing but a Refuſal of the *groundleſs Concluſions* of raſh and inconſiderate Men, or, which is worſe, of thoſe that of Purpoſe clothe God and Chriſt and repreſent him to the People in ſuch a Dreſs as will make moſt for the countenancing their own Hypocriſie, Profit and Intereſt. I will only name one Inſtance of many. How has the *Roman* Clergy forced and rack'd their Wits to make good the grand Myſtery of *Tranſubſtantiation*, whoſe ordinary Prieſts muſt have greater Power of working Miracles than the Devil could invent to puzzle our Saviour withal? For what is *the turning a Stone into Bread* in compariſon of *turning Bread into God incarnate?* And yet a Maſs-prieſt after the uttering of a few formal Words of Conſecration, has brought about the Prodigy. And he that will be ſo bold as to call *Bread but Bread*, and *not Chriſt* or *God*, how can he chuſe but be thought to *blaſpheme*? But yet this *Blaſphemy* is not againſt the Nature of God or Chriſt, but againſt the Forgery and Fictitions of men, and ſo indeed is no more *Blaſphemy* than *Bread is Chriſt* or Man's Fancy the Deity. The Rule therefore that Chriſtians are to take notice of here is this; There being ſo much Humour and Intereſt and Stupour of Education that may begin or continue falſe Conceptions of God; if any one profeſs himſelf that he cannot conceive ſuch things as ſome ſo peremptorily

emptorily and imperiously obtrude upon his Belief, that he is not straightway to be accounted *a Blasphemer of God*, it haply being but a Dissent only from the Conceits of men.

5. The second Aspersion cast on our Saviour was, *That that miraculous Good that he did, was from the Power of Satan, not of God.* And methinks it is not hard to find something parallel to this in some Aspersions cast upon his true Members by rash *Pharisaical* Censure. Which is this; The eximious and exemplary Life of good and holy men is many times (by those that are more addicted to such a Dress or outward Platform of Religion consisting of certain Ceremonies and Opinions, than to the Truth and Essence of Religion it self) imputed to corrupt natural Principles, such as *Vain-glory* and *the Esteem of the World*, *Political Advantage*, and the like; which answers to the *Pharisees* giving out that Christ cast out Devils by *Beelzebub* the Prince of the Devils. So say our modern *Pharisees* of such as are not of their Sect; if those men live never so holily and unblamably in this present evil World, exercising Virtue and avoiding Vice, that it is not from any Divine Principle in them, but from the Instigation of *Pride* the Prince of Vices.

6. So in the third place, They that affect even more than a *Judaical* Strictness *in the Observation of the Sabbath*, (though God knows it is too many times that their Consciences may be the more free to work Unrighteousness all the Week after) yet they will take upon them to censure them of no less Crime than *Profaneness* that observe neither the same measure of Superstition nor Hypocrisie with themselves.

7. Fourthly, *Neutrality and cold Indifferency in publick Controversies*, how can it possibly chuse but seem very abominable to the *Pharisee* or formal Professor? For they knowing no other Religion than what consists in certain dispensable and unnecessary Opinions and Performances; when they are shaken and hazarded, he that will not engage to the utmost then, as if God and true Religion it self were at stake, cannot but be deemed very unworthy and detestable. Whenas to be but coldly and indifferently affected in things indifferent, is in all Reason to be esteemed just and good.

8. Nor is it a whit strange to hear the *Pharisaical* Tribe complain of the true regenerate Christian as *unjust*; whenas the one acts according to an outward Rule or Tradition which was made for the meeting with their own wicked and untamed Corruptions, (*malo nodo malus cuneus*) and which notwithstanding they craftily and perversly make use of by leguleious Cavils to the injuring of one another or them that are better than themselves; but the true Christian acts and judges according to the living Law of Equity, and the Eternal Love of God springing up in his Heart.

9. Sixthly, As for the Accusation of *Railings and Revilings*, even a sober and well carriaged Christian may well be subject to that Calumny. For the *Pharisee* bearing himself very high in the Opinion of his own either Formal or Fantastical Righteousness, making a shift rather any way to perswade himself he is righteous and religious than by partaking of true Religion and Righteousness indeed; he acting therefore according to the Nature he really has, not according to what he fancies himself to be; it cannot but happen that the true Christian, endued with the Divine Nature and Spirit of Righteousness, not intending at all to *rail* or *revile*, but using the most easie and unaffected Propriety of Words, calling a Spade a Spade, as the Proverb is, doing but so as *Adam* did in Innocency, giving the Creatures Names according to their Natures, it cannot but happen, I say, that the Actions and Persons being foully bad of such as notwithstanding be in their own Conceit as good as any, when they be called by what Names expres the Truth of their Natures and no more, that yet they will presently judge the ὀνομαζόμενος a *Railer* and *Reviler*.

10. Now for *tumultuary Zeal*, I must confess that *Pharisaical* Hypocrisie is such an abominable provoking thing in the sight of all the Sons of God, that it can scarce fail scorching and heating their tender and lively Spirits, no more than a natural Flame can fail to singe and pain our natural Flesh; which none of us can suffer with such Patience, but we are ready to testifie our sensibleness both by Gestures, Actions and Words. Besides that in a moderate and well guided Zeal against the *Pharisaical* Interest, all being so rotten there, so sore and patched over with pitiful Plaisters; the least Action or Opposition will make them cry out, even afore they be hurt, being conscious to themselves how unsound and unable they are to abide the least measure of rough handling. So that the least Vigour of Opposition in good earnest against their hypocritical and unwarrantable Ways will by them be deemed but *bitter and tumultuous Zeal*.

Eighthly, The juſt and ſeaſonable *Bemoanings* of the dear Servants of God and Fellow-members of Chriſt, when Nature is very much oppreſſed with Adverſity or Torment, are not to be judged raſhly the Symptoms of *Impatience* or *Deſpair*. For the expreſſing the Senſe of one's Miſery is no Vice, ſince the ſuppreſſing thereof may be no Vertue, but rather a Symptom of *Pride*, or Affectation of *Spartaniſm*.

11. And now in the ninth place, as for that *Aſperſion of Madneſs and Phrenſy* the true Chriſtian has often caſt upon him by the *Phariſaical Religioniſt*, the Cauſe of it is plain from either of their Natures, or from the Nature of *Madneſs* it ſelf. For as *Sottiſhneſs* and *Dotage* is the extinguiſhing of Reaſon in *Phlegm* or *Cold*; ſo *Madneſs* is the diſordering diſcompoſing and diſſipating the Fancy and Reaſon in the Diſtemper of *Heat*. Wherefore, where-ever the *Heat* exceeds the Senſe and Reaſon of him that ſpeaks or acts, there comes in ſo much of *Madneſs* as there is of that Exceſs. But as concerning *Senſe and Reaſon*, ſith it is all one to be abſent as not to appear, therefore it muſt needs follow, that thoſe that ſpeak with much Zeal and Vigour things very true in themſelves, yet to others very incredible or unintelligible, muſt be by them reputed no better than *Mad-men*. And hence it was that *Feſtus* the Governour told *Paul*, that *too much Learning made him mad*. And hence probably may be the ground of that ordinary Saying, *Nullum magnum ingenium ſine admixtura inſaniæ*. Partly becauſe no great Wit can well be but with ſome good meaſure of natural Heat and Activity of Spirit; and partly, or rather mainly, becauſe the Improvement of theſe Parts and Wit by ſubtil Search into things have produced ſuch Concluſions, ſo Paradoxical and oppoſite to the vulgar Conceits of Men, and yet of ſuch Evidence of Reaſon to the Inventors of them, that they aſſerting with Heat and Confidence the Concluſions to be true, to ſuch Men as were not capable of the Subtilty of the Reaſons which infer them, could not chuſe but get to themſelves the Reputation of Men whoſe Brains were ſeaſoned with ſome Strinklings at leaſt of *Madneſs and Phrenſy*. And according to this Analogy may it very well be ſaid, *Nullus inſignis Chriſtianus*, &c. That there is no notable Chriſtian that will not ſeem to have ſome ſpice of Madneſs in him, eſpecially if he be judged by the formal ſtiff *Phariſee*, whoſe Poſtures and Actions are always kept as it were in an outward wooden Frame, as a Child in a Standing-ſtool; his Traditions and accuſtomary Opinions being as deeply ſcored and carved in his Memory, as the outward and obvious ſhows of things at the firſt ſight in the World are ſcralled out in the rude Furrows of an Idiot's Brain. And as the unskilful Ruſtick would ſuſpect him ſcarce ſound in his Senſes, that ſhould confidently ſpeak any thing that ſhould palpably croſs or cancel thoſe groſs Scrallings the ſenſible ſhew of this World has writ in his Imagination: ſo certainly the formal *Phariſee* would not ſtick to judge him mad, that ſhould with Zeal and Boldneſs pronounce ſuch things as were not parallel nor agreeable to the Preconceptions and Prefigurations of his prejudiced Mind; but moſt of all if ſuch things as he could get no Conception at all of, they being not upon the ſame Level oppoſite, but ſo high removed, that they would be out of his Reach of Apprehenſion. Surely the more earneſt a true Member of Chriſt ſhould be in ſuch Points, the more *mad* he would appear in the Eyes of the cool prudential *Phariſee*.

12. As for the three laſt *Aſperſions* that were caſt on our Saviour, and his true Members are accordingly liable unto, the mere formal Chriſtian being Judge, *viz. Debauchery and Looſeneſs of Life*, *Laviſhments and Prodigality*, *Ambition and Self-intereſt*; I ſhall briefly diſpath them all. And to the firſt this general Conſideration appertains. By how much every one is himſelf more weak and obnoxious to Temptations, by ſo much more ſuſpicious he is that others tranſgreſs, when there is any thing that may tempt out the Corruptions of a Man; or where there are any Signs or Effects of that which in ſome Perſons is naught, though thoſe Signs or Effects in themſelves are neither good nor bad. Here the formal Chriſtian conſulting with what is alive and operative in himſelf, *viz.* his inward Corruption, judges the beſt of Men after his meaſure; and concludes that how he ſhould be affected, what he ſhould do or ſuffer in ſuch or ſuch Caſes, that any one placed in the ſame Caſes and Conditions doth ſuffer or act the like. And the more ſcandalous and offenſive muſt the Converſation of the moſt perfect and purified be, foraſmuch as their Invulnerableneſs and Inſenſibleneſs in the midſt of ſuch Vanities as others are moved with that are alive unto ſin, cannot but make them more innocently free and careleſs in things that of themſelves are not really evil.

13. As for the matter of *Prodigality*, it is obvious to conceive that *Covetouſneſs* ſitting Judge, even *Frugality* it ſelf ſhall be branded with that Name; and that *Covetouſneſs* being ſo clean and dry and creditable a Sin, (as being ſo perfectly oppoſite to the mad roaring Garb of the Spend-Thriſt) there will ſcarce be found a

Phariſee

Phariſee that will be ſo imprudent as not to retain ſo profitable a Vice. Wherefore the *Phariſee* being *covetous*, the true Chriſtian, whom that *Noble and Divine Nature* according to which he is regenerate has made more *liberal*, muſt needs by him be ſentenced as *Improvident* and *Prodigal*.

14. Laſtly, for the Imputation of *Ambition and Self-Intereſt*. It is no *Ambition* or *Pride* earneſtly to endeavour as much as in us lies to be renewed into that glorious and Divine Image of Chriſt, and to contend to the utmoſt for the Accompliſhment of the ſame. For in this Image is very eminently contained that moſt healthful and comely Diſpoſition of the Mind, *unaffected Humility*. For whereas the Image of Chriſt grows not up but from the Deſtruction and (if it were poſſible) perfect Annihilation of our own ſtubborn and ſtout Will, that eagerly and peremptorily ever ſeeks its own Satisfaction, and whenever it finds it glories and arrogates to it ſelf the Succeſs; it muſt needs be, by how much more perfectly the true Image of Chriſt is recovered in us, that by ſo much the more fully we are freed from all *Pride* and *Arrogancy*. So that as it cannot be the Puff of Pride that ſhould drive us on to endeavour after ſo high a Pitch of *Perfection*, but the divine Breath of God in the Soul; no more can that pitch of *Perfection*, once attained to, be any Cauſe of *Pride*, ſith that *Humility* is of the very Eſſence thereof. For it is as contradictious and unreaſonable, as if we ſhould ſay, that we become *proud* by becoming *humble*.

15. As for *Self-Intereſt*, the Accuſation is of that Nature of the Devil's againſt *Job*, *Doth Job ſerve God for nought?* Men devoid of the Spirit of Righteouſneſs and unacquainted with the Power and Pleaſure of Divine Worth and Grace, can fancy nothing there deſirable but the external Fruits thereof, ſuch as Honour and Eſteem among Men, or a future Reward from God. Wherefore it muſt needs be that the *Phariſee* or outward *Formaliſt*, perceiving nothing of Pleaſure and Sweetneſs in Holineſs and Vertue in himſelf, if he obſerve others much devoted thereunto, that he muſt judge them to make uſe of thoſe things for ſome other more pleaſant Enjoyment, as *Praiſe* and *Applauſe*, or ſome *future Reward after this Life*; and that they are not delighted with the things themſelves. Whenas certainly a true Member of Chriſt and one really regenerate into his Image, could no more ceaſe from pleaſing himſelf and enjoying himſelf in the Senſe and Conſcience of this *Divine Life*, and the Reſults thereof, all holy and becoming Actions, than the Natural Man can ceaſe from the Enjoyments of the Body, though he knows ere long his Body ſhall afford him no more Enjoyments. And yet I muſt alſo add, That it is the next Door to an Impoſſibility, that one that is become thus *Divine*, ſhould not have his Heart fully fraught with the moſt precious Hopes of future Immortaliry and Glory: *He asked Life of thee, and thou gaveſt him even a long Life for ever and ever.*

16. I have now finiſhed my *Paralleliſm* betwixt the Revilements caſt upon our Saviour, and thoſe that his trueſt Members may be obnoxious to. Which Pains I think I have not at all miſplaced, they tending only to the ſtopping of the Mouths of carnal Cenſurers, and the animating ſincere Chriſtians, that they may not be diſcouraged from following ſo excellent an Example by the Affronts and Reproaches of the World, but that they may know their own Innocency, Safety, and Freedom, while they keep in the true way, that is in Chriſt the Son of God, who making us free, we become *free indeed*; that is, free from the Deceits of our own Luſts, and free from the Awe and Terrour of imperious and ſuperſtitious Men, that would obtrude their own Errors upon us with as much Zeal and Importunity, and make them as indiſpenſable as the infallible Oracles of God.

17. And verily, ſo great a Priviledge is this *Example of Chriſt*, to thoſe that are ſincerely Religious, that tho' we kept the Eye of our Contemplation perpetually fixt thereon, we ſhould ſcarcely come to comprehend the immenſe Advantages of it; namely, to have ſo ſure, ſo Divine, ſo infallible a Guide, by his own Example to direct us in our Encounters with all the lethargick Paroxyſms of the *Animal Life*, and the Sophiſms of the crafty and ſerpentine *Carnal Wiſdom*; ſo manifeſtly to know what the *Eternal Incarnate Wiſdom*, what the *very Son of God himſelf*, who was declared to be ſuch by a Voice from Heaven, either did or would have done in ſuch and ſuch particular Circumſtances; whence alſo we come without any Difficulty to underſtand, how we ſhould demean our ſelves, in bearing Affronts and Reproaches, in contemning worldly Honours, in reſigning our Wills entirely to our heavenly Father in all things, in ſuffering Pains, yea and undergoing, if occaſion requires, even the moſt cruel Death, for the Glory of God and a Teſtimony to the Truth; to wit, That *laying aſide every Weight, and the Sin which doth ſo eaſily beſet us, we ſhould run with Patience the Race that is ſet before us, looking unto Jeſus the Author and Fi-*

niſher

niſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the Right-hand of the Throne of God. From hence we may percieve, laying aſide all other Conſiderations, how highly a Demonſtration of the Certainty of the Hiſtory of Chriſt, upon which we have already beſtow'd ſo much Pains, ought to be valued by pious and ſincere Souls. And thus much concerning *The Example of Chriſt.* Of which having ſpoken what things we thought moſt requiſite, we proceed now to *his Paſſion*, which is the *fifth* Power of the Goſpel.

CHAP. XV.

1. *The* Paſſion *of Chriſt the fifth Goſpel-Power, the Vertue whereof is in a ſpecial manner noted by our Saviour himſelf.* 2. *That the Brazen Serpent in the Wilderneſs was a prophetick Type of Chriſt, and cured not by Art but by Divine Power.* 3. *That* Teleſmatical Preparations *are ſuperſtitious, manifeſt out of their Collections that write of them.* 4. *Particularly out of* Gaffarel *and* Gregory. 5. *That the Effects of* Teleſmes *are beyond the Laws of Nature.* 6. *That if there be any natural Power in* Teleſmes, *it is from Similitude; with a Confutation of this Ground alſo.* 7. *A further Confutation of that Ground.* 8. *In what Senſe the Brazen Serpent was a* Teleſme, *and that it muſt needs be a Typical Prophecy of Chriſt.* 9. *The accurate and punctual Prefiguration of Chriſt therein.* 10. *The wicked Pride and Conceitedneſs of thoſe that are not touched with this admirable Contrivance of Divine Providence.* 11. *The inſufferable Blaſphemy of them that reproach the Son of God for crying out in his dreadful Agony on the Croſs; wherein is diſcovered the* Unlovelineſs of the Family of Love.

1. AND truly this fifth *Goſpel-Power, the Paſſion of Chriſt*, is of ſo great Efficacy and Concernment, that our Saviour ſeems with more than ordinary Delight to have ruminated on the wonderful Effects that it would have in the World. *John* 12. 32, *And I, if I be lifted up from the Earth, will draw all Men unto me; ſignifying thereby what Death he ſhould die*, as the Text witneſſes. This ſhews what a *powerful Engine* our Saviour himſelf thought *his Death* would prove to draw all the World after him. Which is a Demonſtration that the Mind of a Chriſtian ought to dwell very much *in the Meditation of the Death and Paſſion of Chriſt.* The Uſe whereof appears in another Intimation of our Saviour's, though more Typical, yet the Analogy is ſo plain, that no Man can miſs it. *John* 3. *And as Moſes lifted up the Serpent in the Wilderneſs, ſo ſhall the Son of Man be lifted up; That whoſoever believeth on him ſhould not periſh, but have eternal Life.* This is ſo perfect a Repreſentation of our Saviour's Paſſion, that I cannot but blame my ſelf for not entring it amongſt other Prophecies that I alledged for the *Meſſiah's* ſuffering.

2. And it will ſtill appear more plainly, that it was intended a Prefiguration or Typical Prophecy of Chriſt, if we conſider that *Moſes* was not put upon it by any natural Skill, as if the Effigies of this Brazen Serpent did by any Power of *Art* or *Nature* heal the *Iſraelities* of their Bitings of the fiery flying Serpent. But it was an immediate Direction of God, by whoſe ſupernatural Power the Cure was wrought: As the Author of the Book of *Wiſdom expreſly has noted, namely, *That he that turned towards that σύμβολον σωτηρίας, as he ſtyles it, *the Sign of Salvation, was not ſaved by the thing that he ſaw, but by him that is the Saviour of all.* For beſide that the whole Myſtery of *Teleſmes* is but a ſuperſtitious Foolery, much akin to and dependent of that groundleſs Pretence of ſuch wonderful Influences as the antient *Pagan* Ignorance attributed to the Stars; the very matter of this Serpent was inconvenient and improper for this Effect, as Interpreters on the place have obſerved. To which I might add that there is not any Example of any *Teleſmes* that were ever known to cure the Diſeaſement after this ſort, that is, by only looking thereunto. And that thoſe that have been made againſt Scorpions, or other hurtful Creatures, they have chaced them out of the place or killed them upon the Spot; but if any one were ſtung by theſe venomous Serpents, there was a tactual Application of the Remedy to him that was hurt.

*Chap. 16. 6.

3. And

3. And yet I will not ſo much ſtand upon this, as that the whole Buſineſs of *Teleſmatical* Preparations is ſuperſtitious, and that they have no Effect by any natural Virtue or Influence. This, methinks, I plainly diſcover out of their Collections that ſeem moſt pleaſed in the repreſenting of theſe Curioſities to the Eye of the World in their Writings; *Gaffarel* eſpecially, who does with Plenty of Words, but no Reaſon at all, endeavour to make us believe that the Power of *Teleſmes* is natural: but I never knew any Cauſe managed with more ſlight, more looſe, and more frivolous Arguments in my Days. But out of his own Mouth I ſhall be able to condemn him, and upon theſe two Accounts. Firſt, in that according to his own Conjectures and Relations, the erecting and preparing of theſe *Teleſmes* is, as we contend, ſuperſtitious or paganically Religious: and then ſecondly, That the Effects of them, where they have any, are plainly beyond the Power of any natural Cauſe.

4. As for the firſt, himſelf does profeſs that he is of Opinion that the firſt Gods of the *Latines*, which they called *Averrunci* or *Dii Tutelares*, were no other than theſe *Teleſmatical Images*. And his Reaſon is, that they made ſome of theſe *Tutelar Gods* under certain Conſtellations: which is no wonder ſay I, the Hoſt of Heaven being the Deities of the *Pagans*, and *Teleſmes* and *Aſtrology* both Rags of that ancient Superſtition. And *Apollonius Tyaneus*, who trotted and trudged about the World ſo much to reſtore the Heathen Religion, had an excellent Gift (if Hiſtorians do not belie him) of conſecrating *Teleſmes* againſt *Storks*, *Gnats*, *Inundations of Rivers*, *Winds* and *Storms*, and other *noxious Things*: Which notwithſtanding that naſute Sophiſt *Philoſtratus* was willing to omit in his Legend of him, as being very ſolicitous to ſave him harmleſs from the Imputation of being a *Magician*, as a Man may obſerve by ſeveral Paſſages in him. So that either way the natural Efficacy of *Teleſmes* is diſcovered to be but a Figment.

But that their Formation is but a Paganical Superſtition, thoſe more exact Collections and Tranſcriptions of *Gregory* will further clear, if a Man do but peruſe them. For there he may ſee how in the Building of Cities they did not only conſult the Rules of Aſtrology for a fit Configuration of the Heavens, but alſo ſacrificed, and that ſometime with Man's Blood, to the *Genius* of the place, erecting a Figure of Braſs whereinto, as they thought, they *Teleſmatically* conveyed the *Tutelar Deity* of the City. Which Statue was therefore placed in ſome ſafe Receſs, or elſe in ſome eminent Place: but where-ever it was, there they conceived was contained the Fate or Fortune of all. Of this ſort doubtleſs was the Trojan *Palladium*, and *the Lame and the Blind that the Soul of David ſo hated*, 2 Sam. 5. as *Gregory* has with very good Reaſon, I think, concluded.

5. This is enough to intimate from what Principle theſe *Teleſmatical* Fooleries ſprung, let them be of what kind they will. And the *Effects* of them, ſuch as are recorded, are plainly ſuch as cannot be imputed to the Power of the Heavens, if we carefully conſider the Circumſtances of things. As for Example, What Influence from Heaven can be derived upon a City for having the firſt Stone of it, or any one Stone of it, laid under ſuch an Aſpect? What is this to the whole City that ſhall be ſo many Months, it may be Years, in building afterwards? Beſides that I have already demonſtrated the whole Artifice of * Aſtrology to be but a Foppery. So that certainly it isnothing but the Conſecration of the City and the Recommendation of it to the Tutelage of a *Dæmon*. And though we ſhould admit that the *Teleſmatical* Figure of a *Stork* (ſuppoſe) or a *Scorpion* may drive away *Storks* or *Scorpions*, How ſhould the *Teleſmatical* Statue of a Man drive away Men, and keep a Fort or Country impregnable from the Incurſions of the Enemy? as the Silver-Statues did buried in the Confines of *Thracia* and *Illyria*, that *Valerius* commanded to be digged up and taken away: upon which thoſe Countries within a few Days after were over-run with the *Goths* and *Hunns*. Beſides, it is much that the humane Statues ſhould make ſuch a Difference as to take part with ſome Men and be againſt others, when the *Teleſmatical* Figures of other Creatures drive away promiſcuouſly all Creatures of the ſame *Species*. Which are things utterly inexplicable from the Laws of Nature.

*Book 7. ch. 15, 16, 17.

6. If there be any Natural Power in theſe things, it muſt be from *Similitude*: but it is moſt ridiculous to think that this *Similitude* has any thing to do with the Stars. For though there be the Name there (ſuppoſe) of a *Scorpion*, yet there is no *Scorpion* there, nor the Image of one. But if there were any *Antiſcorpionical* Power in that Conſtellation; that Matter or Metal that will receive it at all, will receive it in any other Figure as well as in the Figure of a *Scorpion*, and in ſome, it's likely, better. But this Influence, being nothing but ſome thin Particles that muſt

pervade

pervade the Pores of this Brazen Serpent, can as eaſily go out as come in, and will give place to the next Influence, and ſo never be the ſame. It is ſimply therefore the *Similitude* of a brazen Scorpion that muſt drive away the Scorpions: which no Man can imagine any Reaſon for, if the Experience be true, but the Community of the *Spirit of Nature*, and that Inſtance of one Chord trembling while that which is uniſone to it is ſtruck, and of Sympathy in Perſons by reaſon of *Similitude* and *Cognation*; as in thoſe two young Children, Brothers, and extreamly like one another, born at *Riez* in *France*, who if one were ſick, ſad, ſleepy, the other would be ſo alſo. Which are the moſt plauſible Reaſons that *Gaffarel* alledges for his ſo dearly beloved Concluſion. If therefore Scorpions and Gnats fled from the place upon the making of ſuch a Figure of a Gnat or Scorpion (ſuppoſe) in Braſs or in any other Metal, I ſhould think the Reaſon was, becauſe *the Spirit of Nature* being harſhly affected in the Body of that which has ſo compleat a Similitude with ſuch a Creature, may in ſome meaſure raiſe an harſh Senſe in thoſe Creatures, and therefore finding themſelves in ſuch a place in an unpleaſing Temper, they will be ſure to keep far enough from it. But if this be a right Cauſe, ſuch a *Teleſme* may be made without any regard to the Configuration of the Heavens. Whence again all theſe *Aſtrological* Ceremonies will be demonſtrated to be but Fooleries.

But I ſhall demonſtrate further that this alſo is a moſt trifling Foolery, and that there is no *natural* Efficacy at all in *Teleſmes*, and that from their own Hiſtory. For either *Gregory* or *Gaffarel* tells us, that if part of a *Teleſme* be broken off, the Effect ceaſes. (Which we might have alledged as an Argument that the Virtue is in the Figure merely.) And they inſtance in a *Teleſmatical* Crocodile whoſe Chap was broken off; For then the Crocodiles returned. Which to me is an Indication that the Effect is not from the *Spirit of Nature*, but from ſome ludicrous and deceitful *Dæmons* that love to befool Mankind. For if *Teleſmatical* Emerods and the *Phallus* work upon thoſe Parts, Why ſhould not the above-named *Crocodile* that wanted but a Chap work upon all the Parts of the Crocodiles but their Chaps; which would be Diſeaſement enough to keep them away? And the *Phallus Gregory* mentions, (which he rightly, I think, reckons amongſt theſe *Teleſmes*) *cured* or *diſeaſed* the Privy Parts of the *Athenians*, according as they received the Deity to which they were conſecrated. From whence a Man may Conjecture concerning the reſt of theſe Trumperies.

7. Again, theſe *Teleſmes* are made againſt ſuch things as have no Life nor Senſe in them, as againſt *Fire* and *Water*. Of which the Engravements can have no ſuch Similitudes, one would think, as to engage the *Spirit of Nature* to act any way; and yet *Gaffarel* tells us a very reverend Story of a *Teleſme* againſt *Fire* found under a Bridge at *Paris*. Which certainly if it had any *natural* Power to preſerve the City from great Fires, ſuch as would deſtroy the Houſes, it would alſo have hindred them from lighting their Candles at a tinder-Box, and warming their Fingers in a froſty Morning. And yet this curious Philoſopher ſeems to lament the Loſs of that *Teleſme*, they having thereby, as he ſays, expoſed the City to frequent Scale-Fires ever ſince. But let the *Teleſmatical* Sculpture of *Fire* and *Water* be never ſo like theſe Elements, inſomuch that we may hope that it may ſomewhat affect *the Spirit of Nature*; there being no Sagacity nor Senſe in the River *Lycus* (ſuppoſe) which *Apollonius* curb'd with ſuch a Device, nor in Fire now exiſtent, (much leſs that which is to come) how can they *withdraw* themſelves from ſuch places where *Teleſmes* are laid up, they having not, as Animals have, the Power of ſpontaneous Motion?

Laſtly, there are *Teleſmes* that have no Similitude at all with the things they are to keep off: as that Man on Horſeback in Braſs ſet up at *Conſtantinople* againſt peſtilential Infection, which (ſay they) being once demoliſhed, the City has been extraordinarily ſubject to Plagues and fearful Mortalities. That Ship alſo of Braſs there *Teleſmatically* conſecrated againſt the Dangers of that tempeſtuous Sea, it had no Similitude at all of either the Water or Wind: but yet of ſuch force it was, that a Piece of it being broke off and loſt, the Sea returned to its former Unrulineſs; but being found and put together, the Sea became quiet again. They took it therefore apieces again, for Experience ſake, and the Winds and Sea were ſuddenly rough and boiſtrous, ſo that a Ship could not come up into Harbour; but the brazen Ship being again handſomly compacted, the Winds and Sea were again peaceful and calm.

Wherefore if a Man do but caſt an indifferent Eye upon the whole matter, it will be very difficult for him not to pronounce, That he that can believe that the Power of *Teleſmes* is natural, is more irrationally credulous than the moſt ſimple *Superſtitioniſt* in the World.

8 Out.

8. Out of what has been ſaid it is evident that the *Brazen Serpent* erected by *Moſes* in the Wilderneſs was not a *Teleſme* in that Senſe *Gaffarel* would underſtand the Word, that is, a Sculpture, Statue or Similitude of ſomething made ſo by Aſtrological Art, that what Effects it has for the keeping off Evil or remedying what has already befallen, is merely from the concurrence of natural Cauſes, though the Application of them was artificial; the chief whereof is the Influence of the Heavens and the Figure of the *Teleſme*. For it is apparent there can be no ſuch thing. But, if they mean by a *Teleſme*, ſuch a Figure of ſome Creature conſecrated in a way of Religion for the Services above-named, nothing hinders but that the *Brazen Serpent* may be a *Teleſme*, whether from the *Hebrew* צלם which ſignifies an *Image*, or from τέλεσμα which denotes *Conſecration*. And this of *Moſes* was both a warrantable and effectual *Teleſme*. For it was by the Preſcription of God himſelf, and throughly did the Effect it was ſet up for. But the Cures that it did being ſupernatural, and neither the Figure nor the Matter of the Serpent contributing any thing to the healing of them that were bitten by thoſe fiery flying Serpents, it is plain that *Moſes* had been left free from making any ſuch *Teleſme* of the Figure of a Serpent, (there being nothing in the thing it ſelf to invite him to it) had not God moved him thereto. Nor can we imagine any other Cauſe why Divine Revelation ſhould ſuggeſt ſuch a thing unto him, unleſs there were ſome Myſtery in it. Something therefore that did notably concern the Church of God was denoted thereby; and what I was a going to ſay at firſt, having removed all Obſtacles, I now again reſume and dare pronounce, That it was a plain, though Typical, Prophecy of the *Meſſias* his Paſſion, and of the Uſe of it, and ſo clear, that no Words could have more punctually prefigured it to us. For the Analogy and Reſemblance is moſt exquiſite, if we caſt our Eye upon the whole Scene of things.

9. For how naturally do the *Iſraelites* in the Wilderneſs repreſent the Church of Chriſt in the World; and their being bitten with fiery flying Serpents, our being poiſoned and pained with vexatious Luſts, and tormented with Remorſe of Conſcience when Sin has entred into our Souls? What could more lively repreſent *our Saviour upon the Croſs*, who knowing no Sin, yet was made * Sin for us, than this *Brazen Serpent* ſet upon a Pole in the Camp of *Iſrael*? Which indeed had the outward Shape of a fiery flying Serpent, but was ſo far from being a Serpent, that it had nothing of a Serpent but the external Form thereof, and healed all them that were bit with thoſe poiſonous and deadly Serpents. So our bleſſed Saviour devoid of Sin himſelf, yet being in the moſt ugly outward Appearance of Sinfulneſs that could be put upon him (he ſuffering betwixt two Criminal Malefactors, as it was propheſied him, *That he ſhould be numbred amongſt the Tranſgreſſors*) he is in this Poſture (where he looks ſo like Sinfulneſs it ſelf) unto the whole Church of God, when they are ſmitten with the fiery Excitements of Sin, or the deadly Pangs or Remorſe of Conſcience, thoſe rancorous Wounds that Sin leaves in the Soul when ſhe has been once bitten therewith, he is, I ſay, thus hanging upon the Croſs, if they look upon him with the Eye of Faith, the moſt Sovereign Remedy and the moſt preſentaneous Aſſwagement of their Pain and Malady that can be offered to the Thoughts of Men, I am ſure, of any humble and well-meaning Man.

* 2 Cor. 5. 21.

Iſa. 53. 12.

10. But for thoſe that are ſelf-conceited, of a perverſe Reaſon, and of an high-flown *Luciferian* Temper, that prefer the Subtilty of their own opinionated Wit and curious Search into all Secrets, and magnifie their own natural Worth before the Friendſhip of him that loved us even to the Death; theſe Men are not fitted to reliſh and eſteem the Sweetneſs of that abundant Goodneſs and kind Condeſcenſion of Divine Providence in his Manifeſtation of Jeſus Chriſt to the World: as neither the fiery *Enthuſiaſt*, filled with the Senſe of his own fooliſh Revelations and Divine Viſitations (as he fancies them) ſo ſtout, ſo ſtiff, and ſo perfect (as the vain Flatteries of his own Imagination would bear him in hand) that he finds nothing but God and himſelf worth thinking of, and will be an immediate Retainer to the Almighty, without any Interpoſal whatſoever, To that height and hardneſs of Heart is he ſwollen in his own Conceit. But the true Character of him is that which the Apoſtle *Jude* has given him, that he is but a Mouth *filled with great ſwelling Words, puffed up, ſenſual, knowing not the Spirit*. Such as theſe are thoſe alſo in too great a meaſure that wholly neglect *the Meditation on Chriſt's Paſſion*, though it be of ſo great Efficacy for the quenching and ſuppreſſing of all the reſtleſs and fiery Motions of Sin in them. But execrable Blaſphemers are they beyond expreſſion, whoſe Pride and Conceitedneſs has made them reproach the Perſon of Chriſt in his higheſt Agonies on the Croſs, and impute that to a ſinful Weakneſs and Imperfection, that was but the due effect of

the Weight of his Sufferings, who bore the Sins of the whole World, and made an Atonement with God for them. Yet becauſe he cried out in the Words of that Pſalm,
Pſal. 22. which is a lively Prophecy of his Sufferings, *My God, my God, why haſt thou forſaken me?* Therefore muſt that Fanatick Fool of *Amſterdam*, and his illuminated Elders, that boaſt ſo much of *Perfection*, be more perfect than the Son of God himſelf, whoſe certain Appearance in the World is ſo clearly demonſtrated out of the ancient Prophecies of the Old Teſtament, and ſo manifeſtly ratified by the Miracles recorded in the New.

11. I appeal to all Men if *Satan* himſelf could vent any thing more deſpightful and ſcornful againſt the endearing Sufferings of our ever-bleſſed Saviour, who out of tender Love to Mankind underwent thoſe dreadful Agonies of Death, and waded through the heavy Wrath of God for Sinners, than theſe Wretches have, that would recommend themſelves to the World under the falſe Flouriſh and Hypocritical Title of *the Family of Love*; whereas by antiquating the Uſe of the *Paſſion of Chriſt*, and thus villainouſly reproaching Chriſt upon the Croſs, they demonſtrate to all the World, that they have not the leaſt Senſe or Skill in ſo *Divine a Myſtery*, but are wicked *Apoſtates* from God, who is that pure and Divine Love, and Underminers of the Kingdom of his Son Jeſus Chriſt: In which neither ſuch high-flown *Enthuſiaſts*, nor any dry churliſh *Reaſoners* and *Diſputers* ſhall have either Part or Portion, till they lay down thoſe Gigantick Humours, and become (as our Saviour Chriſt, who is
Matth. 19. 14. that unerring Truth, has preſcribed) *like little Children*; for *of ſuch as theſe only is the Kingdom of Heaven*, as the Prince of that Kingdom has declared. Theſe therefore he embraced and bleſſed when he was alive; theſe he dying on the Croſs ſtretched out his Arms to receive; to theſe he wept Drops of Blood, that they being wounded with Love, might in return ſhed Tears; for theſe he was ſcourged, that they might chaſtiſe the Exorbitancy of their own Luſts and evil Concupiſcences; for theſe he ſhed his moſt precious Blood, that they might die to Sin, and live to Righteouſneſs, by that Power which raiſed Jeſus Chriſt from the Dead. This is *the Fooliſhneſs of the Croſs*, a *Scandal* not only to ſuch as are *Unbelievers*, but even to many of them alſo that would be accounted zealous and knowing Chriſtians.

CHAP. XVI.

1. *The End of Chriſt's Sufferings not only to paciſie Conſcience, but to root out Sin; witneſſed out of the Scripture.* 2. *Further Teſtimonies to the ſame purpoſe.* 3. *The Faintneſs and Uſeleſneſs of the Allegory of* Chriſt's Paſſion *in compariſon of the Application of the Hiſtory thereof.* 4. *The Application of Chriſt's Sufferings againſt* Pride *and Covetouſneſs,* 5. *As alſo againſt Envy, Hatred, Revenge, vain Mirth, the Pangs of Death, and unwarrantable Love.* 6. *A general Application of the Death of Chriſt to the mortifying of all Sin whatſoever.* 7. *The celebrating the Lord's Supper, the Uſe and Meaning thereof.*

1. BUT that this is *the Meaning of Chriſt's Sufferings*, that is, That we ſhould alſo ſuffer in the Fleſh, and mortifie our ſinful Members, beſides what our Saviour himſelf has intimated in comparing himſelf to *the Brazen Serpent* in the Wilderneſs, the ſight whereof did not only aſſwage the Pain of them that were bitten, but alſo take away the Poiſon, (whence we may reaſonably conclude, that the looking on Chriſt on the Croſs is not only to heal the Stings of Conſcience upon Sin committed, but to deſtroy the Poiſon and Corruption of Sin out of us, that we may not ſin any more) is plain, in that the Apoſtles themſelves alſo do urge the Uſe of *Chriſt crucified* to both thoſe Ends and Purpoſes. St. *John* 1 Epiſt. Chap. 2. *My little Children, theſe things write I unto you that ye ſin not, But if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins.* But *this Uſe* of the Croſs, namely, *Propitiation and the Peace of Conſcience*, all Men catch at. There is more need of producing ſuch places as ſhew the *other Uſe* thereof, for *the Mortification of our Sins.* That of Saint *Peter*, 1 Epiſt. Chap. 4. is very expreſs. *Foraſmuch therefore as Chriſt has ſuffered for us in the Fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath ſuffered in the Fleſh, hath ceaſed from Sin; that he*

he no longer should live the rest of his time in the Flesh, to the Lusts of men, but to the Will of God. For the time past of our Lives may suffice to have wrought the Will of the Gentiles, when we walked in Lasciviousness, Lust, Excess of Wine, Revelling, Banquettings and abominable Idolatries. To which Sense he speaks at least as fully, Chap. 2. ver. 19. *For this is thank-worthy, if a man for Conscience towards God endure Grief, suffering wrongfully. For even hereunto were ye called; because Christ also suffered for us, leaving us an Example, that we should follow his steps; Who did no Sin, neither was Guile found in his mouth; who when he was reviled, reviled not again, when he suffered, threatned not, but committed himself to him that judgeth righteously; who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness; by whose Stripes we are healed. For ye were as Sheep going astray, but are now returned to the Shepherd and Bishop of your Souls.* What can warrant the Use of the Cross for the Cure of Sins more plainly than this?

2. But we will hear also what Saint *Paul* saith, 2 *Tim.* Chap. 2. ver. 11. *This is a faithful Saying, If we be dead with Christ, then shall we also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us.* This is most certainly true as well of *inward Mortification* as of *outward Trouble*; and the mention of *the Death of Christ* is to support our Spirits in the enduring of both. And *Phil.* 3. *ver.* 10. *That I may know Christ, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death*, viz. That as Christ died upon the Cross, so he might be crucified to the World and all the vain Lusts thereof; and those that walk otherwise, he cannot but proclaim them *Enemies to the Cross of Christ, whose God is their Belly, and whose Glory is their Shame, who mind earthly things*, ver. 19. And *Gal.* 6. 14. *But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which the World is crucified to me, and I unto the World*; that is, the World is but a dead Spectacle to me, my Affections being dead to it. I will close all with that excellent Place, *Rom.* 6. 3. *Know ye not that as many of us as were baptized into the Lord Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we might not serve Sin. For he that is dead, is freed from Sin.*

3. You see how the most urgent Exhortations of the Apostles to kill and overcome our Lusts are back'd and edg'd, if you will, with a Reflexion upon the Crucifixion of our Saviour. Which Allusion, if it were no more than that odd perverse Sect (which I have so often named) would make it (who desire to *allegorize* away the whole History of Christ to a meer Fable, as if it were nothing but a meer fictitious Representation of things to be morally transacted in us) truly the Argument were nothing. For the Death of a Ram or Goat would serve to represent the sacrificing of our sensual Lusts, rather better than the Death of Christ, who was so innocent a Person. But the stress of the Argument lies in this, That a Person not only so immaculate and innocent, but so holy and sacred, so honourable and divine; that the Son of the living God, declared so from Heaven, foretold evidently by the Mouths of the most infallible Prophets, and that at the distance of so many Ages, and undeniably demonstrated to be such by his own Miracles, and by that Miracle of Miracles, his Resurrection from the Dead, and his visible Ascension into Heaven in the Eyes of his Disciples; that this so noble and divine a Person, that this Son of God should in dear Compassion and Love to Mankind give himself up, not only to a poor despicable beggarly Life, but be contented to be whipped and scourged, and put to a Death both painful and shameful with Thieves and Malefactors, and this meerly to attone the Wrath of God, and open the Gates of Heaven to bewildred Mankind that were wandring further and further from their Primeval Happiness; This is such an Argument as would melt the hardest Heart, and awake the dullest Understanding into a quick and cheerful Apprehension of that Duty that so nearly concerns him, *viz.* to be, if it were possible, more resolvedly willing to die to all his Sins and worldly Vanities, than Christ was to lay down his life to redeem him from them.

4. *This mighty Power of the Death of Christ* is of such invincible Efficacy to them that will but seriously dwell upon the Meditation thereof, that no Strong-hold of Sin will be able to resist it; no evil and inordinate Affection, but the consideration of this *Passion* will calm, keep under, and utterly subdue. The very counting *the Circum-*

ſtances of his Sufferings will put us out of conceit even with thoſe Vices that we have moſt familiarly entertained, and ſtill all thoſe Perturbations and Diſquietneſſes of Mind that the croſſeſt Accidents of the World and our own Weakneſs can expoſe us to. Art thou *a Lover of Money*? How canſt thou abſtain from bluſhing, whilſt thou remembreſt that *Covetouſneſs* betrayed and ſold thy Saviour for thirty Pieces of Silver? Or refrain from communicating *thy Goods* to the Poor, when Chriſt has been ſo prodigal of *his Blood* for thee? Art thou *proud*? How canſt thou but be aſhamed to exalt thy ſelf, when
1 Pet. 4. 1. the only begotten Son of God took upon him the Form of a Man, yea of the loweſt ſort of Men, and humbled himſelf, and became obedient unto Death, even the re-
Phil. 2. 5. proachful Death of the Croſs, that he might teach us *Humility, that the ſame mind might be in us that was in him*, as the Apoſtle ſpeaks? Art thou neglected, ſcorned or reviled? Thy Saviour was buffetted, mocked and ſpit upon. Are thy Inferiours preferred before thee? *Barabbas* was held a more worthy Perſon than *Jeſus*. Are thy Friends falſe to thee? Chriſt was betrayed by *Judas* with a Kiſs. Doſt thou fall from attained, or ſhort of thy expected Honours? *Jeſus* wore no earthly Crown but that of Thorns, nor Scepter but a Reed, nor any Robe but ſuch as the abuſive Soldiers put on him to make Legs to him and mock him. Art thou traduced for one as not found in thy Religion? Thy Saviour was accuſed as a *Blaſphemer*. What Motion therefore or Diſturbance of *Pride* ſhall be able to diſquiet thy Mind, if thou do but reflect on thy Saviour's Sufferings?

5. And for *Envy*, *Hatred* and *Revenge*, how canſt thou harbour the leaſt Touch or Senſe of them, while thou lookeſt upon him who out of love laid down his Life for us, even when we were *Enemies to him*, yea, for thoſe very Perſons that crucified him,
Luke 23. 34. praying unto God for them, *Father, forgive them, for they know not what they do*? And if thou be tranſportable into *vain Mirth*, what can better calm that light and giddy Tem-
Matth. 26. 38. per than the Remembrance of *his Sadneſs*, whoſe Soul was ſorrowful even unto Death? And if the higheſt and moſt ſearching *Afflictions* attempt thee, what can more ſtrongly arm thy *Patience*, than if thou ruminate on that bitter Cup, the Conſideration whereof put thy Saviour into ſuch an Agony, that he ſweat Drops of Blood that fell down to the Ground? And laſtly, if *Luſt* and *Wantonneſs* do aſſault thy Soul, the moſt preſent Remedy is the Contemplation of thy dying Lord and Maſter, who with his out-ſtretched Arms on the Croſs to embrace thee, preſents himſelf a Corrival in thy ſtrongeſt Affections. Look upon his inclined Head, not crowned with Roſes but wounded with Thorns; view his half-cloſed Eyes, heretofore filled and beautified with lucid Spirits, whoſe mild Motions were the perpetual Interpreters of his Kindneſs and Compaſſion to the Sons of Men, but now overcaſt with the heavy Cloud of Death. Kiſs his cold and pale Lips, and receive his laſt Breath, and tell me if thou didſt not hear this Whiſper in it, *Canſt thou love any thing better than me, who out of love do undergo this painful and reproachful Death for thee*?

6. But what I have appropriated to this fooliſh Paſſion of *Wantonneſs*, may equally take place in *any inordinate Affection*; and our Saviour may juſtly expoſtulate and complain how unkindly, how ungratefully he is dealt with, when his pretended Diſciples refuſe to mortifie any *Luſt* whatſoever for him, who gave up *himſelf* to the moſt ignominious Death for them. This Conſideration is ſo urgent and convictive, that none that have the leaſt ſpark of Ingenuity can be able to reſiſt it. And therefore whatever conceited high-flown Fools may imagine of *the Croſs of Chriſt and the Meditation of his Crucifixion*, as a thing that may rather fit Children in Chriſtianity than grown Men; I ſay, it is *the great Power of God to Salvation*: and ſo long as a Man finds any Sin in him, he is to have Recourſe to it for his Cure, as the *Iſraelites* in the Wilderneſs as often as they were bit with the fiery flying Serpents, were to look up to the Brazen Serpent which *Moſes* had erected in their Camp. And thoſe that make no uſe of the Benefit thereof, I ſhould ſuſpect them to be no *Iſraelites*, but a Generation of *Vipers* or *Serpents* themſelves, to whom the Poiſon of ſin is ſo congenerous, that it is their Nature and Pleaſure, no Pain at all to them; ſo that they deſire no Cure, but flee from the Croſs, as *Scorpions* do quit the Place where a *Teleſme* is erected againſt them.

7. But our Saviour Chriſt knew *the Power and Efficacy of his Paſſion* ſo well, that he made a ſpecial Proviſion for the *Commemoration* of that often which it was fit he ſhould ſuffer but once. This we uſually call the *Euchariſt* or *the holy Communion*. A Solemnity never to be antiquated, till our Saviour return again to Judgment viſibly in the Clouds of Heaven, as St. *Paul* intimateth, 1 *Cor.* 11. 26. *For as often as you eat this Bread, or drink this Cup, you do ſhew the Lord's Death till he come.* For the ſolid Uſe of it cannot ceaſe till then when all is accompliſhed. For ſo long as Men are to have any Growth in Godlineſs, or to animate themſelves to any holy Deſigns, or Sin is to be

be encountred with or Thanks to be given for the Victories of the Croſs, the holy *Euchariſt* cannot poſſibly ceaſe.

For the moſt proper *Preparation* for the receiving of the Sacrament is *a ſerious Meditation on the Paſſion of Chriſt*, which is *commemorated* therein. The Conſideration whereof, what mighty Power and Efficacy it has for the vanquiſhing and ſubduing of all manner of Sins and Corruptions, I have given ſufficient Intimation. So that every Celebration of the Communion ſhould be as it were a repeated Reſolution and corroborated Conſpiracy in the Blood of the New Covenant, to do our utmoſt againſt all the Powers of Sin, of Darkneſs, and of the Devil; and this upon the Senſe of that great Love and Loyalty we owe to our dear Saviour and Sovereign *Jeſus Chriſt*, who died for us, and poured out his own Blood to glue and cement us to himſelf and to one another. So that the Myſtery of Chriſtian Religion is a Myſtery of the deepeſt and deareſt Friendſhip, and of the moſt indiſſoluble Union of Affection that can poſſibly be excogitated. Wherein neither Diſtance of Place nor Time can make any Diviſion, but it holds together Heaven and Earth, and binds what is paſt to what is preſent, and actuates and invigorates what is preſent, to a proſperous and ſucceſsful bringing on that which is to come. Thus it is with all thoſe that are true Chriſtians, and do really communicate in the Blood of Chriſt; They have one Mind and one Heart, they have one Vote and one Intereſt, which is the Advancement of the Kingdom of the Lord Jeſus Chriſt in the World in Truth and Holineſs, and that Chriſtian Peace, Faith, and Love, may flouriſh even to the Ends of the Earth.

CHAP. XVII.

1. *The ſixth* Goſpel-Power *is the* Reſurrection and Aſcenſion of Chriſt. *The Privilege of this Demonſtration of the Soul's Immortality above that from the Subtilty of Reaſon and Philoſophy.* 2. *The great Power this Conſideration of the Soul's Immortality has to urge Men to a godly Life*: 3. *To wean themſelves from worldly Pleaſures, and learn to delight in thoſe that are everlaſting.* 4. *To have our Converſation in Heaven.* 5. *The Conditions of the everlaſting Inheritance.* 6. *Further Enforcements of Duty from the Soul's Immortality.*

1. THE ſixth *Goſpel Power* is the Contemplation of the *Reſurrection and Aſcenſion of Chriſt*; in reſpect of which ſtupendious Event, the Apoſtle has declared how it is Chriſt Jeſus that has *aboliſhed Death, and brought Life and Immortality to light through the Goſpel.* For truly whatſoever Traditions there were amongſt the *Jewiſh Rabbins*, whatever *Diſquiſitions* or *Concluſions* amongſt the Philoſophers, whether *Platoniſts* or *Ariſtoteleans*, concerning the *Soul's Immortality*, they were either ſo uncertain and fallacious in themſelves, or ſo ſubtile and unintelligible to the People, that they could not ſatisfie the World concerning this ſo important a matter. And if a Man ſhould write never ſo accurately and apodictically of this point, the Uſe thereof would reach but to a few, namely ſuch as are of a very patient and comprehenſive Spirit, that have leiſure and take delight in peruſing of ſubtile and cloſe-wrought Contextures of Reaſon; which to moſt Men is a toilſome and tedious thing. And when a Man has writ and read all he can of this Subject, and has met with the very beſt and moſt demonſtrative Arguments for the Concluſion; yet for Uſe and Service, the Recollection of them is voluminous and cumberſome, as well as the Collections from them doubtful and fallible, at leaſt to them that are not fully Maſters of their Reaſon. But on the other hand, as the *Reſurrection and Aſcenſion* of our Saviour is certain, as known to be *de facto*, and confirmed by abundance of Witneſſes; ſo is the Remembrance and Repreſentation of it to our Minds at once, and ſtrikes ſtrong upon our Fancy, and reaches our Reaſon with that powerful Conviction, that believing this, we cannot any longer doubt of either *the Exiſtence of God*, or *our own Immortality*. And if we once be but well aſſured of *the Exiſtence of God* and of *our own Immortal State after this Life*, methinks this alone ſhould be able to lift us above all the Snares that Satan has laid in this World to entangle us. 2 Tim. 1. 10.

2. *Mor-*

2. *Mortality*, one would think, if well conſidered, might give us ſome Check from too eager Purſuit of Honours and Riches, from worldly Plots and Deſigns, as alſo (for fear of Diſeaſes that accelerate Death) from over-laviſh Indulgence to Senſuality and Intemperance. But the *Certainty of a Life to come*, the Condition whereof ſhall be ſuch as our Demeanour here lays the Seeds of, whether for *Happineſs* or *Miſery*, and that in a meaſure unſpeakably above what happens, or can happen in this Life; this Conſideration muſt have ſuch Vertue in it, if we duly meditate upon it, that it ſhould win us with all Willingneſs to forſake all the unlawful Pleaſures and Projects of this tranſient World, to get ſome ſure Intereſt in that which is to come, and not to truſt all in one bottom, if any thing at all, I mean in the leaking Veſſel of this mortal Body, which is ever and anon ready to ſink or topple over, and ſo to drown all the Hopes we placed in it. Wherefore, as ye heard out of St. *Peter*,

1 Pet. 2. 11. we are *like Strangers and Pilgrims* in this Life, to *abſtain from fleſhly Luſts which war againſt the Soul*; that our Minds going out impolluted and pure from the Foulneſs and Contagion of this defiled Earth they ſojourn in, may be received into the hap-

Heb. 12. 23. py Society of *the Spirits of juſt Men made perfect*, as the Author to the *Hebrews* ſpeaks. Whenas if they go out foul and impure, their Reception muſt be accordingly, they being given up into the Power of thoſe deformed Fiends of Hell, the very Thoughts of whoſe Sight and Company might be enough to affright any Man that is not atheiſtically fortiſh from aſſimilating himſelf to thoſe naſty Goal-Birds by repeated Acts of Vice and Wickedneſs. Beſides what ſmart of Puniſhment ſhall reach both their outward Senſes and guilty Conſciences by the inevitable Rod of God's Juſtice upon them.

3. Wherefore it is moſt indiſpenſably rational, *to uſe this World as if we uſed it not*, and to addict our ſelves to ſuch Pleaſures as are moſt proper to the other State; ſuch as are thoſe moſt delicious Touches and Senſes of the Divine Love, or that pure and intellectual Affection which St. *Paul* calls *Charity*: Whereby we delight in the Good of another, as if it were our own; whereby we rejoice in the Wiſdom and Goodneſs of God diſplaied in his Creatures; whereby we ardently deſire the Advancement of the Kingdom of Chriſt infinitely before any private Advantage whatſoever, and do faithfully aſſiſt and earneſtly expect the joyful Accompliſhment and finiſhing of the great Myſtery of Godlineſs in the fulleſt Period thereof, to a final Triumph over Sin and Satan, and a perfect Redemption of the Church of Chriſt into the glorious Liberty of the Sons of God.

4. Theſe are the warrantable Pleaſures of the Soul that has a Deſign upon the Life to come, of a Soul that is riſen with Chriſt, and therefore ſeeks thoſe things

Col. 3. 1. that are above, where Chriſt ſitteth on the Right hand of God. And upon this very Conſideration the Apoſtle enforceth his Exhortation, *Col.* 3. *Mortifie therefore your Members which are upon Earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry.* And our Saviour in his Sermon on

Mat. 6. 19. the Mount, *Lay not up for your ſelves Treaſures upon Earth, where Moth and Ruſt doth corrupt, and where Thieves break through and ſteal: But lay up for your ſelves Treaſures in Heaven, where neither Moth nor Ruſt doth corrupt, nor Thieves break through and ſteal. For where your Treaſure is, there will your Heart be alſo.* And therefore St. *Paul* profeſſes of himſelf (and exhorts others to imitate him) that his Mind is wholly taken up with thoſe things which are above, *Phil.* 3. 17. *Brethren, be Followers of me, and mark them that walk ſo as ye have us for an Example. For our Converſation, τὸ πολίτευμα ἡμῶν, our municipal Affairs, our Negotiations of greateſt Concernment are in Heaven, of which City we are, and from whence we look for our Saviour the Lord Jeſus Chriſt, who ſhall change our vile Bodies, that they may be faſhioned like to his glorious Body, according to the working whereby he is able even to ſubdue all things unto himſelf.*

5. And verily he that through Faith is once poſſeſt of theſe things, it is a Wonder to me how he can think of any thing elſe: As the Priſoner could not abſtain from the Pleaſure of thinking of the known Day of his Liberty, or a poor Man of an Inheritance that would certainly fall to him within the Term of a few Years. And if it were *Conditional*, as this of the Kingdom of Heaven is, we may eaſily conceive how much he were concerned to have a Care punctually to obſerve the *Conditions* propounded, or earneſtly to endeavour to get ſuch *Qualifications* as that he may not forfeit the Enjoyment of that Fortune which otherwiſe would naturally fall to his Share. And how they are of neceſſity to be qualified that are to be Heirs of that everlaſting Inheritance, the Scripture doth plainly ſet out; there muſt no *unclean thing* enter into the *Holy City*. None can be *Heirs of this Kingdom* but the

Revel. 21. 27.

Sons

Sons of God, nor any be the *Sons of God* but thoſe that are *led by the Spirit of God*, Rom. 8. And what are the *Fruits* and *Effects* of that domeſtick Guide, the Apoſtle has plainly told us already, *Gal.* 5. *That the Fruits of the Spirit are Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance. And they that are Chriſt's* (in whoſe Title alone it is that we can lay claim to Heaven) *have crucified the Fleſh with the Affections and Luſts thereof.* And again, *Rom.* 8. 13. *If ye live after the Fleſh, ye ſhall die; but if ye through the Spirit do mortifie the Deeds of the Body, ye ſhall live:* that is to ſay, ye ſhall live the Life of Peace and Joy and Righteouſneſs here, and of Eternal Glory hereafter.

6. Wherefore we ſee what an urgent Power *the Meditation of future Happineſs* is to the Believer, to make him endeavour to the utmoſt to be Partaker of the *Divine Nature*, and to aſpire to a due meaſure of Holineſs, without which we ſhall neceſſarily be fruſtrate of our expected Happineſs. The Conſideration whereof cannot but wean him from all the exorbitant Deſires of the *Pleaſures*, *Profits*, or *Honours* of this World. Which though they had not intermingled with them many Vexations and Diſtaſtes, much Care and Solicitude, but were certain for this Life and entire; yet *Life* being uncertain, and the longeſt Term thereof but like a Dream, or a Poſt that goes by, in compariſon of our future Abode elſewhere, I dare leave it to the Worldly Man's own Computation, what a pitiful Bargain he has made in forgoing *what is to come* for theſe *temporary* Enjoyments: worſe far than he that ſold his Birth-right for a Meſs of Pottage. But I ſhall not dilate any further on ſo plain a Matter. Verily all the Wit and Rhetorick of Man cannot move him whom thoſe known, but weighty Words of our Saviour will not; *What will it profit a Man to gain the whole World, and to loſe his own Soul? Or what ſhall a Man give in exchange for his Soul?* Mark 8. 36.

CHAP. XVIII.

1. The Day of Judgment, *the ſeventh and laſt* Goſpel-Power, *fit as well for the Regenerate as the Unregenerate to think upon.* 2. *The Uncertainty of that Day, and that it will ſurprize the Wicked unawares.* 3. *That thoſe that wilfully reject the Offers of Grace here, ſhall be in no other Condition after Death than the Devils themſelves are.* 4. *A Deſcription of the ſad* Evening-cloſe *of that terrible Day of the Lord.* 5. *The Affrightment of the* Morning-appearance *thereof to the Wicked.* 6. *A further Deſcription thereof.* 7. *The Tranſlation of the Church of Chriſt to their* Æthereal Manſions, *with a brief Deſcription of their* Heavenly Happineſs.

1. WE come now to the Seventh and Laſt Power of the Goſpel, which is *The Conſideration of the dreadful Solemnity of the Day of Judgment*; the very Mention whereof from the Mouth of *Paul* made *Felix* the Governour to tremble. And I muſt confeſs it is ſo hard an Engine, that it is more fit to beat upon the obdurate Hearts of the Unbeliever and Unregenerate, that are cruſted over with Iron and Flint, than for Battery againſt the truly regenerate and ſincere Believers; for thoſe other Powers of the Goſpel are more proper and abundantly ſufficient for carrying them on with Courage and Conſtancy in the Ways of God. But there is in *the Day of Judgment* an Object not misbeſeeming their moſt ſerious Thoughts; which is the perfecting and finiſhing of the Redemption of the Godly. *We ſhall not all ſleep, but we ſhall all be changed*, and that for the better. For whatever is mortal, then ſhall put on Immortality; and none of the Saints ſhall be worſe clothed than in a Body of an Heavenly and Æthereal Conſiſtence. This is that incorruptible Crown of Glory, of Life and of Righteouſneſs, which the Apoſtles mention, and St. *Paul* expreſly declares to be laid up for him againſt *that Day*, namely, the *Day of Judgment*; *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that Day, and not me alone, but to all thoſe that Love his appearing:* that is to ſay, Whoſe Affections and Conſciences are ſo ſincere, that they longingly expect when he will conſummate and finiſh the Happineſs of his Church; and ſhould be ſo far from Fear, that their Hearts would exult for Joy, to hear the Sound of the Trump, and ſee the Sky grow bright by the over-ſpreading of his heavenly Camp in the Air. 1 Cor. 15. 51. 2 Tim. 4. 8.

2. This

2. This Meditation therefore reaching as well the Unconverted as the Converted, it had been ill omitted of us. And that it may take the better Effect, we are to ſuggeſt what will be able to break down or prevent ſuch falſe and fooliſh Fortifications as the Mind of Man may rear up againſt it, to bear off the powerful Aſſaults it makes upon his Soul and Conſcience. Theſe are chiefly two. The one, *The long Interval of time from hence to that Day*, which makes the Terrour thereof little, as things ſeem leſs the farther they are removed from our Eyes. The ſecond is, *The Hope that within ſo long a Space they may have time to repent and be converted, though they live as they liſt in this Life:* For they may prepare themſelves for that Day in the other Life which is to come. But to the firſt I anſwer, That the Approach of this Day is very uncertain, (by reaſon of the Obſcurity of Prophecies and of the very Completions of them) and is left ſo, for the preſent Exerciſe of the good, and the perpetual Vexation of the Wicked both in this State of things and that which is to come. His Appearance therefore will be ſudden like a Comet or Blazing-Star, which no Man could tell when it would firſt appear; but more terrible and minacious by far, not threatning the Death of this or that Prince, or the Change of this or that State, but the overturning of all States and Kingdoms, and the burning up the Earth with all the Works and Inhabitants thereof with unquenchable Fire. And ſurely that Evil which a Man does not know but may begin to morrow, if duely thought upon, cannot ſeem at a great Diſtance, but near at hand, and ready to ſurprize him.

3. To the other I anſwer, That he that wilfully rejects the Offers of Grace and Opportunities of becoming holy and good in *This Life*, he ſhall have no more Priviledge in the other, than the Devils themſelves have, who as St. *Jude* expreſly tells us, *are reſerved in everlaſting Chains of Darkneſs unto the Judgment of the great Day*; who ſhall then inevitably undergo the Fate of *Sodom* and *Gommorrha*, who *are ſet forth for an Example, ſuffering the Vengeance of eternal Fire.* And what manner of Perſons theſe are, *Jude* and *Peter* have both very graphically deſcribed: ſuch as had totally evaded all Obligation to true *Holineſs* and *Righteouſneſs*, and were of an impure and ſoul Converſation, *Filthy Dreamers, defiling the Fleſh, deſpiſing Dominion, and ſpeaking evil of Dignities; Followers of Balaam, perverting the Truth for a Reward; Spots in the Chriſtian Societies, feeding themſelves without fear; Clouds without Water, blown about with every Wind of falſe Doctrine; fruitleſs Trees; raging Waves of the Sea foaming out their Shame; Wandring Stars to whom is reſerved the Blackneſs of Darkneſs for ever.* No more hope of them therefore than of *Lucifer* and his accurſed *Accomplices.* And St. *Peter* pronounces the ſame Sentence of them, for they are plainly the ſame Perſons, namely, bold and daring Spirits, arrogant and ſelf-conceited, deſpiſing Government and reproaching Authority; ſuch as *ſpeaking great ſwelling Words of Vanity, allure through the Luſts of the Fleſh, in much Wantonneſs, thoſe that were clean eſcaped from them that live in Errour; Day-Rioters, having their Eyes full of Adultery, that cannot ceaſe from Sin*, or forbear the recommending of *the Liberty* thereof to others, but *beguile unſtable Souls; Having their Hearts exerciſed with* crafty and *covetous Practices; Wells without Water; Clouds carried about with Tempeſts, adjudged to utter Darkneſs for ever.* For with the Devils *they are caſt down into Hell, and delivered up* even as they *to Chains of Darkneſs, to be reſerved to the Day of Judgement*, 2 Pet. 2. So that there is no more Hope of ſuch impenitent Sinners that have laid waſte their Conſciences, and wilfully neglected or reſiſted the manifold Convictions, clear Illuminations, and frequent Offers of Grace and Aſſiſtance from the Diſpenſations of the Goſpel, after this Life, than there is of thoſe old Apoſtates, the wicked Spirits that are kept as Priſoners in Hell, till that fearful and terrible Day of the Lord.

2 Pet. 2. 10, 14, 17.

4. *That Day of the Lord* wherein all unbelieving Fleſh ſhall tremble, and every Face gather Blackneſs. For this will prove *a Day of Wrath* indeed, *a Day of Anguiſh and Diſtreſs, a Day of Devaſtation and Deſolateneſs, a Day of Darkneſs and of Gloominеſs, a Day of Clouds and of thick Darkneſs; a Day of the Trumpet and Alarm againſt the fenced Cities and the High-Towers*, not of *Judah* only, but againſt all the Nations of the Earth. For the Lord himſelf will deſcend from Heaven to revenge him of his Enemies. *He ſhall take to him his Jealouſie for compleat Armour, and turn the whole Creation into Weapons of his Diſpleaſure. He will take the invincible Shield of his Holineſs, and his ſevere Wrath ſhall be ſharpened for a Sword, and the World ſhall fight with him againſt the unwiſe. Then ſhall the right-aiming Thunderbolts go abroad, and from the Clouds as from a well-drawn Bow ſhall they fly to the Mark. And Hail-ſtones of Wrath ſhall be caſt as out of a Stone-Bow, and the Waters of the Sea ſhall boil and rage againſt*

Zeph. 1. 15.

Wiſd. 5. 17.

againſt them, and hot ſcalding Flouds ſhall over-flow them and drown them: and they ſhall be blown about with fiery Winds, and wearied out with the Whirlwind, and they ſhall have no Peace nor Solace for ever. The Moon and Stars ſhall withdraw their ſhining, and the Sun ſhall be turned into Blood. For nothing but Miſts and Fogs and Stench, nothing but ſulphureous Vapours, ſmoring Heat, dark Clouds charged with horrid Thunder and Lightning, immenſe Earthquakes and innumerable Eruptions of ſubterraneous Flames, crackling *Volcanoes*, ſmoaking Mountains, high Flakes and tortuous Streams of Fire from burning Forreſts and Woods, loud Shreeks and Howlings of affrighted Men and Beaſts, grim and griſly Apparitions, deep and dreadful Groans of tormented Ghoſts; nothing but ſuch uncomfortable Objects as theſe ſhall fill up the Scene of the Earth and Air, when once that *Final Vengeance* has ſeiſed upon the Wicked.

5. This is the ſad *Evening-cloſe* of that terrible Day of the Lord; and the Morning-Appearance thereof will not be much more chearful to either the Hypocrite or profane Perſon. For the Hopes of the Hypocrite cannot but fail, and his Heart ſink like a Stone, while he ſees the righteous Judge that tries the Heart and Reins coming in the Clouds of Heaven to execute Vengeance on the wicked, and to deliver the godly from that imminent Fate that attends the Earth. And the proud ſcoffing *Epicurean* that laugh'd at Religion as a piece of Weakneſs and Foolery, and impudently denied there was either God or Providence in the World, he will then to his utter Shame and Confuſion acknowledge *his own Philoſophy*, which he thought ſuch an high piece of Wit before, the moſt unhappy Folly and Madneſs he could have light upon. For he ſhall be confuted to his very outward Senſes, when he ſhall ſee Chriſt himſelf appear with all his heavenly Hoſt attending him; when he ſhall hear the ſound of the Trump, and ſee forthwith the whole Air filled with his glittering Legions conſiſting of Saints and Angels. *For the Trump ſhall ſound*, ſaith the Apoſtle, and then thoſe that have already departed this Life ſhall immediately appear in their celeſtial Harneſs, in their *glorified Bodies*. For thoſe that are alive ſhall not prevent thoſe that are dead, but rather the contrary. For thoſe that ſleep in Jeſus will God bring with him, and harneſs them with the bright Armour of Life and Immortality, whereby they become part of that glorious Angelical Hoſt wherewith our dread Sovereign and bleſſed Saviour Jeſus Chriſt will face the Earth a while, to the exceeding great Aſtoniſhment and Terrour of the wicked World.

6. Out of which by the Miniſtry of his Angelical Troops will he gather his Saints that are found alive in the Fleſh from all the Corners of the Earth, as the Angels plucked *Lot* out of *Sodom*, when the City was to be deſtroyed with Fire and Brimſtone from Heaven; a Type queſtionleſs of this final Judgment. And whether it be by the quick Deſcent of fiery Chariots, like that of *Elias*, who was ſafely thereby conveyed to Heaven, and about a thouſand years after converſed with our Saviour on the Mount; or bright ſhining Clouds, gliſtering with the Glory and Luſter of their celeſtial Guides, be made Foot-ſtools for them to get up on (for there is no fear that the weight of their Bodies ſhould break through, their Earth and Fleſh being of a ſudden changed into pure *Æther*) or whatever other Pomp and Solemnity there may be in their Tranſportation from the reſt of the World unto that glorious Company that ſtrikes all Mens Eyes with Amazement, while they look up into the Sky; This viſible Selection of the Good from the Bad muſt needs fill the Hearts of the Wicked with unſpeakable Dread and Horrour.

And that partly by reaſon of the preſent Wonders of this unexpected ſupernatural Viſitation, which thus ſuddenly has ſurpriſed them through Unbelief; and partly from the ſad Preſage of what will follow, even that horrid and diſmal Tempeſt which we have already deſcribed, that endleſs Night of Thunders and Lightnings and Earthquakes, of Roarings and Howlings and utter Confuſion and Deſtruction for ever.

7. Which direful Vengeance having once entred upon that execrable Crue, forſaken of God and given up to the mercileſs Rage of the incenſed Elements, the victorious Church of Chriſt retreats with the reſt of the Angelical Hoſts, marching up the Ethereal Regions in goodly Order and lovely Equipage, filling as they go along the re-echoing Sky with Songs of Joy and Triumph. For this is *the greateſt Day of Solemnity*, *the higheſt Feſtival* that can be celebrated in the Heavens; whoſe Inhabitants if they rejoice at the Converſion of *one Sinner*, what Joy and Rejoicing muſt they expreſs at the complete *Redemption* of *the whole Church*? When Jeſus Chriſt the Prince of our Salvation, *who is able to ſave to the* utmoſt*, has perfectly redeemed us Body and Soul, and leading Captivity captive, reſcuing us from the Power

* Heb. 7. 25.

of Hell, Death and the Devil, does reſettle us again in our own Land, and re-eſtabliſh us into the ancient Liberties of the Sons of God, making us Fellow-citizens with the pure and unpolluted Angels, and free Partakers of all the Rights and Immunities of the celeſtial Kingdom; even of that Kingdom where there is Order and Government without Envy and Oppreſſion, Devotion without Superſtition, Beauty without Blemiſh, Love without Luſt, Sweetneſs without Satiety; where there is outward Splendidneſs without Pride, Muſick without Harſhneſs, Friendſhip without Deſign, Wiſdom without Wrinkles, and Wit without Vain-glory; where there is Kindneſs without Craft, Activity without Wearineſs, Health without Sickneſs, and Pleaſure without Pain; and laſtly, where there is the Viſion of God, the Society of *Chriſt*, the Familiarity of Angels, and Communion of Saints; where there is Love and Joy and Peace and Life for evermore.

Upon the Conſideration of which ineffable Happineſs, what Inference can be more
1 Cor. 15. 58. genuine than what St. *Paul* has made already on the ſame Subject? *Wherefore, my beloved Brethren, be ſtedfaſt, unmoveable, always abounding in the Work of the Lord; foraſmuch as ye know that your Labour is not in vain in the Lord.*

CHAP. XIX.

1. *That there can be no Religion more powerful for the promoting of the* Divine Life *than Chriſtianity is.* 2. *The external Triumph of the* Divine Life *in the perſon of Chriſt how throughly warranted and how fully performed.* 3. *The Religious Splendour of Chriſtendom.* 4. *The Spirit of Religion Stifled with the load of Formalities.* 5. *The ſatisfaction that the faithfully-devoted Servants of Chriſt have from that Divine Homage done to his Perſon, though by the wicked.*

1. I Have now ſufficiently expoſed to your view *the Nature and Uſe of this ſevenfold Engine*, theſe *Seven Powers of the Goſpel*, how potent they are to beat down every ſtrong hold of ſin, and to raiſe up *the divine Life* and Spirit of Righteouſneſs in us. That they have done ſo little execution in Chriſtendom hitherto, that diſquiſition I ſhall defer till its due place. In the mean time I appeal to all the World if there can be invented a Religion more powerful for this purpoſe than the Chriſtian Religion is.

2. But for the *external* Triumphs of *the Divine Life* in reference to *the Perſon of Chriſt*, the *Uſefulneſs* of our Religion in that Point is demonſtrable not only from the *Frame* thereof in it ſelf, but from the long and conſtant *Effects* it has had in the Chriſtian World. For as for *the Frame of our Religion*, we have therein a full Warrant to do the higheſt Divine Homage to Chriſt that we can expreſs; he being ſo clearly therein declared *The true Son of God*, not only by ſeveral Teſtimonies from Heaven, but alſo by that ſupernatural manner of his Generation in the Womb of the Virgin by the overſhadowing of the Holy Ghoſt, by his myſterious Union with the Eternal Word, by his miraculous Reſurrection from the Dead, and by his viſible Aſcenſion into Heaven, and Seſſion now at the right Hand of his Father. This is warrant enough to do all *Divine Homage* to our bleſſed Saviour, as to *the only-begotten Son of God*. And truly the Church, to give them their due, has not been ſparing; the very Conſtitution of our Religion being ſo effectual for this Purpoſe. For ſo Divine a Perſon as Chriſt was, namely, *The very Son of God*, and yet condeſcending to undergo ſo horrid a Death for the World; how could engaged Mankind ſtint themſelves from ſhewing all manner of Expreſſions of Love and Devotion toward him?

3. Wherefore they erected innumerable magnificent Structures of Temples, Chapels, and other religious Edifices, and conſecrated them to his Name: They endowed the Chriſtian Prieſthood with ample Riches and Dignities; ſet up Church-muſick, ſung Divine Anthems in Honour of our Saviour, adorned their Churches, celebrated his Paſſion with unexpreſſible Reverence and Devotion, inſtituted Feſtivals, and filled both Time and Place with ſuch Variety of Ornaments, that a Man might obſerve that the greateſt part of the Splendour and Pomp of Chriſtendom was in reference to their Religion. Which certainly would have been a very goodly and lovely Spectacle, if *Superſtition*, *Hypocriſie*, and *Eccleſiaſtick Tyranny* could have been kept out.

4. But

4. But this *External Worſhip* and the *Ceremonies* thereof, things equally performable by the Evil and the Good, by the Regenerate and meer natural Man, theſe took Growth enormouſly, and like rank Weeds choaked the Corn: Or, what happens in full and over-fed Bodies, in which natural Heat and Activity is very much loſt, the huge Load and Bulk of *viſible Formalities* extinguiſhed the *Life* and *Spirit* of Religion.

5. But, however, *this outward Homage to our Saviour* continued and does continue in a great meaſure over the Face of Chriſtendom to this very day, though their Expreſſions are not alike ſplendid and courtly every where. Which Continuation of *Divine Honour* done unto him cannot but gratifie his faithfully devoted Servants, they having a deep Reſentment of *the ſhameful Sufferings* their Lord and Maſter underwent out of his dear Love to them; and therefore do naturally rejoice at this Tribute of divine Adoration the World gives to ſo holy and ſacred a Perſon, it being ſo ſutable a Part of Compenſation of his Humiliation and Reproach. Beſides that they receive ſome ſatisfaction, that divine Providence has ſo brought it about touching the true Members of Chriſt, whoſe Principles are ſo oppoſite to the Guiſe of the World, and their Perſons ſo hated and contemptible, that yet the World are fain with the loweſt Proſtrations to adore that in Chriſt, which they kick about and trample upon ſo in his deſpiſed Members.

But I will inſiſt no longer on this Theme, having ſpoke enough of it elſewhere. We have now ſhewn *the Uſefulneſs of the Myſtery of Godlineſs in all holy and religious Reſpects*: I ſhall add only a Word or two *in reference to things of this Life*, and ſo conclude the fourth Part of my Diſcourſe.

CHAP. XX.

1. *The Uſefulneſs of Chriſtianity for the good of this Life, witneſſed by our Savoiur and S.* Paul. 2. *The Proof thereof from the Nature of the thing it ſelf.* 3. *Objections againſt Chriſtianity, as if it were an unfit Religion for States Politick.* 4. *A Conceſſion that the primary Intention of the Goſpel was not Government Political, with the Advantage of that Conceſſion.* 5. *That there is nothing in Chriſtianity but what is highly advantageous to a State-Politick.* 6. *That thoſe very things they object againſt it are ſuch as do moſt effectually reach the chief End of Political Government, as doth* Charity *for Example.* 7. Humility, Patience, *and* Mortification of inordinate Deſires. 8. *The invincible* Valour *that the Love of Chriſt and their Fellow-members inſpires the Chriſtian Soldiery withal.*

1. THat *Chriſtianity contributes alſo to the Happineſs of this preſent World*, is evident both from the Teſtimony of Chriſt and his Apoſtles, and alſo from the nature of the thing it ſelf, *Matth.* 6. Where our Saviour having exhorted us not to be over-ſollicitous for the things of this Life, Food and Raiment; ſetting before our Eyes the Care of Divine Providence in Creatures of far leſs Price than our ſelves; how the Fowls of the Air are provided for, that neither ſow nor reap, nor gather into Barns; how glorioufly the Lillies of the Field are arraied, that neither weave nor ſpin: he concludes, That we ſhould not ſo eagerly and carefully ſeek after thoſe things as worldly-minded Men do; *But ſeeke ye firſt the Kingdom of God* (ſaith he) *and his Righteouſneſs, and all theſe things ſhall be added unto you. For your heavenly Father knows that ye have need of all theſe things.* And *Paul* to *Timothy*, *Godlineſs is profitable for all things, having the Promiſe of this Life and that which is to come.* 1 Tim. 4. 8.

2. And if we conſider *the Nature of the thing it ſelf*, there is an accruement of preſent Happineſs from true Chriſtianity, not only *by virtue of Promiſe*, but even *by natural Dependance of Cauſes and Events*; eſpecially when that Chriſtian Frame of Spirit has arrived to any conſiderable degree of Perfection and Maturity. For there is *no ſuch obliging Perſon* in the World as *a mature and ripe Chriſtian*, nor any truer Policy than to be *obliging*. Which Temper of Mind the more ſincere it is, the more taking it is, and the more ſure Fortreſs againſt adverſe Fortune. Wherefore what Advantage *Humanity* has, he has it in the greateſt meaſure. Beſides that his *calm and caſtigate Spirit* makes him *ſenſible* and *diſcreet* above all expreſſion, and of a *Sagacity* beyond all Conceit of the unregenerate Man. His *Faithfulneſs* alſo and *honeſt* and *chearful Induſtry* have their pro-

per Blessing attending them. And his *moderate Desires of Riches* and *Honours* and his *laudable Use of them*, unblemished with any Blot of either *sordid Covetousness* or *vain Ostentation*, prevents or beats back the ill-aimed Darts of secret *Malice* and *Envy*. And if but a meaner Share of the things of this World be allotted to him, yet his Contentments are not the less, he finding that true which both *David* and *Solomon* have pronounced, *That better is a little that the Righteous has than great Possessions of the ungodly*. And when more unsupportable Pressures and *Afflictions* fall upon him, such as great *Fits of Sickness*, *Imprisonment*, and *the Approaches of Death*, his Advantages even in this Condition are unspeakably above what any other Mortal is capable of. For the more these urge his outward Man, the more his inward is inflamed and excited to the Exercise of those Powers that are most holy and precious; and needing no Admonition, (though so fit and opposite as that of *Epictetus*, Νῦν ἔξεστιν ὁ ἀγὼν, νῦν πάρεστι τὰ Ολύμπια) the Circumstances of things themselves will assuredly awaken this Christian Champion to the Exertion of all the Strength of his Soul, and to the successful Use of his spiritual Weapons wherewith he is armed against the Day of Battel. For *Faith* and *Devotion* and invigorated *Meditations of the other State* will so fortifie his Spirits and strengthen his Mind, that in all this Affliction he will become more than Conqueror through the Power of Christ that enables him to all things. And by how much the Enjoyments of this present Life are diminished, the more his Thoughts are cast upon those that are to come.

Psal. 37. 16. Prov. 16. 8.

3. This brief Intimation shall suffice to shew how serviceable Christianity is for Comfort and Solace in this present Life to every true Christian in his *private Capacities*. But I must not omit to discover also that Advantage which a *Communialty* has by becoming truly Christian. Which I am forced to the rather, because some have not stuck to pronounce of Christianity as of a Religion never intended for *Bodies Politick*, and very disadvantageous for *Publick Concerns*: As if Christian *Humility*, *Mortification of the Flesh*, and *Patience of Injuries*, would so cow and soften a Nation, that it would make them as *helpless* as *innocent*, and thus betray them to the victorious Fierceness of their invading Neighbours; and the Precepts of *Charity* so indispensably urged but slacken the Hands of those that are able to work, and fill the whole Land with lazy Beggars. Such like Cavils as these have some ill-willers, not only to Christian Religion, but (as I suspect) to any Religion that would curb their inordinate Affections, invented and cast abroad; but more to the Detection of their own Ignorance, than of any Imperfection or Unfitness in Christianity, whereby it may not be the Religion of the most flourishing States and Kingdoms that can be constituted.

4. In answer therefore to the proposed Objections, I will in the first place acknowledge with them, That the Gospel was not intended primarily for the Advantages of this Life, nor bore in it any politick Design for the Administration of publick Affairs of State; but for making Men in their private Capacities good and happy, and for working their Spirits into such a Frame of Life and Holiness as would most certainly assure them of that Joy and Glory that is laid up for Believers in the other World. But withal I cannot but take notice, By how much it is plain that there is no political or Worldly Design in the Gospel, by so much the more evident it is that there is no Deceit nor Falshood therein; and that it is not the cunning Contrivance of some *crafty Law-giver*, but an holy, sincere and infallible Testimony of the Will of God concerning the true Way of Salvation, and of the everlasting Happiness of the Souls of Men.

5. But though I have been so liberal as to allow them thus much, yet I deny, That there is any thing in Christian Religion but what is not only not inconsistent with, but highly advantageous to a State or Kingdom that becomes truly Christian. For empty Noises and Names of things do nothing. Wherefore I shall affirm, That whatever Advantages other Religions may be thought to have for conscientious Obedience to the Supreme Powers and faithful Dealing betwixt Man and Man, (which is the Universal Scope of all Religions as they are made serviceable to Bodies Politick) Christianity has these, and upon more evident and unquestionable Grounds than any Religion else whatsoever. For what Religion is there in the World that can give that Demonstration of *a Life to come*, that Christianity doth in the *Resurrection* of our blessed Saviour, that infallible Pledge of immortal Happiness to all his Followers? The Truth therefore of Christian Religion rightly represented, being so irrefutably convincing to both the Learned and the Unlearned, the Heart and Conscience not only of the People but also of the Magistrate will be the more irresistibly bound to the Performance of their mutual Duties one to another. The Result whereof is an unvio-

unviolable *Peace*, and with that, all ſuch Comforts of Life as the beſt Laws and Governments pretend to aim at for making a Nation happy.

6. Nay I add further, that thoſe things that they object againſt Chriſtianity are ſuch as, if a Nation become truly Chriſtian, do moſt effectually reach the chiefeſt Ends of Political Government. Of which one main one is *mutual Succour in time of need.* And what is more proper for this than *Charity?* Nor is there any fear that this Proneneſs to help one another ſhall relaxate the Endeavours of the Generality of the Body Politick, but it only ſweetens their Care and Induſtry, and takes off that torturous Solicitude that muſt naturally attend thoſe that know too well, that if they cannot hold up themſelves, they muſt certainly periſh. Which deſperate Conſideration forces them to all poſſible Tricks and Frauds for *Self-preſervation.* Which Uncomfortableneſs of Life and the evil Temptations thereof are prevented in *a Common-Wealth* that is *truly Chriſtian*, and conſequently *ſincerely Charitable.* Neither will *Lazineſs* thereby be nouriſhed or encreaſed; this ſame Chriſtian Frame of Spirit making them all more ambitious of *doing* than *receiving good*; according to that noble Saying of our Saviour, *It is a more bleſſed thing to give then to receive.* Act. 20. 35.

7. And it is without Controverſie that *Humility*, *the patient ſuffering of Injuries*, and *the mortifying the exorbitant Deſires of the Fleſh*, do tend moſt certainly, in a Polity that is become thus Chriſtian, to a *conſtant Peaceableneſs* and *a faithful and impartial Adminiſtration of Juſtice in all things*, (For from whence is War and Diſſenſion, Violence and Injuſtice, but from the inordinate Luſts of the Fleſh, from Pride and Deſire of diſproportionable Revenge?) ſo is it as true alſo that they make us not a Whit more liable to the Invaſion of our Enemies, as becoming thereby more cow'd or ſoft in Spirit. For *a due Caſtigation of the Luſts of the Fleſh* rendreth the *Body more healthful and hardy*; whenas *Luxury* will certainly make it *rotten and effeminate*, and expoſe it to all manner of Diſeaſes. And it is a very unskilful, yea maniſeſtly ridiculous Conceit, to think that *Humility* will make them ſuch tame things, that the Enemy may take them up and carry them away at his Pleaſure: For Chriſtian *Humility* does not conſiſt in being content to be brought under Bondage by Men, but in not deſpiſing others, and not arrogating any thing to our ſelves, nor ſeeking unjuſt Dominion over others for our own Pleaſure and Satisfaction.

8. Nor does *Patience toward particular Injuries* inure the Chriſtian at all to be remiſs in making Reſiſtance againſt an unjuſt Invader of his Country and Liberties. For the very ſame Principle, namely *the Divine Love*, that prompted him to bear *private Wrong*, the Damages whereof he could better reckon up, will as forcibly urge him to reſiſt ſuch *publick Violence* done againſt the Body of Chriſt, who are more dear unto him than the Apple of his Eye, and their Concerns as much beyond his private Intereſt as their Number exceeds his ſingle Perſon. His *Love* therefore to Chriſt who died for him, and whoſe Cauſe then ſhall really lie at the Stake; his ſincere Affection to his Fellow-Members, to whom their dying Lord left that ſacred Legacy of mutual Love, ſealing it on their Minds with his own ſtupendious Example, who being ſo high above them, yet ſtooped to the ſhameful and bitter Death of the Croſs, that they might love one another ſo ardently and entirely, that if need required they ſhould not ſtick to lay down their Lives one for another; His firm Belief in the Providence of God and his ſpecial Aſſiſtance to them that fight his Battels; His moderate Love of this preſent World, and certain Expectation of the immediate Enjoyments of the Happineſs of the other Life upon the quitting of this; The Conſideration, I ſay, of all theſe things will arm our Chriſtian Soldiery (let them be in their private demeanour as *mild* and *humble*, as *tame* and *Lamb-like* as you pleaſe) with ſuch miraculous *Valour and Courage*, that I cannot but preſage that that Benediction of *Moſes* will not fail to attend their Enterprizes, *Five of them ſhall chaſe an hundred, and an hundred of them ſhall put ten thouſand to flight: For the Lord will go before them, and the God of Iſrael will be their Rereward.* Levit. 26. 8. Iſai. 52. 12. What Nation therefore can grapple with ſuch a People as this? For there is neither Strength nor Counſel againſt the Almighty.

BOOK

BOOK IX.

CHAP. I.

1. *The four* Derivative Properties *of the Mystery of Godliness.* 2. *That a Measure of* Obscurity *begets* Veneration, *suggested from our very Senses.* 3. *Confirmed also by the common Suffrage of all Religions, and the Nature of* Reservedness *amongst Men.* 4. *The Rudeness and Ignorance of those that expect that every Divine Truth of Scripture should be a comprehensible Object of their Understanding, even in the very Modes and Circumstances thereof.* 5. *That* Contradictions *notwithstanding are to be excluded out of Religion.* 6. *And that the* Divinity of Christ *and* the Triunity of the Godhead *have nothing contradictious in them.*

1. WE have now finished the *four primary Properties of the Mystery of Godliness*, having treated of *the Obscurity, Intelligibleness*, of *the Truth*, and *Usefulness* thereof: and have already intimated that there arise from these *four other Properties* (which if you please you may call *Derivative*;) as, for instance, from the *Obscurity* of this Mystery arises *Venerability*; from the *Intelligibleness*, *Communicability*; from *Truth*, *a Power of gaining Assent*; and lastly, from *Usefulness*, *an affectionate prizing of it, and a Zeal or Desire of promoting the Knowledge and Virtue of it in the World as much as we can.* It remains therefore that we speak something of these, but with all Brevity possible.

2. *That a due measure of Obscurity makes a Mystery the more venerable*, is a Truth suggested to us by several Observations. How *Shades* and *Silence* affect our very Senses, every one can witness who is not of so course a Contexture of Body that only gross and fierce Objects can move him. But he whose Senses are more passive and delicate, can with Pleasure relate how he is affected when he enters into some *shady* and invious *Wood* or *Grove*, the Thickness of whose Trees and redoubled Shadows stops his Sight and hopes of ever passing through all that grows on that sacred Ground; but what he sees, he approves of as delightful, and conceives a peculiar Pleasure in that confused Divination or obscure Representation of things there, where his Eyes cannot reach, nor his Feet approach. The *Silence* also of the Place encreases the *Solemness* thereof, in which (as *Plutarch* says well) there is something *profound and mysterious*. And for this very Reason the *Shadiness and Stilness of the Night* ordinarily seems a very *venerable* Object to those whose Senses are so quick and fine, that they can feel and relish all manner of Mutations in Nature: which Impress enriched the Poet's Fancy with that Expression,

Noxque tenebrarum specie reverenda tuarum.

3. The common Suffrage also of all Religions gives with us, who have always affected something not easily intelligible at first Sight: And their Temples were so built as to have their *Adyta*, some more sacred and inaccessible places in them. And we may further observe, that *Sparingness of Speech* and *Reservedness* in Men does naturally conciliate *reverence* to them. For there is still something behind in them impervious and inaccessible, which if they would impart, they might lessen their respect and become more contemptible. For it is very obvious to humane Nature to brood some strange over-weening Conceit of those things they know not, and to neglect and slight that which they know. These are Thieves that willingly leave the House when they have carried away all the Treasure. But perpetual Expectation continues Respect. And what matter is it tho' the Bottom of the Well be fathomless, if the Water we reach be but pure and useful? Wherefore those that contend for such an *absolute Plainness and Clearness in all Points of Religion*, shew more of Clownishness and Indiscretion than of Wit and Judgment; and their Zeal is not so much for Truth, as out of Pride and Vain-glory; they taking it very ill that any thing in the Mystery of Godliness should be so mysterious, as that their conceited *Reason* should not be able to comprehend it.

4. But

4. But I demand of those great Pretenders to *Reason*, who would usurp or monopolize that Title to themselves in matters of Religion, By what Faculty can they demonstrate, that the Divine Oracles should mention nothing to us but what is the adequate Object of our Understandings, and that we shall not be puzzled in our endeavouring to comprehend the *Modes* and *Circumstances* of that *general Truth* which they propose to us? For the *General* Proposal may be useful to us, whenas the *Curiosity of Circumstances* may serve for nothing but the feeding of our foolish Desire of devouring all Truth we can meet with and priding our selves in the booty. I speak this in reference to the *most obscure Articles* of our Religion, touching *the Triunity of the Godhead* and *the Divinity of Christ*. For that the Holy Scripture does affirm both, I have already sufficiently shown. And being that they come to us with the same Authority that the whole New Testament does, we cannot with any Face deny the Assertions, and yet profess our selves Christians. For the adverse Party have no Plea but *the Incomprehensibleness of the manner of the thing:* which Allegation is most unjust and ridiculous.

Book 1. c. 4. sect. 8, 9, 10. and c. 5. sect. 1, 2, 3, &c.

For that which comes to us by *Divine Revelation* is as certain as *our Senses*. But *our Senses* do assure us of such things as no Faculty can conceive how they are such as *our Senses* warrant them to be. As for example, *The immediate Union of Matter with Matter*, and *The Power we have by Will and Thought to move any Member of our Body*; These things we know to be, but they are as *incomprehensible* as any thing that the Scripture has declared of *the Triunity of the Godhead* or *Christ's Divinity*. And therefore all their Arguments against these two Articles are weak and vain. For it is sufficient that for *those useful Purposes* I have often mentioned they be proposed in the Scripture; but in a more shady, obscure and general way; that being enough to serve the End they are proposed for. And if any one be at a loss how to conceive the Mystery, let him make it up with devout Admiration and humble Veneration: *Affections* better becoming every holy Man, than a fierce and peremptory Pursuit of his own conceited Reason, and bold Attempt to pry into those things that God has thought fit to hide from him. Which is as saucy and clownish as forcibly to unveil or unmask some noble Matron or modest Virgin whether they will or no.

5. But that no Fraud be done to Truth, nor Mankind left liable to all the incredible Forgeries and Fables of covetous Priests and Impostors, we shall more carefully limit this our Exaction of *Reverence* only to such Articles of Religion as are recommended to us not only upon account of *Divine Revelation and Serviceableness to some laudable End*, but are also *clear from Contradiction and Impossibility*. For, for my own part, I am well assured, That God, who made our Faculties, will never offer any thing to us to believe, that upon close Debate does plainly contradict them. Else all Religions were alike credible, and the Moon's coming out of *Mahomet's* Sleeve as passable as the History of *Jonas* his being three Days and three Nights in the Whale's Belly, and afterwards coming out alive. Which, though it be miraculous, is not at all impossible.

6. And therefore I do with all Confidence imaginable assert, *That the Divinity of Christ, and the Triunity, so far forth as the Scripture has declared it self in these Points, have nothing of Contradiction nor Impossibility in them.* Nay, I will go one Step further. *Athanasius* his Creed, which one would think is express enough concerning this Mystery, if certain Words in it be but varied in that Latitude of Sense which they are capable of, and not only so, but must of Necessity have in the Creed, there may be such an Interpretation made of it as the most captious Reason can find no Cavil against.

CHAP.

CHAP. II.

1. *That there is a Latitude of Sense in the Words of* Athanasius *his* Creed, *and that* One *and* Unity *has not the same Signification every where.* 2. *The like in the Terms* God *and* Omnipotent. 3. *Of the Word* Equal, *and to what purpose so distinct a Knowledge of the Deity was communicated to the Church.* 4. *In what Sense the Son and Holy Ghost are God. That divine Adoration is their unquestionable Right. And that there is an intelligible Sense of* Athanasius *his Creed, and such as supposes neither Polytheism, Idolatry nor Impossibility.* 5. *That there is no Intricacy in the* Divinity of Christ *but what the Schools have brought in by their false Notions of* Suppositum *and* Union Hypostatical. 6. *That the Union of Christ with the* Eternal Word *implies no Contradiction, and how warrantable an Object he is of Divine Worship.* 7. *The Application thereof to the Jews.* 8. *The Union of Christ with God compared with that of the Angels that bore the Name* Jehovah *in the Old Testament.* 9. *The Reasonableness of our Saviour's being united with the* Eternal Word, *and how with* that Hypostasis *distinct from the others.*

1. NOW that there is necessarily understood *this Latitude of Variety in the Sense of several of the Words of the Creed*, is apparent from the Consent of those that do subtilize this Mystery to the utmost Curiosity. For it is impossible for them or any else to think that *the Godhead of the whole Trinity* is *One* in the same Sense that *the Father considered alone* is *One*, or *the Son*, or *Holy Ghost so considered*. For then there being no more *Unity* in the single *Hypostases* than in the whole *Trinity*, every *Hypostasis* will be *Triune*; which no Man will assert. Wherefore it plainly follows there is *a Latitude of Sense* in the Word *One* or *Unity* allowable in the Creed.

2. So when *the Father* is said *to be Omnipotent*, *the Son Omnipotent*, and *the Holy Ghost Omnipotent*, it is evident that *Omnipotent* has not the same Sense in all. For the *Father* has the Power of Eternal Generation of the *Son*, and both *Son* and *Father* of an Eternal Emission of the *Spirit*; but *the Son* does not proceed from *the Spirit*, neither is *the Father* generated of *the Son*. Yet *the Spirit* and *the Son* which are both from *the Father*, How infinitely do they exceed the Creation of the World? And the like may be said of the Term *God*; by which if you understand, That which is first of all in such a Sense as that all else is from him, and he from none, the *Son* and the *Spirit* cannot be said to be *God* in this Signification, because the *Father* is not from them, but they from the *Father*.

3. And therefore it is further manifest that the Word *Equal* is not to be understood mathematically and absolutely, but in an *useful Reference to us*. Which is a Key that will easily open the whole Mystery of the Creed, which God did not communicate to the World to spin and weave unprofitable Cobwebs out of; but did thus explicitly impart the Knowledge of his divine Glory, that understanding *the Distinctness* of his *Godhead* in the *Triunity* thereof, the *Divinity of Christ* might the better be conceived, and how warrantable an Object he is of our Worship and *Divine Adoration*. For it passing through the Titles of the Humanity to the Eternal Son of God, there cannot be the least Scruple or Show of *Idolatry* in such Divine Worship.

4. For *the Son is God, and the Holy Ghost is God, as well as the Father*, that is to say, they are all *Eternal*, *Omnipresent*, *Omniscient*, *Omnicreant*; and therefore *Divine Adoration* is due without question to *the whole Trinity* from the Creatures. And not upon this account only, but because they are *so perfectly One*, and have *the same indivisible Omnipresency*, and therefore are *One entire Godhead*, *One Coequal Glory and Majesty coeternal*. I say then that *this latitude of Sense* being once admitted, which is necessarily implied, the Meaning of *Athanasius* his Creed may prove such as no Imputation of either *Polytheism*, *Idolatry*, or unconceivable *Impossibility* can be alledged against it; and the End of this Mystery fully served in such an intelligible Interpretation. But I shall not undertake any such Paraphrase in this Place. And what I have already ventured at, is rather by way of Essay or Invitation to others to make trial, than peremptory Assertion in so profound a Point, that deserves rather our humble Admiration than curious Disquisition. It is sufficient that so far as Scripture has determined of this Article, it is without all Exception or Contradiction.

5. *The*

5. *The Divinity of Chriſt* in my Apprehenſion is a more eaſie Object of Belief, being as intelligible as the Union of our Soul and Body. For as they two make up one Man, ſo God and Man make one Chriſt, as *Athanaſius* himſelf has expreſſed it. This the Schools call *Hypoſtatical Union*, which has no Intricacy in it but what they themſelves have beſtowed upon it. For every *Subſtance* is of it ſelf an *Individual* Subſtance, and *Univerſals* but a *Logical* Notion ariſing from our comparing of Subſtances of like Nature together. Neither is there any Subſtance but by due preparatory Modifications may be capable of being united with ſome other Individual Subſtance, and theſe *Two* Individual Subſtances become *One* whole Subſtance. Which yet are not ſo *One* as that they ceaſe to be *Two* Numerical Subſtances; becauſe they are no otherwiſe ſaid to be *One*, I am ſure are no otherwiſe *One*, than by the apt *Union* of one with another. Which yet hinders not but that they *are* ſtill; and if they are, they are *Two*: namely, my *Soul* and my *Body* are ſtill this Individual Soul and this Individual Body, though they be, as they term it, *Hypoſtatically* united. For it only implies Conjunction, not Confuſion of Subſtances, nor any loſs of the Individuality of Subſtances thus conjoined. For there is no Subſtance conjoinable with another, but remains this Individual Subſtance, even for that very Reaſon becauſe it is a Subſtance, every Subſtance being of it ſelf *Individual*, as I have already ſaid, and yet conjoinable with another Subſtance: whence it is plain that the *Scholaſtick* Notion of *Suppoſitum* is a mere Foolery.

6. Out of which we may eaſily underſtand how that *the Humanity of Chriſt* and the *Eternal Word* may be *Hypoſtatically* united without any Contradiction to human Reaſon unſophiſticated with the Fopperies of the Schools, and both their Hypoſtaſes or Individual Natures remain ſtill entire. Of which I will exhibit this as a more ſenſible Repreſentation. Suppoſe a vaſt Globe made all of ſolid Gold, ſaving one very ſmall Section which we will ſuppoſe of Silver. This individual Gold and this individual Silver, remaining ſtill this individual Gold and Silver, make up one entire Globe, which is not an entire Globe without either. So in Chriſt, made up (as I may ſo ſpeak) of the *Second Hypoſtaſis of the Trinity* and of that *Human Perſon* (or individual Nature, if you pleaſe) that converſed at *Jeruſalem*; this individual human Nature is that individual Silver, and the other that individual Gold, and both theſe together *One Chriſt*, the Sphere of whoſe Divinity filling all things, and being every where at hand, cannot but be a warrantable Object of our Prayers and Invocations, as the paſſive Humanity of Chriſt the Prop of our Faith and Confidence by his bitter Paſſion and continual Interceſſion with God.

7. What *Superſtition* therefore can there be, or leaſt Suſpicion of *Idolatry*, when we *pray* unto Chriſt, if we do but think of him to whom we pray? For the *Eternal Godhead* does ſo out-ſhine every thing in this Object of Devotion, that our Mind is in a manner wholly tranſported into God, tho' with a due Reflexion of Honour upon the Perſon of our Saviour, in Virtue of whoſe Death and Interceſſion we make our Addreſſes to God. Which Truth might alſo paſs with the *Jew*, without any ſcruple at all, if he do but call to mind with what devout Humility their Fore-fathers have * adored *the Preſence of Angels*. To whom in their Law * *Jehovah*, the moſt holy Name of God, is alſo attributed. And if an *Angel*, that ſuſtains the Perſon of God only by way of *Embaſſy*, has this Divine Honour; how much more then is it due to Chriſt, who is *Jehovah* not only by *Title* and *external Function*, but by *real Union* with the *Eternal Son of God*? Which the *Platoniſts* in their *Triad* alſo call τὸ ὄν, the ſame in *Greek* that *Jehovah* is in *Hebrew*.

* Exod. 34. 8.
* Gen. c. 18, & 19. Exod. c. 3. 14, 32, & 34.

8. Or if they could imagine that there was ſo extraordinary a kind of Union of theſe *Angels* with God, where ſo high a Name is attributed to them, as being in ſuch an *univerſalizing* Rapture that they had loſt the ſenſe of their own *Perſonalities*, and were wholly actuated by God, who uſed them as fully and commandingly as our Soul does our Bodies; yet this may fall ſhort in a two-fold reſpect of that Union which is betwixt the *Humanity of Chriſt* and *the Eternal Word*. For firſt, it may not be of the ſame kind, but differs as much, it may be, as the Union of a Spirit with a dead Corps does from the Union of the Soul of Man in an healthful Body. Or if it could be admitted that there was ſome Principle excited and awaked, or ſome way inſerted into the Eſſence of an Angel, whereby he might have real and vital Union with God, yet it being but *temporary*, it is not to be compared with this laſting and durable Union in the *Meſſias*. Nor does the viſible Preſence of the Angel warrant Divine Worſhip more to him than to Chriſt. For Chriſt according to his higher and more adorable Nature is every where preſent. He that will, may conſult *Caſtalio* on the Third Chapter of *Exodus*, from whence perhaps this Controverſie may more rightly and ſafely be decided.

9. I conclude therefore that *the Divinity of Chriſt* is not at all repugnant to human Reaſon, I mean his *Real and Phyſical Union*, as I may ſo call it, *with the Eternal Word*. For being that it was this *Word* or *Eternal Wiſdom* whereby God made all things, it is very decorous and congruous that that great Inſtrument of the reſtoring ſo choice a piece of his Creation as *Man* is, ſhould be united particularly to the Λόγος or *Eternal Word*. Nor is it unconceivable how he may be united particularly and immediately to this *Hypoſtaſis*, and not the other two, from what we obſerve in Nature. For even the Faculties of the Soul reſiding in the ſame part of the Soul, according as the part of the Body is tempered or modified, one Faculty may exert it ſelf in the part, and another be ſilent and take no hold thereon. And further it is evident, that though the *Holy Spirit of God* and the *Spirit of Nature* be every where preſent in the World, and lie in the very ſame Points of Space; yet their Actions, Applications or Engagings with things are very diſtinct. For the *Spirit of Nature* takes hold only of *Matter*, remanding groſs Bodies towards the Center of the Earth, ſhaping Vegetables into all that various Beauty we find in them; but does not act at all on our *Souls* or *Spirits* with Divine Illumination, no more than the *Holy Spirit* meddles with remanding of Stones downwards, or tumbling broken Tiles off from an Houſe. Which things rightly conſidered and improved make this Myſtery intelligible enough for thoſe that are fit for ſuch Speculations. So that I need add nothing more, having already proceeded further than I intended, in Zeal againſt the Fraud of ſome, and Indiſcretion of others, who ſo confidently maintain, That ſome main Points in Chriſtian Religion are not only *obſcure* (which I willingly acknowledge, and that thereby our Religion is the *more venerable*,) but alſo *repugnant to Reaſon*, which I utterly deny, and ſhall in its due place ſhew the ſad Inconvenience of ſo raſh an Aſſertion.

CHAP. III.

1. *That the* Communicableneſs *of Chriſtian Religion implies its Reaſonableneſs.* 2. *The right Method of* communicating *the Chriſtian Myſtery.* 3, 4. *A brief Example of that Method.* 5. *A further Continuation thereof.* 6. *How the* Myſtagogus *is to behave himſelf towards the more dull or illiterate.* 7. *The Danger of debaſing the Goſpel to the Dulneſs or ſhallowneſs of every weak Apprehenſion.*

1. THE ſecond *Derivative* Property of the Myſtery of Godlineſs is *Communicability*. For in that it is *Intelligible*, it becomes hereby *Communicable*. Whence it appears what *Communication* I mean: not ſuch as is competible alſo to Magpies and Parots, that is, a Sound of Words or Phraſes, which thoſe Birds are able to repeat after us; but a rational Impartment of the Matter, whereby a Man's Underſtanding is ſatisfied of the real Grounds of our Belief. This Duty the ancient Chriſtians were charg'd with, as appears 1 *Pet. Chap.* 3. *v.* 15. *Be ready always to give an anſwer to every Man that asketh a Reaſon of that Hope that is in you, with Meekneſs and Reverence*, Ἕτοιμοι πρὸς ἀπολογίαν παντὶ αἰτοῦντι ὑμᾶς λόγον. Now if we be ask'd a *Reaſon* of our Belief, and the Apoſtle requires us to anſwer, aſſuredly he was not conſcious of any *Unreaſonableneſs* of the Chriſtian Faith in his time. That of that witty Father of the Church, *Credo quia impoſſibile*, that is, *I believe becauſe 'tis impoſſible*, however it might pleaſe the *Anſwerer*, it could never ſatisfie the *Oppoſer*. This would not prove ἀπολογία καὶ βεβαίωσις τοῦ Εὐαγγελίου, as St. *Paul* ſpeaks, *a Defence and Confirmation of the Goſpel*, but rather an expoſing it to Deriſion and Contempt. For he that will acknowledge *Impoſſibilities* in Religion, gives up the Cauſe without Blows, and yields at once all that his Adverſary deſired, namely, that his Religion is nothing but a Forgery or Foolery.

Phil. 1. 7.

2. *Intelligibleneſs* therefore muſt precede *Communication* in him that communicates the Myſtery to another, ſo far as he does venture to *communicate* it. Otherwiſe if he once give his Tongue leave to out-run his Underſtanding, what hopes has he of ſeeming *intelligible* to another when himſelf underſtands not what he ſaith? Whence unleſs he meet with a Fool, he himſelf will be ſure to be found one, or accounted an Impoſtor or Mad-man. So little Edification can there be in ſuch Diſcourſes.

But

But if a Man would be a prudent Imparter of Chriſtian Religion indeed, he is not only to take care that what he pronounces of the Myſtery is *intelligible* to himſelf; but alſo to be very circumſpect how he ſpeaks any thing to any one before they be capable of receiving it. And therefore if he would uſe a right Method, he muſt *begin* with ſuch things as are the *moſt eaſie to conceive* and the moſt capable of Demonſtration, and alſo are the moſt certain Pledges of the Happineſs which they may expect who deſire to be real and cordial Embracers of Chriſtianity.

3. As for Example, They are to declare how *Chriſt is the* Meſſias *expected of old of the* Jews, *though rejected by them when he came: That he is the Son of God, miraculouſly born of a Virgin: That he was a Sacrifice for Sin, and underwent the ſhameful Death of the Croſs out of Love to us: That he was raiſed from the Dead the third Day, and aſcended viſibly into Heaven, and thence is to be expected as Judge of the Quick and of the Dead; and that then thoſe that believe on him ſhall be crowned with the higheſt Glory and Immortality, their vile Bodies being changed into the Similitude of his heavenly Body: And that the Reſurrection of Chriſt is a palpable Earneſt of the Purpoſe of God to reward us thus with Eeverlaſting Life.* Such like Things as theſe are to be *communicated firſt* by way of Propoſal, they neither vexing nor wearying the Apprehenſion or Imagination of Man by any Difficulty of Conception, but are ſo ſtrange that they may well call out the cloſeſt Attention, and put a Man upon the moſt eager Inquiſition to be ſatisfied whether they be true.

4. The Terms of the Queſtion therefore being thus eaſily intelligible, in the next place it will be expected that they evidence *the Truth of the Narration:* which is to be done from thoſe clear Prophecies of the coming of the *Meſſias*, in the *Old* Teſtament, and of what he was to do and ſuffer; and by a rational Eviction of the Incorruptedneſs and Authentickneſs of the Hiſtory of Chriſt in the Goſpels and the reſt of the Writings of the *New*. And after this, orderly and by degrees, they are to be led on to thoſe things that are more obſcure and myſterious, and yet to the patient and well-prepared Mind both true and intelligible. For though ſome few Points in Chriſtianity may be obſcure; yet ſo far forth as the Scripture defines any thing of them, they are both intelligible and true. So that *Truth* and *Intelligibility* is in every warrantable part of Chriſtianity, at leaſt to thoſe that have their Underſtandings exerciſed in rational Speculations. But for others whoſe Parts and Imployments have rendred them leſs fit for any Meditation that is ſubtile and obſcure, they may content themſelves with the ſafe Adheſion to the Form of ſound Words delivered in the Scriptures.

5. Out of which they are very intelligibly inſtructed of *the Divinity of Chriſt's Perſon*, in that they read there how he was declared *the Son of God* by Voices from Heaven: That he was begotten not by Man, but by the overſhadowing of the Holy Ghoſt: That he did ſuch Miracles alſo as became *the Son of God* to do, being utterly above the Power of Nature: That in him *dwells the fulneſs of the Godhead bodily*, whenas it dwelt in the Temple of the *Jews* only *Typically*. And therefore there is far greater Reaſon that the Devotions of Chriſtians ſhould be directed * towards Chriſt, than thoſe of the *Jews* towards the holy Temple; towards which they always worſhipped, when they put up their Supplications to God, though they were far diſtant from it. That *the Word* alſo is ſaid to be made *Fleſh*, to wit, *the Word that was in the beginning with God, when all things were made*; and that *this Word* alſo *was God*; and that *God was manifeſted in the Fleſh* by the appearing of Chriſt in the World.

* Rev. 21.22

John 1. 14.

1 Tim. 3. 16.

6. That theſe things are thus really and in Truth, the Authentickneſs of the Scriptures makes good. But for ſuch as are unexerciſed in Metaphyſical Speculations, that have not ſo much as conſidered *the Union of their own Soul with their Body*, nor once heard of Diſtinction *Real* and *Formal*, and other ſettled Notions requiſite for the more expreſs Apprehenſion of ſuch high Points as *the Conjunction of the Divinity and Humanity in Chriſt*, and *the Triunity of the Godhead*; the beſt Inſtruction can be given to them by the *Myſtagogus* is, That they would make that up in *humble Adoration* that they want in *Knowledge*: and that God of his Mercy imparted theſe Myſteries to the World *for Uſe*, and not for *curious and vexatious Speculation*: and that they ſhould be ſo modeſt as not to think that utterly unintelligible that themſelves for the preſent cannot apprehend.

7. That the Truth of the Goſpel is a ſtanding and immutable thing, not to be altered and changed according to the Capacities of Men; and that if nothing ſhould be exhibited to their Belief but what they will all affirm they have a ſatisfactory Conception of, they will at laſt tread down Religion to nothing. For they will

not ſtint themſelves there, I mean in the Rejection of *the Divinity of Chriſt*, and of *a Triune Deity*; but the Notion of *Angels* and *Spirits*, and of an *Immaterial Soul*, and laſtly of any Being whatſoever that is *truly Spiritual*, will appear ſo inconceivable to ſome, that at laſt Religion will be tumbled down as low as *mere Body* and *Matter*, and will find no Object but the *viſible World*, and the *Sun* and *Stars* muſt be the greateſt Deities. And ſo either the ancient Pagan Superſtition or elſe down right Atheiſm muſt take place.

CHAP. IV.

1. *The due Demeanour of a Chriſtian* Myſtagogus *in communicating the Truth of the Goſpel.* 2. *That the chiefeſt Care of all is that he ſpeak nothing but what is profitable for Life and Godlineſs.* 3. *A juſt Reprehenſion of the ſcopeleſs Zeal of certain vain* Boanerges *of theſe times.* 4. *That the Abuſe of the Miniſtry to the undermining the main Ends of the Goſpel may hazard the Continuance thereof,* 5. *That any Heat and Zeal does not conſtitute a living Miniſtry.*

1. SOME ſuch Account as this will the *prudent Communicator* of the Myſtery of Chriſtianity give to him that asks a Reaſon of his Faith, declaring his Senſe
1 Pet. 3. 15. of things, μετὰ πραΰτητος καὶ φόβου, with *Meekneſs and Fear*, as St. *Peter* ſpeaks, that is to ſay, with *Patience* and *Mildneſs* towards him whom he informs, and with *holy Reſpect* and *Reverence* towards God whoſe Meſſenger in ſome ſort he is; and therefore ought to be careful that he miſtake not his Errand in any thing, nor mingle of his own what he has no Commiſſion to ſpeak, nor diſtort the Truth out of Fear or Favour, nor make himſelf ſuſpected by any Levity or affected Vanity in Style or Words, that are misbecoming a matter of ſo great Importance. For Quaintneſs of Wit and ſtudied Eloquence may tickle the Ear for a time, like a Muſical Air the while it is playing: but a faithful and ſerious Declaration of the moſt weighty Parts of our Religion will wound the very Heart, and captivate the Soul to the Obedience of Chriſt.

2. And above all things, he that either of himſelf adventures, or has any better Call to this Office, let him ever have in his Eye the *Uſefulneſs* of the Myſtery he indeavours to communicate, remembring that that is an *Univerſal Property* thereof; and that, if either his Inadvertency or Curioſity has carried him into any *Uſeleſs* Speculations or Theories, he is moſt certainly led out of his Way, and that he is now imparting human Inventions which are nothing at all appertaining to the Goſpel of Chriſt; that he is now feeding his Charge not with the ſincere Milk of the Word, but the brackiſh Sweat of ſome over-heated Brain. This is the moſt common and the moſt dangerous Miſtake that is to be obſerved in this Function; as if their very Art and Faculty were nothing elſe but to let fly Words for whole Hours together, whereof not one is directed or intended towards the Mark and Scope of the Goſpel, which is the rooting out of Sin, and deſtroying the Kingdom of the Devil.

3. And yet it is a Wonder to ſee the Zeal and Heat, and hear the Noiſe of theſe *Boanerges*, theſe *Sons of Thunder*, as if every Sentence were Fire and Lightning from Heaven againſt the Strong-holds of Sin and Satan, and that they would humble every Thought to the Obedience of Chriſt, who came into the World *to redeem us from all Iniquity, and to purchaſe to himſelf a Church pure, holy and undefiled, without either Spot or Blemiſh.* Which End notwithſtanding is for the moſt part not only not aimed at, but too often croſſed and ſupplanted by Hypocritical Inſinuations of either the *Needleſneſs* or *Impoſſibility* of theſe things. To be ſhort, For the moſt part the Diſcourſe is ſo off and on, that a Man knows not what they would have: but it is as if one ſhould bring Greyhounds into the Field, and let them ſlip and cry *Allooe*, when yet there is no Game before them. Which Noiſe though it may make them skip up and look about a while, yet they will preſently find themſelves unconcerned, there being nothing in ſight for them to purſue.

4. But if they would exhort *to follow Peace and Holineſs, without which no Man ſhall ſee the Lord*, this were worth our Purſuance indeed, as being the known and certain end of the Preaching of the Goſpel. But if we ſee no ſuch Deſign therein, and therefore act

act oppoſite to it, and vilifie the Dawnings of that Day of Righteouſneſs that is to riſe upon the World, and to make the Habitations of Chriſtendom a Land of Joy and Peace, and diſcourage the People of God by telling them dreadful Stories of the Sons of *Anak*, thoſe invincible Giants, whenas there is nothing too hard nor invincible to the true *Joſhua*, our Lord Jeſus, the Wiſdom and Power of God; verily it is to be feared that this Function, which was intended by God a Fortreſs againſt Sin, if it prove by unskilful Zeal ſuch a Bulwark of Unrighteouſneſs, that He may dig it down and remove it as a ruinous Wall of a Garden, whoſe dead Rubbiſh and Stones ever falling on the innocent Herbs and Flowers do ſmother and ſtifle them, or as an old decayed Hedge which is to be pull'd up and carried away, the Quick-ſet being grown.

5. But if we will work the Works of the Lord in Faithfulneſs and according to the Deſign of the Goſpel, we our ſelves ſhall become part of that Quick-ſet, and be made living Stones to hold up one another in the Temple of God. And that thoſe that are not thus enlivened may not take themſelves to be ſo, by reaſon of their extraordinary Promptitude and Vivacity; I muſt not forbear to declare that this Life we ſpeak of is no natural Heat, nor the external Effects of it. Nor is that a living Miniſtry according to this Senſe, that makes Shew of the greateſt Zeal. For verily it is well known that cooling Phyſick may be adminiſtred in very hot Broth, And it is too too poſſible that ſuch things may be delivered with the greateſt Heat and Fervency imaginable, which once received into the Minds of the Hearers are ſo far from warming them afterwards and ſpiriting them to true Holineſs and Righteouſneſs, that they even ſlake and extinguiſh the Deſire thereof; which yet is no leſs a Crime than ſtifling the Life of God in the World as much as in us lies, and undermining the Kingdom of Chriſt upon Earth. Theſe things I could not but take notice of concerning the *Communication* of the Goſpel, as being of very great Uſe as well to the Hearer as the Teacher, that neither the one might miſtake himſelf, nor the other be deceived by him.

CHAP. V.

1. *The Nature of* Hiſtorical Faith. 2. *That* true Saving Faith *is properly* Covenant, *and of the various Significations of* Διαθήκη. 3. *In what* Law *and* Covenant *agree.* 4. *In what* Law *and* Teſtament. 5. *In what* Covenant *and* Teſtament *agree.* 6. *That the Church might have called the Doctrine of Chriſt either the* New Law *or the* New Covenant. 7. *Why they have ſtyled it rather* Διαθήκη *than* Νόμος. *The firſt Reaſon.* 8. *Other Reaſons thereof.* 9. *The occaſion of tranſlating* ἡ καινὴ Διαθήκη, The New Teſtament.

1. THE Third *Derivative* Property of this Myſtery is *a Power of winning Aſſent*, which ariſes from the convincing Clearneſs of the *Truth* of the Goſpel. This Aſſent, which is general to all convincing Truths of what Nature ſoever, appropriated thus to this Divine Myſtery, is called *Faith*: And this *Faith* in Perſons unconcerned, ſuppoſe Angels or Devils (whom the Goſpel may not be meant for, and yet believe the Truth of it, at leaſt the good Angels) or elſe in ſuch Perſons as may be concern'd in the Goſpel, and yet will not cloſe therewith, though they believe it, (if there be any ſuch that can do ſo) is vulgarly called an *Hiſtorical Faith*. As if a Man ſhould throughly underſtand how ſuch a one has purchaſed a Lordſhip upon ſuch and ſuch Terms, this is an *Hiſtorical* Knowledge in him; and he can tell the whole Tranſaction of the Buſineſs, and does believe it; but in the mean time, has no Share there, he profeſſing himſelf either unable or unwilling to meddle upon theſe Terms. Such is *Hiſtorical Faith*, which *alone* ſtands us in no ſtead to Salvation, and gives no Share or Portion in the Kingdom of Heaven.

2. But if out of this Belief and Knowledge we ſeriouſly cloſe with the Terms of the Goſpel, this will prove a *Saving Faith*, and is not *mere Hiſtorical* Knowledge and Belief, but *Covenant*. The *Conditions* and *Promiſes* whereof are clearly comprehended in the *New Teſtament*, as we ordinarily call it from the Latin Tranſlation. But the Greek Inſcription is, Ἡ Καινὴ Διαθήκη, which might be better rendred the *New Covenant*; but is capable alſo of being interpreted the *New Law*. For of ſo large

large an extent is the Signification of Διαθήκη, it denoting both *Law*, *Covenant*, and *Teſtament*, as *Hugo Grotius* has obſerved out of *Plato*, *Ariſtophanes*. and *Iſocrates*.

3. And well may theſe *three kinds of *Rights* paſs under one common Notion and Name of Διαθήκη, if we conſider what Agreement and Affinity they have one with another. For firſt, *Law* and *Covenant* agree in *Sanction*; eſpecially publick Leagues and Covenants, which of old were made by the Mactation of ſome Beaſt, from whence *Sanction* is *à Sanguine*, from the Blood of the Sacrifice. For which Cauſe alſo the Hebrew Doctors willingly deduce ברית from ברא *ſuccidere*, as the Latins *fœdus à feriendo*. Whence the Phraſe of *ſtriking a Covenant* is ſo obvious both in Hebrew, Greek, and Latin Authors. And that there is *Sanction* in *Laws* as well as in publick *Contracts and Covenants* is plain, for that the Blood of him that tranſgreſſes is to ſatisfie the Law. *In legibus Sanctio dicitur ea pars* (ſays *Grotius*) *quæ Sanguinem delinquentis legi conſecrat*; *In Laws that Part is called Sanction which conſecrates the Blood of the Delinquent to the Law.*

* See *Grotius* upon the Inſcription of *the New Teſtament*.

4. Again, *Law* and *Teſtament* have this common to them both, that neither are without *covenanting* or *contracting*. *Nam & hæres, eo ipſo quòd hæres eſt, præſtare debet factum defuncti*; *& ſubjectus alterius imperio, eo ipſo quòd ſubjectus eſt, ejuſdem legibus parere debet*: *For an Heir or Executor, as ſuch, is hereby bound to perform the Deed of the Deceaſed*; *and he that is a Subject, is, as ſuch, bound thereby to obey the Laws of him whoſe Subject he is*, as the ſame Author tells us.

5. Laſtly, *Covenant* and *Teſtament* agree in this, that at firſt it is free to a Man whether he will *contract* or no, and ſo whether he will *take Adminiſtration* or no, or be ſuch a Man's *Heir*. But it is not always free whether a Man will be ſuch an one's Subject or no, whenas Subjection may unavoidably deſcend on one as born of ſuch Parents and in ſuch an one's Juriſdiction.

6. Out of this diſtinct Apprehenſion of theſe ſeveral Significations of Διαθήκη, we may the more eaſily judge which is the moſt competible to the Nature of the Goſpel; and obſerve the Wiſdom of the Ancients in making this Inſcription rather than any other. For they might have intitled it Ὁ καινὸς Νόμος, having a double Invitation thereto. For firſt, the Jews called their *Pentateuch*, as alſo the reſt of their Books of Holy Writ, תורה, that is Νόμος· and the Chriſtian Doctrine is ſo termed alſo both by *Paul* and *James*, Gal. 6. *Bear ye one another's Burdens, and ſo fulfil the Law of Chriſt*: And *Jam.* 2. *If you fulfil the royal Law, according as it is written, Thou ſhalt love thy Neighbour as thy ſelf, ye do well.* They might alſo have inſcribed it Ἡ καινὴ Διαθήκη, whoſe *determinate* Senſe had been then, *The New Covenant*. But then it would have hid that ſpecial Senſe of Διαθήκη which the Author to the Hebrews alludes to, chap. 9. 17.

7. But they have made Choice of Διαθήκη rather than Νόμος, firſt becauſe they ſeem to have an Intimation from Chriſt himſelf thus to ſtyle the Goſpel, *Mat.* 26. 28. Τοῦτο γάρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, *This is my Blood of the new Covenant*. The ſame alſo you may read in *Mark* and *Luke*. So that here being mention of *Blood*, *Sanction* properly ſo called, and which is moſt conſpicuous in the Nature of a *Covenant*, is herein manifeſted. The Author to the Hebrews does more accurately and fully proſecute this Matter, chap. 7, 8, and 9. where ver 19. he plainly parallels the *Blood of Chriſt* to the *Blood of the Covenant* made by God with the Jews. *For when Moſes had ſpoken every Precept to all the People according to the Law, he took the Blood of Calves and Goates, and Scarlet Wool, and Hyſſop, and ſprinkled both the Book and all the People, ſaying, This is the Blood of the Covenant which God hath enjoined unto you.* To which Blood of the Jewiſh *Covenant* all along to the end of the Chapter, he compares the Sacrifice of Chriſt and the ſhedding his moſt precious Blood, when he did *Fœdus ferire, make a Covenant of Peace* with God for Remiſſion of Sins to all Mankind.

See Exod. 24. 8.

8. The other Reaſon why they have ſtyled it Διαθήκη, *Covenant*, rather than Νόμος, is becauſe this Inſcription more plainly inſinuates unto us the ſweet Condeſcenſion of God Almighty and his ſingular Goodneſs in the Goſpel, who in ſending of Chriſt hath not dealt with us *ſummo jure*, nor imperiouſly and minaciouſly, as ſevere Lawgivers uſe to do; but mildly and kindly, as thoſe that contract and covenant in a familiar and kind way one with another. And the holy Writers are ſo far from giving any conſiderable occaſion to title the Goſpel by the Name of Νόμος, that they frequently ſet it in oppoſition thereunto. And if at any time they attribute that Term to it, it is ordinarily not without ſome ſoftning or mitigating Qualification; as the *Law* of *Faith*, not of *Works*, and the *Law* of *Liberty*, Jam. 1. 25. So that

that we ſee that there is a very ſufficient ground why, notwithſtanding the Jews call'd their *Pentateuch* and other holy Writings תורה, *the Law*, that the primitive Chriſtians ſhould call the Evangelical Writings Διαθήκη, *Covenant*; it uſually alſo ſignifying *Teſtament*, to which the Author to the Hebrews alludes, chap. 9. 17. which comes exceeding near to the Nature of a *Covenant*, where one is conſtituted Heir upon Condition.

9. The very Title therefore of that Authentical Volume of our Religion gives ſome general Knowledge of the Nature of it, if it had been fitly tranſlated out of the Greek. But the Latin Chriſtians as well in the old as in the New Teſtament ever tranſlating Διαθήκη, *Teſtamentum*, (*etiam ubi* Διαθήκη Θεοῦ *nominatur*, as *Grotius* takes notice, whenas God yet cannot die, and therefore will never have occaſion to make his laſt Will and Teſtament) have given occaſion to our *Engliſh* Tranſlatours to follow them in the Title of this Book, and to render it *Teſtament*, rather then *Covenant*. Otherwiſe if you underſtand a *laſt* Will and Teſtament, what Senſe will the Old Teſtament bear?

CHAP. VI.

1. *That there were more* Old *Covenants than one.* 2. *What* Old *Covenant that was to which this* New *one is eſpecially counterdiſtinguiſhed: with a brief Intimation of the difference of them.* 3, 4. *An Objection againſt the Difference delivered; with the Anſwer thereto.* 5. *The Reaſon why the ſecond Covenant is not eaſily broken.* 6. *That the Importance of the Myſtery of the Second Covenant engages him to make a larger Deduction of the whole matter out of St.* Paul.

1. IN general therefore our Chriſtian Religion is a *Covenant*, the *Terms* and *Conditions* whereof are comprehended in thoſe Books which we ordinarily call *The New Teſtament*, which were better and more ſignificantly rendred *The New Covenant*. The Nature whereof we cannot ſo well underſtand, unleſs we reflect back upon the *Old Covenants* mentioned in the Scripture, which preceded this; and there being more than one, take notice which of them eſpecially this *New* one is ſet oppoſite to. That there is Mention of more Covenants than one, is manifeſt from *Eph.* 2. 12. And particularly *Circumciſion* in the Book of *Moſes* and the Prophets is called ברית κατ' ἐξοχήν, and Διαθήκη in the New Teſtament, *Acts* 7. 8. Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς, *And God gave unto Abraham the Covenant of Circumciſion.*

2. But queſtionleſs that One moſt eminent, moſt ſolemn and moſt formal Covenant which God made with the Children of *Iſrael*, beginning it at their going out of *Ægypt*, but perfecting it on *Mount Sinai* in *Arabia*, this is that *Old Covenant chiefly* glanced at by them that ſtyled our Religion *The New Covenant:* and they had a very good Warrant for it out of the Prophet *Jeremy*, ch. 31. v. 31, 32. *Behold the Days come, ſaith the Lord, that I will make a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah: Not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of Ægypt (which my Covenant they brake, although I was an Husband unto them, ſaith the Lord.) But this ſhall be the Covenant that I will make with the Houſe of Iſrael: After thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they ſhall be my People.*

Which Promiſe alſo is recorded in the 54 of *Iſaiah*, *And all thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children.*

So that there is found an *Old* and a *New* Covenant ſet oppoſite the one againſt the other by the Prophets own ordering. The Difference of whoſe Natures conſiſts mainly in this, That the *Old Covenant* is an *external Covenant*, ſomething without a Man, the other an *inwardly ingrafted Principle of Life.* This is that Word which is in our Heart as well as in our Mouth, of which *Paul* profeſſes himſelf a Preacher, and therefore muſt be the Goſpel of *Jeſus Chriſt.*

3. But you'l ſay, the *Evangeliſts* and the *Apoſtles* Writings are *without* too as well as the *Letter* of *Moſes.* I, but yet for all that it is very manifeſt and plain that they have not reached the Diſpenſation of the Goſpel, that have not attained to an inward

inward Principle of Life. Which being the great diſtinguiſhing Deſign of the Goſpel, we are to look upon it in this Deſign and End, and that it has not done its Work, and is in a manner nothing to us till this be done. *He that believes in me,* John. 7. 38. *out of his Belly ſhall flow Rivers of Water.* And John 6. *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father has ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.* Which Paſſages plainly enough import the moſt intimate Principles of Life that may be; the *divine Nature* being turned as it were *in ſuccum & ſanguinem* within us, being converted into the Juice and Nouriſhment of our Souls.

4. But our Converſation under the *Moſaical* Covenant, and our Frame of Spirit there is but an ordinary accuſtomary Temper or Habit of doing or not doing ſuch and ſuch things; and conſequently all that Righteouſneſs but a fleſhly rational Fabrick of Mind, which Fear and Cuſtom have carved out in the Surface as it were of our Souls; which Characters by the ſame Inſtruments are ſo preſerved legible. But under the Covenant of Chriſt, nor Fear nor Cuſtom, but an inward Spirit of Life works us into everlaſting Holineſs and a permanent Renovation of Nature and Regeneration of the hidden Man.

5. From whence the Reaſon is to be underſtood of that Difference the Prophet *Jeremiah* intimates betwixt the *Old* Covenant and the *New.* That the *Old Covenant* was broken by his People, but the *new* one ſhould not be broken. For the one being an external Yoke, and the other the inward Pleaſure of Life and radicate Deſire of the Soul; it is no wonder that what is forced laſts not long, but that upon the firſt Opportunity and provoking Occaſion, like unmanaged Horſes, we caſt off the Burden that ſo pinches us and galls us, in lying ſo heavy upon us, and being no part of us. But the *perfect Law of Liberty* becoming as it were our own Life and Nature, our greateſt Burden would be not to act according to it, and to act contrary thereto intolerable. For it were the wounding and tormenting a Principle of Life in us, or the Spirit of Chriſt in us, whereby we are not only aided and aſſiſted to every good Work, but take a natural Delight therein: whereas under the *Moſaical* Law we have no Conformity of Spirit to either the purer Moral Precepts, or any Complacency in the Luggage of a Company of inſipid and burdenſome Ceremonies; and yet the *Moſaical* Diſpenſation, though it give no Strength to perform what it requires, like *Pharoah*'s hard Task-maſters requires the ſame Tale of Brick, though they withhold the Straw.

6. And this gives us ſome Light into the Nature of the *Two Covenants* in reference to the Prophecie of *Jeremiah.* But it being an Argument of very great Conſideration, I will not content my ſelf with ſo ſcant an Account thereof, but make a more copious Deduction of the whole Matter out of *Paul, Gal.* 4. that we may the more fully underſtand ſo important a Myſtery: and when I have from thence diſcovered the Excellency of the State of the Second Covenant, I ſhall add ſuch things as tend to the more uſeful Knowledge of the Entrance into it and Advance in it.

CHAP VII.

1. *The different States of the Two Covenants ſet out* Gal. 4. *by a double Similitude.* 2. *The Nature of the* Old *Covenant adumbrated in* Agar. 3. *As alſo further in her Son* Iſhmael. 4. *The Nature of the* New *Covenant adumbrated in* Sarah. 5. *As alſo in* Iſaac *her Son and in* Iſrael *his Off-Spring.* 6. *The Neceſſity of imitating* Abraham's *Faith, that the Spiritual* Iſaac *or* Chriſt *may be born in us.* 7. *The grand Difference betwixt the Firſt and Second Covenant, wherein it doth conſiſt. With a Direction, by the Bye, to the moſt eminent Object of our Faith.* 8. *The ſecond main Point wherein this Difference conſiſts, namely Liberty, and that, Firſt from Ceremonies and Opinions;* 9. *Secondly from all kind of Sins and diſallowable Paſſions.* 10. *Laſtly, to all manner of Righteouſneſs and Holineſs.*

Gal. 4. 21, 22, 23, &c. 1. *TELL me, ye that deſire to be under the Law, Do ye not hear the Law? For it is written, that Abraham had two Sons; the one by a Bond-maid, and the other by a Free-woman. But he who was of the Bond-Woman was born after the Fleſh; but he of the Free-Woman was by Promiſe. Which things are an Allegory; for theſe are*

*

are the Two Covenants, the one from the Mount Sinai, which gendreth to Bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in Bondage with her Children. But Jerusalem which is above is free, which is the Mother of us all.

Here the Story of *Agar* and *Sarah*, *Ishmael* and *Isaac*, is made to set out, and that very appositely and lively, the two different Conditions of those that are under the *Law* and those that are under the *Gospel:* that thereby the Advantage and Excellency of one above the other being laid open before the Eyes of the *Galatians*, they migth not hereafter be any more in a tottering and fluctuating Condition, or sophisticate and adulterate the precious Purity of the Gospel with *Judaical* Superfluities and useless, if not now hurtful Ceremonies; but stick fast to *Christ* alone, not going back from him to *Moses*, nor yet mingling *Mosaical* Rites and Ceremonies with the Plainness and Sincerity of *Christ*.

In the Words we have recited, there is a double Similitude. We will in each, first lay out the Particulars of the *Protases*, and then pass on to the *Apodoses*. The Particulars of the First are *Agar Abraham's* Bond-Woman, *Ishmael* the Son of the Bond-Woman, and the Manner of the Birth of this Son of the Bond-Woman, *he was born after the Flesh*, that is, according to the ordinary Course of Nature. Now in the *Apodosis*, *Jerusalem that now is*, that is, the Church of the Jews, answers to *Agar Abraham's* Bond-Woman, and those of that Church to *Ishmael* the Son of the Bond-Woman, and to the being born after the Flesh, the being born out of the outward Letter of the Law.

The Particulars in the Second *Protasis* are *Sarah* the Free-Woman, and *Isaac* the Son of *Abraham* which he had of this Free-Woman, and lastly the Manner of his Birth, it was not κατὰ σάρκα, but διὰ τῆς ἐπαγγελίας, it was not after the ordinary Course of Nature, but the extraordinary Power of God signified in his Promise. And now in the *Apodosis*, *Jerusalem that is from above*, that is, the Church of true Christians, answers to *Sarah* the Free-Woman, and those of that Church to *Isaac* the Son of the Free-Woman, and their being born of the Spirit, not of the Letter, to the being born by Promise, not according to the Flesh.

And now if we compare the particulars of these two *Protases* one with another in their due Order, we shall find a main Difference or rather Contrariety in them. For *Agar* and *Sarah* differ as *Bondage* and *Freedom*, and *Ishmael* and *Isaac* as *bond* and *free*, and the Condition of their Births as *Nature* and *God*. And consequently there must arise a real Difference or Contrariety in the Particulars of the *Apodoses*, viz. betwixt the *old terrestrial Jerusalem* and the *new one from above*, betwixt the Jew, Pharisee or outward Legalist, and the true and real Christian: and lastly, betwixt the Flesh and the Spirit. And so to speak compendiously, This Text of the Apostle is nothing else but a Description of the different Conditions of the two Covenants, set out in an historical Allegory, taken from *Agar* and *Sarah*, and their two Sons, &c. I shall therefore now fall upon them in that Order as I have laid them out.

2. And First therefore of *Agar*, the Bond-Woman, which signifies the *Covenant of the Law given upon Mount Sinai.* For this *Agar is Mount Sinai in Arabia.* Which is spoken Synecdochically from a Town there called *Agra* by *Plinie*, and by *Dion*, *Agara*, and the People Ἀγρεῖοι and Ἀγραῖοι in Greek Geographers, as *Grotius* has pertinently observed. This Allusion therefore to *Agar* on Mount *Sinai* where the *Law* was given, does commend to us more handsomely and facilitate the Allegory taken from the Story of *Agar* and *Sarah.* But if there were not this Geographical Advantage, the Application will be found very sutable and apposite even without it. And much of the Nature of the *Old* and *New* Covenant is hinted at even in the Names themselves: and in this of *Agar*, which they ordinarily interpret *Peregrina.* What the Relation or Habitude is betwixt the Soul of Man and the things of the Old Covenant, is very fitly set down in the Meaning of this Name *Agar*. For verily as for those things that were Positive and Ceremonial in the Law of *Moses*, they are but ἀλλότρια, *things strange* and of no Affinity with the Soul; and as for those things that are most precious and most indispensably good in the Law of *Moses*, the Soul in no better a Dispensation than *under the Law* is plainly *a Stranger* to them. For the Law conveys no Life; but all Congruity, Sympathy, and vital Affinity must arise out of a Principle of Life. And hence it is that *the Law makes nothing perfect*, and that *Righteousness cannot be of the Law*, as I have above intimated out of the Apostle. The *Law* therefore giving no Life, a *mere Legalist* is even a *Stranger* to those things he practises and imitates under the Law, and acts so as the Parrot speaks, by external Imitation, not from a due inward Faculty.

Book 8. c. 6. sect. 2.

Secondly, This *Agar* her Condition was a Bond-Woman: And what I pray you is it to be in *Bondage* or not *ſui juris* but to be conſtrained to act *ad nutum alterius*? And in this Condition are all thoſe that are *under the Law*. For they do not act according to a free inward and living Principle in them, but are fain to be curb'd and fettered by an outward Impoſition, which is perfect and proper Bondage. Nor is there any other Bondage but to do or ſuffer otherwiſe than a Man would himſelf.

3. Thirdly, Of this *Agar* is begot *Iſhmael*. What's that? *Iſhmael* may ſignify theſe two things: *viz.* either one that has only a Knowledge of God by **Hearſay*, from שמע *audire* and אל *Deus*, or ſo far as ſome external Letter conveys it to him, reſolving all his Faith in things concerning God into an outward Scripture only; and haply is ſo earthly and carnal that he would ſcarce believe there were a God, unleſs it were for the Scripture. Or elſe one that obeyeth God from שמע *obedire*, and that properly, namely in a ſervile and external forc'd way. For *Obedience* implies ſome kind of Reluctancy, or that the thing wherein we obey goes ſomething againſt the Hair with us; but yet in Obedience to the Commander we do it nevertheleſs, as being bound by the Law to obey him. And this is moſt of all proper to them under the firſt Covenant. For that Law not giving Life, there is no Principle of the Life and natural and genuine Compliance of the Soul of Man with the Spirituality of the Law under the *Firſt* Covenant; and therefore that of the Law which he endeavours to perform muſt needs go croſs to him; and it will be merely the Obedience to the Precept, not the Love of the thing, that will make him endeavour the Performance. And this is the true Condition of *Agar's* Son *Iſhmael*. And it would not be unſeaſonable to add alſo, that he is a great and *fierce* **Diſputer* upon the Letter, a notable *Polemical Divine*, and his Ignorance and Untamedneſs of his carnal Heart makes him very bold and troubleſome: an Enemy to every one, as every one is an Enemy to him: **His Hand is againſt every Man, and every Man's Hand againſt him*, as the Scripture witneſſes of him. But I will not inſiſt upon theſe things.

* Philo περὶ φυγάδων. Ἐμμανέστατα γὰρ Ἰσμαὴλ, ἀκοὴ θεοῦ. ἀκοὴ δ' ἀφίστατο τὰ δ' ἀλόγητα φίσεσθαι· ἔφασαν δὲ ὁ γνήσιος υἱὸς ἡ ἀφωδίνων Ἰσραὴλ κεκλῆσθαι, μεταληφθεὶς γὰρ ἐστιν ὁρᾷν θεόν.

* Philo περὶ φυγάδων. Αἱ χεῖρες αὐτοῦ κατὰ πάντας, καὶ αἱ χεῖρες πάντων ἐπ' αὐτόν. Σοφιστοῦ γὰρ βέλημα τοῦτο, τὸ λίαν ἐκπλῆκτον ἀπομορφάζοντι καὶ λόγοις χαίρουσι ἐριστικοῖς.

Fourthly and laſtly, This *Iſhmael* the Son of *Agar*, κατὰ σάρκα γεγέννηται, he was *begotten and born after the Fleſh*, or according to the ordinary and accuſtomary Power of Nature. And ſuch an one is he that is merely under the Firſt Covenant: He is not born of the Spirit, or regenerated by the extraordinary Power and Aſſiſtance of God, which he that is under the Second Covenant takes hold of by Faith in the Promiſe; but toils and tuggs with that Underſtanding and ordinary natural Power is in him of externally conforming himſelf to the propoſed Rule: and under this poor and beggarly Diſpenſation, when he is come to the beſt of this his either Birth or Growth, he is but κατὰ σάρκα γεννητὸς, he is but *Fleſh*, and not *Spirit*. For that which is born of the *Fleſh*, that is, of our own natural Abilities, is but *Fleſh*; but that which is born of *the Spirit*, that is, of *God* and his *Divine Seed* in us, that is *Spirit*, the true Spiritual Man, the Lord from Heaven, Heavenly, in a myſtical Senſe. But this under the Law is but the Son of the *Fleſh* or the *Earth*; is not a Son of that *Jeruſalem that is from Above*, the Heavenly *Jeruſalem*, which is the Mother of as many as are real and true Chriſtians.

For this is *Sarah* the Free-Woman; but the old *Jeruſalem* is in Bondage with her Children, as the Apoſtle plainly tells us.

4. And thus far have I deſcribed the Condition or Nature of the Old *Moſaical* Covenant, ſo far forth as is intimated in the Text. I proceed now to the *Second* or *New* Covenant under Chriſt. And the firſt Particular in the *Protaſis* here is *Sarah*, *Domina*, a *Free-Woman*, *libera à vitiis ac ritibus*, as the Interpreter ſpeaks very well, one that is not commanded into Obedience by others, but is *ſui juris*, does what ſhe pleaſes; and ſo ſhe may very well, for nothing pleaſes her but what is Good, and therefore fit to be done. For *Sarah*, or the *New Jeruſalem from Above*, is of one Spirit and one Mind with Chriſt. And this is *the true Church of Chriſtians*, in whom the Body of Sin being dead, they are free from it, as the Apoſtle ſpeaks to the *Romans*, and being quit thereof, they walk freely and ſafely, *etiam cuſtode remoto*, that ſurly Pædagogue, *the Law*, no longer dogging them at the Heels. For whatever it can ſuggeſt from without, the Spirit of God whiſpers to them from within, or indeed that living Form of all Holineſs and Righteouſneſs, the Image of Chriſt recovered in them, guides them as eaſily and as naturally to, as our external Senſes guide our natural Man in this outward and viſible World. This therefore is the Condition of the Church of Chriſt and every true Member of it, at leaſt arrived to its due Maturity and Perfection, that every Soul there is as *Sarah*, *Domina*, as a *Queen Regent* in her little

World

World, her ſelf acting nothing forcedly but freely, as from a living Principle, and keeping thoſe under her in due order and Subjection. Which Condition undoubtedly the Scripture does point at in ſuch Phraſes as theſe, *He hath made us Kings and Prieſts to God*; and elſewhere, *You are a Kingly Prieſthood*; and the like.

5. Secondly, Of this *Sarah* was born *Iſaac*, which ſignifies * *Laughter*, and is a Sign of *Chearfulneſs and Joy*. Becauſe he that is a true Chriſtian acts and walks with Joy and Chearfulneſs in the Ways of Holineſs and Righteousneſs. And herein is he mainly diſtinguiſhed from *Iſhmael*, who acts merely out of Obedience to an external Form, and ſo forces himſelf againſt the Hair to do or omit that which, were it not that he was bound in Obedience to do or omit, he would take the Boldneſs to neglect; his inward Principle being contrary to it. As for Example, he would take Revenge of his Enemy for doing him an Injury, did not the Law forbid him; he would immerſe himſelf into all manner of ſenſual Pleaſures, were he not aw'd as an hungry Dog by the Laſh and Penalty of the Law; and ſo in other things. But the Soul of a true Chriſtian, in whom *Iſaac* is born, does not act what is good or omit what is evil, out of any Force or Fear of any external Inconvenience, but *naturally*, as I may ſo ſpeak, that is from a *Divine Nature* and Power in him, and therefore with as much Chearfulneſs and Willingneſs as the natural Man does eat and drink. And of this *Iſaac* was born *Jacob*, who was called *Iſrael*, which *Philo* the Jew interprets, *one that* * *ſees God*, ὁρῶσαν Θεὸν μηνύει τὸ ὄνομα· but you may be remembred that *Iſhmael* in the firſt Signification of his Name noted one that did *onely know God by Hearſay*, which is quite contrary to *the ſeeing of God*. For that Priviledge is proper to the true Chriſtian to whom *Iſaac* is born, and from him *Iſrael*: but he is quite out of the Line of *Iſhmael*, having now nothing to do with *Hear-ſays* and *Conjectures*, and *fruitleſs Diſputacity* upon the miſtaken Letter, and *Polemical Divinity*, and vain and ridiculous Altercations and Janglings; for he is now a Citizen of that *New Jeruſalem from above*, and the only true *Jeruſalem*, according to the Notation of the Name, which they will have to ſignifie *The Viſion of Peace*. He is a living Stone of the Temple of Him that is greater than *Solomon*, where there is not heard the Noiſe of any Ax or Hammer.

* See Book 8. chap. 5. ſect. 8.

* *Philo* ὁ μὲν Θεὸς. Ἰακὼβ μὲν οὖν μαθήσεως ἢ προκοπῆς ὄνομα, ἀκτὶς ἢ ἐξηκριβωμένων, δοκιμάσεων, Ἰσραὴλ δὲ τελειότητος· ὁρᾶσιν γὰρ θεὸν μηνύει τὸ ὄνομα. τελεώτερον δ' ἴσως τι ἂν εἴη τῶν ἐν ἀρεταῖς ἢ τὸ ὄντως ἰδεῖν. As if *Iſrael* were alſo to be deduced from שור ſignifying *videre*, and אל *Deus*.

Thirdly and laſtly, This *Iſaac* was not born according to the Fleſh, but διὰ τῆς ἐπαγγελίας, i. e. *Per eam vim extraordinariam quam Deus promiſerat*, by that extraordinary Power which God promiſed: for it is a Metonymy, as the Interpreter rightly has noted. *Iſaac* was not born according to the Power of Nature (for that natural Power of begetting and bearing Children was extinct in *Abraham* and *Sarah*, by reaſon of Old age, as the Text tells us;) but was born by the Power of God working extraordinarily in Nature: which Power *Abraham* having a Faith in, and believing the Promiſe, he at the appointed time ſaw and enjoyed the Effect of it. And this is the precious Chriſtian *Faith* ſo mainly neceſſary, and yet ſo little taken notice of by them that have treated at length of Matters of Divinity. For without *this Faith in the Power of God*, *Iſaac* will never be born in us; and if he be not born in us, I know no Warrant we have to conclude our ſelves *Chriſtians* or Men *under the ſecond Covenant*. Wherefore it is a Point mainly neceſſary to be inſiſted upon, that we may at length be really that which we pretend to be, that is, Sons of the *Free-Woman*, and not of the *Bond-Woman*; that the true *Iſaac* may be in us, which is Chriſt according to the Spirit, the Wiſdom and Power of God, a Divine Vigor and Life whereby we are inabled with the greateſt Joy and Chearfulneſs to walk in the Ways of God.

6. And verily it was this ſo neceſſary and uſeful *Faith* that was ſo commended in *Abraham*, that it was *imputed to him for Righteouſneſs*, as I have above-noted, *viz.* his believing the Promiſe of God in things above the ordinary Power of Nature. For it is for the moſt part the Nature even of Men that make large Profeſſions of God and Divine Providence, yet never to believe him further than in natural Cauſes and humane Probabilities. But this is not ſo much to believe *God* as *Nature*, nor to depend on him, but on our own cold and ineffectual Reaſon concluding from accuſtomary Probabilities. Which if *Abraham* had done, it might well have forfeited the Birth of his Son *Iſaac*. And it will be very reaſonable to examine our ſelves, if we do not now hinder the Birth of the ſpiritual *Iſaac*, by reaſon of our *Unbelief*. For we finding the Generality of Men ſo evil as they are, and being conſcious to our ſelves of abundance of Corruption and all manner of Weakneſs and Proclivity to what is bad, and finding it ſo common a thing for Men to continue in their evil Ways, and not to put off their wonted Habits, and that in our own Attempts and Reſolu-

tions we have been often baffled and caſt back again; we are likely, through a Spirit of Infidelity, to conclude, That that which is ſo hard to Fleſh and Blood, and is ſo ſeldom ſeen in the Courſe of the World, will not be at all effected in us, and therefore either live as it happens, or at leaſt make very ſmall Progreſs in Matters of true Religion and Piety, I am ſure fall ſhort of that high Calling whereunto we are called, *viz.* that glorious Liberty of the Sons of God, from the ſlaviſh Inveiglements of all *uſeleſs Ceremonies* and *real Sins*. And this is for want of *Abraham's* Faith, who believed contrary to all Probability of Nature, that for all his decayed Body, and *Sarah's* barren Womb, yet God would raiſe up Seed to him, and that they ſhould have a Son in their Old-age. We are therefore to imitate *Abraham* the Father of the Faithful; and what we find our ſelves weak in, not to diſtruſt but that God in his good time can make it out to us; and therefore with Patience and Perſeverance to preſs forward, and by *Faith in the Power of God*, who raiſed Chriſt from the Dead, to expect that after we have been made conformable to his Death, we ſhall alſo partake of the Reſurrection from the Dead. For Chriſt in our Souls wading through the Death with us, that is, ſupporting and ſtrengthening us in our greateſt Agonies, brings up himſelf and us into a glorious Reſurrection from the Dead: which you may call a *Birth*, if you pleaſe, as well as a *Reſurrection*, uſing but the ſame Liberty that is already in the Scripture; where ſpeaking of his *Reſurrection*, the Apoſtle cites that in the ſecond Pſalm, *Thou art my Son, this Day have I begotten thee.* And this is the Son who, as he profeſſes of himſelf, if he make us free, we are then *free indeed.* For he is the Son of *Sarah* the *Free*-Woman, and we being of one Spirit with him do *ipſo facto* become *free.*

7. And if we would compendiouſly declare the grand Difference betwixt the Firſt and Second Covenant, it does conſiſt mainly in theſe two Points we are upon. Firſt, That a true Chriſtian, or one attained to the End and Scope of the Second Covenant, is what he is by Faith in a ſupernatural Power working him to it. Secondly, That that Condition he has attained to is a Condition of true and perfect *Freedom* properly ſo called. But he that is under the *Firſt Covenant*, is what he is by the Power of *Nature* only, and by applying himſelf as well as he can to the *external Rule* he has ſet before him. And verily he that does no more than thus in Chriſtianity it ſelf, that is, *outwardly apply himſelf to the Letter of the Goſpel*, has not arrived to the End of the Goſpel, nor is *Iſaac* yet born in him, but he is under an *outward legal Form*, inſtead of *the Law of the Spirit of Life.* And he cannot be born of the *Free-Woman*, foraſmuch as *the Law of the Spirit of Life* is wanting in him, which does really *free us from the Law of Sin and Death.*

But now by reaſon that a true Chriſtian arrives to that happy Condition he is in by a *ſupernatural Power*, (which Condition is to be *freely* and *naturally* Righteous and Good, that is, θείᾳ φύσει by a *Divine Nature*; which when we have attained to, we may be properly ſaid *naturally* and without ſtraining to do that which is Good and Righteous) we diſcover here a very eminent Object of our *Faith*, viz. this *Divine Power*, by the Help whereof we are to be wrought up into this happy Condition of a living inward Righteouſneſs, that is as near to us as our own Souls, and is the Life and Spirit of our Soul, as our Soul is of our Body. And thus are we *made juſt by Faith*, as I have elſewhere intimated, *viz.* by *Faith in the Power of God*, whereby he is able to raiſe Jeſus Chriſt from the Dead in us, or what is all one, whereby he is able to make the Spiritual *Iſaac* grow in our withered and barren Wombs, and to bring to paſs in us that by his aſſiſting *Grace* which would never have come to paſs by the mere Strength of *Nature.* This I ſay, is a very eminent and highly-conſiderable Object of our Chriſtian Faith. And the Want of this Faith the Prophet may ſeem to complain of in a myſtical Senſe, when he ſays, *Who has believed our Report? Or to whom is the Arm of the Lord revealed?* that is, Men are very ſlow to believe that the Power of God in Chriſt is ſo efficacious as it is to caſt down every Strong-hold of Satan, and to kill and ſlay the Body of Sin in us, that the Spirit of Righteouſneſs may be revived and reſtored in us. And thus much briefly of the Firſt Point wherein the *Second Covenant* differs from the *Firſt.* The Second Point is this, *That the State of the Second Covenant is a State of Liberty, as that under the Firſt of Bondage.*

Iſa. 53. 1.

8. And this *Liberty* conſiſts in theſe three things eſpecially. Firſt, *In that we are freed from the tedious and voluminous luggage of Ceremonies, nor are any longer ſuperſtitiouſly hoppled in the Toils and Nets of ſuperfluous Opinions*, which tend not at all of their own Nature to the Advancement of the *Divine Life* and the Kingdom of Chriſt in

in the World. And verily it cannot ſink into my Mind how *Zeal about unneceſſary Knowledge* can be any better than the boiling of the *natural Heat* in the Behalf of that which is alike dear, nay more dear to Devils and natural Men than to the true Children of God, in whom the curious Deſire of *Speculative* Knowledge is very much extinguiſhed through their ardent Thirſt after *Divine Life* and *Senſe:* which will moſt vividly poſſeſs them upon a due Meaſure of Regeneration, or the Reſurrection from the Dead, when we have riſen with Chriſt as well as died with him. In the mean time while we are paſſing through the painful Agony of *Mortification*, all fine Opinions and Curioſities of Religion will lie ſcatterred and neglected about us, as Toys and Gew-gawes by a Child that is deadly ſick.

9. Secondly, the Second Part of our *Liberty* conſiſts in this, *That we are free from Sin.* They are the very Words of the Apoſtle, *For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection: Knowing this, that our Old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin. For he that is dead, is freed from Sin.* And hence I think it is very plain that a Man that has had his due Progreſs under the Second Covenant, I mean the Goſpel of Chriſt, is freed from the Rebelion and Tumult of the Body of Sin. And that we may not ſhuffle off ſo general a Notion and elude the Force thereof, I will particularize; He is freed from *Pride*, from *Envy*, from *Hatred*, from *Wrath*, from *Grief*, from *Covetouſneſs*, and from *ſenſual Luſt*. And ſome of theſe are ſo incompetible with the Nature of a Chriſtian, as *Pride* and *Envy*, that they are like the rankeſt Poviſon, not in the leaſt Degree conſiſtent with the Condition we ſpeak of. And though ſomething in Reaſon may be ſaid for *Hatred*, yet I believe it will lie very croſly and unevenly in the Heart of a good Chriſtian; and I ſee no Need of it, whenas *Anger* and *Sorrow*, that is *Pity*, will ſupply the Place of it. And we may obſerve our Saviour Chriſt ſurprized with *Anger*, and melted in *Grief* and *Pity*; but there is not the leaſt Intimation of *Hatred* in any Paſſage of our Saviour's Life. So that it is the ſafeſt and moſt warrantable to be *angry at*, or *pity* wicked Men, not to *hate* them; leſt we become in ſome Meaſure hateful our ſelves by putting on that ſo deformed Vizard. As for *ſenſual Luſt* and all *Voluptuoſneſs*, it is ſo conſpicuous an Object of Mortification, that he that does not hit the Mark there, and ſtrike dead, kills Nothing at all. For it is the moſt craſs and groſs Enormity of them all, and the moſt ſcandalous, and the moſt importunate diſturber of Men that make towards God, and the greateſt Extinguiſher of true *Faith* and *Senſe in Divine Things*; and ſo beſmears the Wings of the Soul, as it were with Bird-lime, that ſhe cannot move upward, nor at all releaſe her ſelf from the Impediments of the Body, nor have any Phanſie nor Conceit of what is Heavenly and Divine. Rom. 6. 5, 6, 7.

But now *Pride* and *Voluptuouſneſs* being exterminated, it is plain that *Covetouſneſs* will be ſet packing; for it is ordinarily only a Purveyor for thoſe two Vices. And thoſe that are the moſt ſordidly covetous, are well aware that Money being able to do all Things, (let Men talk what they will) they really are not, nor can be deſpicable.

10. The Third and laſt is his *Freedom to Righteouſneſs*. And that this is true, is very plain from what has been ſaid before. For he being *free from that load of unneceſſary Ceremonies*, and *from the Intanglements of fruitleſs and ſuperſtitious Opinions*, and *from the Body of Sin*; what can now hinder that Divine principle of Regeneration from acting chearfully, freely and comfortably? For every Mountain is caſt down, and every Valley is exalted, and all is made plain and even before him, that with Pleaſure, Eaſe and Joy he may walk in the Ways of that Everlaſting Righteouſneſs that Chriſt brings into the World. For the Eternal Seed of the Word that is engrafted in him, or that living Law of Righteouſneſs planted in his Heart, does as naturally guide and actuate him as the Soul does move an unſhackled Body; and it is no more conſtraint or Bondage in him to do what is truly Good and Holy, than it is to the unregenerate to do that which is natural or vitious.

And thus have I plainly and truely ſet before you *the Idea of a well-grown Chriſtian*, that has made his due Proficiency under the mighty Advantages of the *New Covenant*, the Goſpel of Chriſt; that we may know what to aſpire to and breath after, and that we may never be quiet till we be poſſeſſed of this Bleſſed and Happy Condition. Which Deſign is of ſo high Conſequence, that I ſhall hold my ſelf very defective in my treating thereof, unleſs I add alſo what would be ſerviceable for Direction touching the Entrance into this *New Covenant* we have deſcribed, and for our Advance and Progreſs in the ſame. Which we ſhall doe by ſhewing the adequate Object thereof, the true Principle that moves us to covenant, and the moſt effectual Means to make us faithful Purſuers of what we firſt purpoſed and agreed to.

CHAP.

CHAP. VIII.

1. *The Adequate Object of* ſaving Faith *or Chriſtian* Covenant. 2. *That there is an* Obligation on our parts, *plain from the very Inſcription of the* New Teſtament. 3. *What the meaning of* Blood *in Covenant is.* 4. *And anſwerably what of the* Blood of Chriſt *in the Chriſtian Covenant.* 5. *The dangerous Error and damnable Hypocriſie of thoſe that would perſwade themſelves and others that no Performance is required on their Side in this* Covenant. 6. *That the heavenly Inheritance is promiſed to us only upon* Condition, *evinced out of ſeveral Places of Scripture.*

1. THE *Adequate Object of ſaving Faith* or *Chriſtian Covenant* (For I mean by *Covenant* our faithful and ſincere cloſing with the Terms of the Goſpel) is that which we ordinarily call *The New Teſtament*; that is to ſay, thoſe concerning Truths that are there upon record, as well *Precepts* as *Promiſes*: all theſe are to be believed and aſſented to. Or, to ſpeak yet more comprehenſively, All that Chriſt is ſaid there to have done or ſuffered, to have acted or procured for us, whatever Good He has done for us already or promiſed for the future on his Part, this is to be believed without any evil Suſpoſition or Wavering: And what on our Part is required to be done, is alſo with a free and plenary Purpoſe of Mind to be accepted and promiſed, and with all Sedfaſtneſs and Sincerity to the utmoſt of our Power to be endeavoured after, without any Fraud or Tergiverſation, without any eluſive Tricks or perverſe Miſconſtructions of the Holy Precepts of the Goſpel.

2. For the very Inſcription of this Record we call *the New Teſtament*, ἡ καινὴ Διαθήκη, bears before it the Notion of a *Covenant*, that is of *mutual Obligation*: though it may alſo ſignifie a *New Law*; which Title would more roughly confute thoſe Hypocritical Flatterers both of themſelves and their Followers, who by their deceitful and juggling Interpretations would make them believe that Nothing is expected at our hand in this Goſpel-Diſpenſation. And beſides, a *Law* is not for Nothing defined in *Ariſtotle* by συνθήκη, *Covenant*, it being ἐγγυητὴς ἀλλήλοις τῶν δικαίων, as *Lycophron* has defined it, *The Law being our common Sponſor or Undertaker that there ſhall be juſt Dealing betwixt Party and Party.* Nor can they decline the Truth we aim at by pretending that ἡ καινὴ διαθήκη is only *the New Teſtament* in ſuch a Sence as relates to *dying* Men, and therefore may ſignifie a right conveyed to another without any mutual Obligation, For in this Sence it cannot be called a *New Teſtament*, becauſe there was no *old* one anſwering to it. For the *Law* of God, or *Covenant* by *Moſes*, could not be called a *Teſtament* in this Sence: For God the Father did not die, nor is *Moſes* his Law any Legacy or laſt Will and Teſtament in Reference to *Moſes* his Death.

3. It remains therefore that *Chriſtianity* is an *obligatory Covenant*, whereby Party is tyed to Party, that is, God to Man, and Man to God; and that the Mediator of this Covenant is *Jeſus Chriſt*, whoſe Blood ſhed upon the Croſs is the *Blood of this Covenant*; as your moſt Sacred and Solemn Covenants amongſt the Nations, and with the Jews too, were (as I have above intimated) with the ſprinkling of Blood. Which Ceremony of Sacrificing and Effuſion of Blood was Nothing but an Inſinuation of a mutual Imprecation or Commination of the higheſt Evil to one another, if they dealt treacherouſly in the Covenant. *Grotius* produces an ancient Form of the Pagan Religion, which is expreſs to this Purpoſe; *Qui prior defexit, tu illum, Jupiter, ſic Ferito, ut ego hunc Porcum hodie feriam, tantòque magis quanto magis potes polléſque.* And ſo the *Trojans* and *Grecians* making a ſolemn Covenant, and religiouſly obliging one another to ſtand to the Terms thereof, upon the Sacrificing of Lambs and pouring out a Drink-Offering to the Gods, one uttered this Imprecation or Commination indifferently to either Party that ſhould prove falſe.

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
Ὧδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος.

Thrice great and Glorious Jove, and ye the Gods
His Heavenly Senators, which of theſe twain
Firſt break this ſolemn League and fall at odds;
As doth this Wine, ſo may their ſcattered Brain
Paſh'd from their curſed Sculls the Pavement ſtain.

4. From

4. From this general Notion and Meaning of the *Blood in the Sanction of Covenants*, we may the better underſtand what is the Meaning thereof in that Covenant which God has made with us through the Blood of Chriſt. For at his laſt Paſſion he called *the Wine his Blood of the New Covenant to be ſhed for many for the Remiſſion of Sins*, that is, for Peace and Reconciliation betwixt God and Man. But in theſe ſolemn Leagues, Pacifications and Covenants, which were made with *Blood*, though it were a Ceremony of Benevolence and Agreement, yet *the Effuſion of Blood* did not ceaſe to be of a comminatoty Signification for thoſe that were faithleſs in their Covenant. So it is alſo much more with the Blood of the Son of God. As the Peace is of higher Concernment, ſo is the Breach of *Covenant* of the greater Danger. This the Authour to the Hebrews does expreſly take Notice of, and ſhews that upon wilful Miſdemeanours and perverſe Revoltings from God, the Expiatory and Pacificatory Virtue of the Blood of Chriſt then ceaſes, and the comminatory Part takes Place; Hebr. 10. 26. *For if we ſin wilfully after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins: but a Certain fearful Looking for of Judgment, and fiery Indignation which ſhall devour the Adverſaries. He that deſpiſed Moſes Law died without Mercy, under two or three Witneſſes. Of how much ſeverer Puniſhment, think ye, ſhall he be thought worthy who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done Deſpight unto the Spirt of Grace?* And therefore, as St. *Peter* ſpeaks 2 Epiſt. 2. *It had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered to them.* Which Perſons he decyphers in the foregoing Verſe, That they were ſuch as had eſcaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jeſus Chriſt, but were again entangled therein and overcome, being brought into the Bondage of Sin by giving Place to the deceitful Doctrines of *Libertiniſm*; as you may ſee more at large in that Chapter.

5. Wherefore it plainly appears out of what already has been ſaid, That there are *Terms* to be performed on our Part in this *New Covenant* as well as there are *Promiſes* on God's Part, and that Chriſtianity is no ſuch looſe, remiſs and inert Religion as ſome Deceivers would make it: which we ſhall make ſtill more plain from ſeveral other Teſtimonies of Scripture. Matth. 11. *The Kingdom of Heaven ſuffereth Violence, and the violent take it by Force.* Whence is plainly intimated that no lazy or careleſs Endeavours will carry us on to the Enjoyment of the Promiſes of the Covenant. As elſewhere, *He that lays his Hand to the Plough and looks back, is not fit for the Kingdom of God.* And Luke 13. 24. *Strive to enter in at the ſtreight Gate: For I ſay unto you, many ſhall ſeek to enter in, and ſhall not be able. Becauſe ſtreight is the Gate and narrow is the Way that leadeth unto Life; but wide is the Gate and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat.* As it is in the Parallel Place of St. *Matthew.* Which plain Places of Scripture one would think ſhould awake thoſe filthy Dreamers out of their miſchievous Conceits and Opinions, whereby they would make us believe the Evangelical Diſpenſation is ſo ſoft and delicate a thing, that rhere is no laying of the Hand to the Plough, no crouding or ſtriving, but that we ſhall be carryed to Heaven on that Eaſie Featherbed of *unactive Faith* or *fanatick Libertiniſm*, Whenas the Evangelical Oracles tell us, that we are to *work out our Salvation with Fear and Trembling*; that we are to *run* and to *wreſtle*, to *fight* and to *reſiſt even unto Blood.* 1 Cor. 9. 24. *Know ye not that they that run in a Race, run all, but one receiveth the Prize? So run that ye may obtain. And every one that ſtrives for the Victory, is temperate in all things. Now they doe it to obtain a corruptible Crown, but we an incorruptible. I therefore ſo run, not as uncertainly: ſo fight I not as one that beateth the Air. But I keep under my Body, and bring it into Subjection: leſt by any Means when I have preached to others, I my ſelf ſhould become a Caſt-away.* And yet St. *Paul* was as choſen a Veſſel as the choiceſt of theſe Pieces that befool themſelves ſo with Self-flattery, that they think they have found an eaſier Way to Salvation than *Paul* himſelf knew, that think they ſhall get the Victory and the Crown by not fighting againſt their own Corruptions, but by beating the Air with knackiſh forms of gracious Speeches and vain Grandiloquence that tends to nothing but the masking of there own Hypocriſie and Unfaithfulneſs in the Covenant, and to the Seduction and Ruin of others.

Phil. 2. 12. Epheſ. 6. 12. Hebr. 12. 4

6. But St. *Paul*, however they would abuſe ſome Paſſages in him to the favouring of there ill Cauſe, is an utter Diſclaimer of ſuch falſe Doctrine, and does yet more expreſly tell us That the Promiſes of the Goſpel are conditional. *This is a faithful Saying* (ſaith he to Timothy, 2 Epiſt. Chap. 2.) *If we be dead with Him, we ſhall alſo live with Him: If we ſuffer, we ſhall alſo reign with Him: If we deny Him, He will alſo deny us. If we deal unfaithfully in the Covenant, yet He is faithful and cannot de-*

ny

ny himſelf: He will ſtand to his Covenant in all the Intents and Purpoſes thereof, whether to *Puniſhment* or *Reward*. *And* Rom. 8. *There is therefore now no Condemnation to thoſe that are in Chriſt Jeſus*; but their Qualification preſently follows, *that walk not after the Fleſh, but after the Spirit:* and ver. 8. *They that are in the Fleſh, cannot pleaſe God. But ye are not in the Fleſh, but in the Spirit, if ſo be the Spirit of God dwell in you. Now if any Man have not the Spirit of Chriſt, he is none of his. And if Chriſt be in you, the Body is dead becauſe of Sin: but the Spirit is Life becauſe of Righteouſneſs.* And again, *If ye live after the Fleſh, ye ſhall die; but if through the Spirit ye mortifie the Deeds of the Body, ye ſhall live.* And ver. 16. *The Spirit it ſelf bears Witneſs with our Spirits, that we are the Children of God. And if Children, then Heirs, Heirs of God and joint Heirs with Chriſt; if ſo be we ſuffer with Him, that we may be alſo glorified with Him.* Which plainly implies that the Inheritance of Heaven, or Kingdom of Glory, is a *conditional* Kingdom or Inheritance. And not to ſpeak of Kingdoms, we ſhall not ſo much as have Remiſſion of Sins but upon Condition. Matth. 6. 14, 15. *For if we forgive Men their Trepaſſes, your heavenly Father will alſo forgive you. But if you forgive not Men their Treſpaſſes, neither will your Father forgive you your Treſpaſſes.* What can be more evident than this?

CHAP. IX.

1. *What it is really to enter into this* New Covenant. 2. *That the Entring into this Covenant ſuppoſes actual* Repentance. 3. *That this* New Covenanter *is born of Water and the Spirit*, 4. *The Neceſſity of the skilful Uſage of theſe new-born Babes in Chriſt.* 5. *That ſome Teachers are mere* Witches *and* Child-Suckers.

I. WE have therefore undeniably demonſtrated *That this New Goſpel-Covenant is a conditional Covenant*: and but that Hypocriſie and Impiety has made Mens Souls ſo degenerate, that Sence and Non-ſence is alike to them, thay would from the very Sound and Signification of the Word perceive that there are *mutual Terms* and *Conditions* implied, or elſe it would be no *Covenant*. This therefore being premiſed, we ſhall the better underſtand what is that due Affection and Qualification of Mind that is required of him that would enter into this Covenant, or what it is whereby he has really entred into it. For it is not a meer *Hiſtorical Faith* or *Belief* of thoſe things that are in the New Teſtament, and an Acknowledgement that they all tend to the Peace and Salvation of Man, and that he is obliged to live up to the utmoſt of his Power to thoſe Holy Precepts that are there contained; but further there is a *Love and Liking of the ſaid Precepts as well as a Deſire of the Enjoyment of the Promiſe of Eternal Life*, and a ſincere Reſolution of endeavouring to live as near as he can according to thoſe Evangelical Rules, and a chearful Expectation of *Divine Aſſiſtance*, that God will enable him by the Co-operation of His holy Spirit to make ſuch due progreſſes in Life and Godlineſs as ſhall become an unfeigned Profeſſor of Faith in Chriſt Jeſus.

2. He that upon the Peruſal of the Records of the Goſpel, as they are found in the New Teſtament, or by what other Way ſoever the Subſtance thereof is communicated to him, and ſo upon Information of his Errours and Miſtakes, whether in Opinion or Practice, is thus affected as we have declared; it is manifeſt that he has already *repented* him of his Sins and Errours, and is in a real Miſlike of his former Converſation, ſo far forth as it was uncomformable to the Mind of Chriſt. So that the State above deſcribed does plainly imply *Repentance*, which comprehends in it a Rejection of ſuch Apprehenſions as we now have diſcovered to be falſe, and an Abhorrence from and ſorrow for all our Miſdeeds, with a Willingneſs to make Satisfaction where we have done Wrong, if it lie in our Power, and a Proneneſs to take Revenge of our ſelves in curbing our ſelves and cutting our ſelves ſhort of the ordinary Enjoyment of ſuch things as are in themſelves lawful, they being for the preſent not ſo expedient for us, but rather hurtful and dangerous.

3. He

3. He that is thus affected as we have deſcribed, and can thus willingly and ſincerely cloſe with Chriſt, and receive Him as *King* as well as *Prieſt* and *Prophet*, and holds Himſelf bound in Duty to live in the World as he lived, following His Example in all things, and has (as I have already ſaid) a Love and Liking of thoſe Graces He has recommended to the World, is a fit *New-Covenanter*. For Fleſh and Blood has not revealed theſe things unto him, but the Spirit of God that remains in him; he being born again not of corruptible Seed, but incorruptible, the Word of God that lives and abides for ever. Of this State may be underſtood that of St. John, *Whoſoever confeſſes that Jeſus is the Son of God, God dwelleth in him and he in God:* and Chap. 5. *Whoſoever believeth that Jeſus is the Chriſt, is born of God.* And this is that *new Birth* without which there is no Entrance into the Kingdom of Heaven, namely, unleſs a Man be born of *Water and of the Spirit*; that is to ſay, born of the *Spirit* which is figured out in *Baptiſmal Water*; which is the outward Sign of this inward Regeneration, whereby a Man is in a Capacity of thus covenanting with God, obtains Remiſſion of Sins in Chriſt, and becomes a real and viſible Member of His Church.

4. And when he is thus born into the Church, he is not then taken into the Arms of abſolute Omnipotency to ſupport him, defend him, and nouriſh him: but there is much what the ſame Reaſon that there is of a young Plant newly ſprung out of the Earth, or a young Child newly born into the World; unleſs they meet, the one with a careful and skilful Gardener, the other with good Nurſes, they are both in hazard of being ſpoiled with one ſad Accident or other; their Growth may be hindred, if not Life extinguiſhed, by Neglect or untoward Handling. For the Influence of Grace is not always irreſiſtible, nor the Purpoſe of it undefeatable, but is much-what as the Power of Nature and her Offerings and Attempts towards the Perfection of thoſe *Species* of things ſhe produces, as I have alſo above-noted. She works always towards the beſt, but may be checked or ſtopped; and the Spirit (the Apoſtle ſays) may be *quenched* as well as natural Fire. And though Nature freely offers that comfortable Principle of Life, the freſh Air, yet the Lungs of the Child may be ſo ſtuffed by the unwholſome Milk of a wretched and unfaithful Nurſe, that he cannot receive it, to continue Life and Health, but the poor Infant muſt be forc'd to yield ro the Importunity of the Diſeaſe, and to die by their Hands who profeſſed to adminiſter Life and Nouriſhment to him. Book 8. ch. 12. ſect. 2.

5. There is the ſame Reaſon in thoſe that are as yet Infants in Chriſtianity, that have really a Life and Senſe and Deſire to what is truly Good, but are not yet come to that Growth but that they are to ſuck from others. If they that pretend to nurſe them up impart Poyſon inſtead of the ſincere Milk of the Word, there is no queſtion but they are in very great Danger of loſing that Life they are newly begotten into, and of falling from this New-Covenant. That there were of old ſuch *Nurſes* or rather *Witches* that, inſtead of feeding theſe Infants, ſuck'd the very Blood and Life of Religion out of them, ſeveral Paſſages in the Epiſtles of the Apoſtles do intimate, as I have already taken notice, namely, That they were little Children whom thoſe Impoſtours would make believe that they might be righteous, though they were not righteous as Chriſt was righteous. Which verily is to ſqueeze cold or ſtupifying Poyſon into their Mouths, not to ſuckle them with the ſaving Milk of the Word. St. *Paul* was a more faithful Nurſe, and taught *Titus* to be ſo too, chap. 3. where after the Mention of the Entrance into this new Covenant by the *waſhing of Regeneration* and the *renewing of the Holy Ghoſt*, he preſently adds, *This is a faithful Saying, and theſe things I will that thou affirm conſtantly, that they which have believed in God ſhould be careful to maintain good Works.* Book 8. ch. 5.

CHAP. X.

1. The Firſt Principle the New-Covenanter is cloſely to keep to. 2. The Second Principle to be kept to. 3. The Third and laſt Principle.

1. WHerefore that there be no Recidivation nor ſtanding ſtill, but that there may be a due Advance and Growth in the Chriſtian Life, the Firſt Principle that the New-Covenanter is to adhere to ſtedfaſt and unſhaken, is this. That there is an indiſpenſable Obligation in this New-Covenant of living up ſo near as we poſſibly can to thoſe Precepts of the Goſpel that are delivered either by the Mouth of our Saviour himſelf or the holy Apoſtles; and that we are not to allow our ſelves in any thing that our own Conſciences tell us is a Sin; nor be diſcouraged as Men out of Hope, if we find our ſelves, againſt our own Meaning and Purpoſe, at any time miſtaken; but with Chearfulneſs and Confidence in the Mediation of our Saviour to add more reſolute Endeavours and the greater Circumſpection for the future, making even an Advantage of our Lapſes, that ſudden Surpriſal or any Errour or Frailty brought us into, for an higher and more ſpeedy Advance in the Divine Life. Theſe two Conſiderations of our *indiſpenſable Obligation to Duty*, and *Chriſt's Interceſſion and Propitiation for us*, St. *John* has prudently bound up together, 1 Epiſt. 2. *My little Children, theſe things I write unto you, that you ſin not. But if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is a Propitiation for our Sins, and not for ours only, but for the Sins of the whole World. Hereby we know that we know him, if we keep his Commandments. He that ſaith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. But whoſo keepeth his Word, in him verily is the Love of God perfected.* As this Point is exceeding clear, as I have more largely proved elſewhere: ſo is it moſt neceſſary to be believed and to be remembred perpetually, that we may keep our ſelves ſafe from taſting, touching, or coming any thing near the Sight or Sent of that luſhious Poyſon of *Libertiniſm* (let it be coloured, ſuggared over, or perfumed with the moſt gracious Terms or glorious Expreſſions that the deceivable Eloquence of Man can put upon it;) and that we may ſhun the Breath of ſuch a Seducer, as of one that is infected with the Peſtilence, and whoſe Converſe is Death and the eternal Ruin of our very Souls.

Book 8. ch. 1, 2, 3, 4, 5, 6, 7, 10, 11.

2. The Second Principle that he is cloſely to keep to is, *That* (I had almoſt ſaid) *Omnipotent Faith in God through Chriſt:* I mean, *the Belief of the Aſſiſtance of his holy Spirit to overcome all manner of Sin in us.* For if we keep up duly to this, nothing will be able to withſtand us, but by Patience and Perſeverance we ſhall be able to beat out Satan out of his ſtrongeſt Holds. *According to thy Faith ſo be it unto thee*, is true as well in Chriſt's healing our Souls as in his curing the Bodies of the ſick when he was upon earth. This is a prime Branch of *that ſaving Faith*, and the greateſt Strength and Suſtentation we have to keep us from ſinking back into Sin, and from being drown'd and carried away with the Floods of Ungodlineſs. If we let this Hold go, all is gone: For they that do not believe that they have Power to reſiſt Sin, muſt of Neceſſity give up themſelves Captives to it. And this is that which makes St. *Paul* ſo affectionately devout in the Behalf of the *Epheſians*, that God would be pleaſed to give them this ſpecial Gift of *Faith* for their Strength and Corroboration of the inward Man; Chap. 3. *For this Cauſe I bow my Knees unto the Father of our Lord Jeſus Chriſt, That he would grant you according to the Riches of his Glory, to be ſtrengthened with Might by his Spirit in the Inner-man; That Chriſt may dwell in your Hearts by Faith; that ye being rooted and grounded in Love*, &c. according as I have elſewhere rehearſed. And in the *Doxology* immediately following this Prayer, of what unconceivable Efficacy the Operations of the Spirit are in us, the Apoſtle again does intimate in a very high Strain, *Now unto him that is able to do exceeding abundantly above what we ask or think, according to the Power that worketh in us, unto him be Glory in the Church by Chriſt Jeſus throughout all Ages World without end.* Which Words plainly imply that ſuch is the inexhauſtible Richneſs of Grace and Aſſiſtance from the Spirit of God, that the Effect of its inward Working in us is for the preſent not imaginable, much leſs expreſſible. Wherefore our *Faith* cannot be too great in this ſupernatural Principle; and the greater it is, the greater Courage and the more ſpeedy and more abſolute Victory.

Book 8. ch. 9.

3. And

3. And yet there is ſtill another Principle that will further actuate our *Faith*, and make us ſtill more lively, reſolute and invincible; and that is *The Love of Chriſt* which every young Chriſtian is to warm himſelf with, and Inflame his Courage more and more: which he will beſt do by *frequent Meditations upon Chriſt's Paſſion*, what Shame, what Sorrow, and Pain he underwent to gain the Love of Souls, and ſo to tie them to himſelf in thoſe ſweet and inviolable Bands of ſincere Love and Friendſhip, that by this golden Chain he may pull them up after him from Earth to Heaven. Let therefore our New-Covenanter as often as he reflects upon the exceeding great Love of his Saviour, and finds his Heart begin to grow hot, being touched with a Ray from that celeſtial Flame, that bright Sun of Righteouſneſs that now ſhines at the Right-hand of God, let him be ſure to remember what Compenſation he requires for all that dear Affection he has ſhewn to us. The Leſſon is but ſhort, and therefore muſt not be forgotten, *If you love me, keep my Commandments.* John 14. 15.

CHAP XI.

1. *The diligent Search this New-Covenanter ought to make to find out whatſoever is corrupt and ſinful.* 2. *That the truly* Regenerate *cannot be quiet till all Corruption be wrought out.* 3. *The moſt importunate Devotions of a* living Chriſtian. 4. *The Difference betwixt* a Son of the Second Covenant *and* a Slave of the Firſt. 5. *The* Myſtical *Completion of a Prophecy of* Iſaiah *touching this State.*

1. THE young Chriſtian being thus armed with *Faith* and *Love*, and an *unwavering Senſe of his Duty in becoming holy even as he that called him is holy*, he will be then both willing and ready to look his Enemies in the Face, and to ſeek them out if he cannot at firſt ſight find them, and to pull them out of every hiding-place of Hypocriſie, and bring them into the open Light and ſlay them. And if after diligent Search, he can find none, yet he will be ſo modeſt as to diſtruſt the Meaſure of his Skill, and will be earneſt in Prayer to God to diſcover what inward hidden Wickedneſs there may lurk yet in him, to the end that the *old Leaven* may be utterly caſt out, and that there may be nothing left that is contrary to the Scepter of Chriſt and the Kingdom of God in his Heart.

2. For indeed it is impoſſible that one that is truly regenerate and has the Seed of God and the Life of his Spirit actually in him, ſhould be quiet till all that which is unholy and corrupt be wrought out. But the Caſe is much-what as in the *natural Body* that is ſick, either *Death* or *Health* will in a competent Time poſſeſs the Body. If the morbifick Matter be not carried away by Sweating, Purging, or ſome Evacuation or other, Life it ſelf will be carried away: but if that which is contrary to Life be remov'd, Health muſt certainly take place.

3. And ſo it is in the *Divine Life* it ſelf, when it has taken Root and Growth, whatever is contrary to it, is burdenſome to it, like that * tyrannick Project of tying the Living and the Dead together. Wherefore the true Chriſtian can never be at Eaſe and Reſt till he has caſt off that heavy Load, *the Body of Sin, the Old man* that ſtinks earthly and unſavourly, if he be perceived at all, and indeed ſo unſufferably, that the Divine Life and Senſe in a Man cannot endure it. Nor can endure to be in a Condition ſo ſenſeleſs that there ſhould be any of that ſoure Leaven left, and yet there be no Perception of it. And therefore the moſt importunate Addreſs to the Throne of Grace in a true and living Chriſtian is, That God would be pleaſed to diſcover whatever Uglineſs or Deformity there is in him in either Practice or Principle. Which God of his Mercy does by degrees, not all at once, that there may not ariſe overmuch Diſtraction and Confuſion of Mind. But if we be not wanting to our ſelves, the Work will be accompliſh'd in due time, and the Kingdom of Heaven, as well within as without, will be as a Grain of Muſtard-Seed. The *Criſis* of the Diſeaſe will be in a competent Time, as I ſaid before, and our whole Man re-enlivened with the Spirit of God, and reſtored to the State of Righteouſneſs, Peace, and Joy in the Holy Ghoſt. *Book 8. ch. 5 ſect. 8. Mat. 13. 31.

4. For verily to be quiet upon any other Terms but theſe, is not to be *a Son of the Second Covenant*, but a *careleſs Slave under the Firſt*, that acts not out of a *Principle of Love and inward Life and Liking*, but out of ſome external Reſpect, and cares not how little he does, or what is the Frame of his Mind, ſo he may but ſcape being well cudgelled for the preſent, and receive at laſt the promiſed Wages of his Maſter.

But under *the Second Covenant* the Caſe is quite otherwiſe. For the true Chriſtian there is *impatient of Sin*, merely *becauſe it is Sin*, and bears the ſame Analogy to the Senſe of his Soul, that a wearisome or torturous Diſeaſe does to the Senſe of his Body; and therefore it is intolerable till he be freed from it; and that the more, by how much the more aſſured he is that it is contrary to the Will and Mind of Chriſt, who came into the World to heal us of our Iniquities and to free us from all Sin.

Book. 8 c. 6, 7.

5. And therefore laſtly, we are never to reſt contented till we find our ſelves through the Power of God arrived to this State and Frame of Spirit, (and that in ſuch an height as is competible to humane Nature,) that there may be nothing undeſtroyed that is contrary and oppoſite to the Life of God in us. That that may be fulfilled which is propheſied in *Iſaiah*, *That they that fight againſt Iſrael ſhall be as nothing; and they that ſtrive with him ſhall periſh. Thou ſhalt ſeek them, and ſhalt not find them, even them that contended with thee; they that war againſt thee ſhall be as nothing and as a thing of nought.*

Iſa. 41.11, 12.

CHAP. XII.

1. *That the deſtroying of Sin is not without ſome time of Conflict. The moſt infallible Method for that Diſpatch.* 2. *The conſtant ordering of our external Actions.* 3. *The hypocritical Complaint of thoſe for want of Power that will not do thoſe good things that are already in their Power.* 4. *The Danger of making this* New Covenant *a Covenant of Works, and our Love to Chriſt a mercenary Friendſhip.* 5. *Earneſt Prayers to God for the perfecting of the Image of Chriſt in us.* 6. *Continual Circumſpection and Watchfulneſs.* 7. *That the vilifying of outward Ordinances is no Sign of a* New-Covenanter, *but of a proud and carnal Mind.* 8. *Caution to the* New-Covenanter *concerning his Converſe with Men.* 9. *That the Branches of the* Divine Life *without* Faith in God and Chriſt, *degenerate into mere* Morality. *The examining all the Motions and Excurſions of our Spirit how agreeable they are with* Humility, Charity, *and* Purity. 10. *Cautions concerning the Exerciſe of our* Humility. 11. *As alſo of our* Purity. 12. *And of our* Love *or* Charity. *The ſafe Conduct of the Faithful by their inward Guide.*

1. AND this may ſerve for a more *general* Direction and Encouragement; but we ſhall annex alſo what is of more *particular* Conſideration. For we have expreſs'd our ſelves hitherto, as if ſo ſoon as a Man were under the Second Covenant, there needed nothing but the finding out of his Sins: for then armed with *Faith* and *Love*, he could ſuddenly deſtroy them. But, that I may be rightly underſtood, it cannot be without *ſome time of Conflict*. But the ſtronger he is in theſe Divine Virtues, the Victory will be the eaſier and the ſpeedier. But in the mean time the *Fleſh* will be working againſt the *Spirit*, and the *Spirit* againſt the *Fleſh*; and *Patience* and *Faithfulneſs* is required on our ſide that we do what God already has put into our Power. And aſſuredly it is in the Power of the *New-Covenanter* to mortifie all manner of Corruptions and immoderate Deſires in due time by this ſhort and infallible Method, viz. *By a conſtant Denial of their Cravings*. Give a Beggar nothing at thy Door, and he will never viſit thee. Deſire is ſtarved by being unfulfilled. A Man you know often loſes his Appetite by ſtaying over long for his Dinner.

2. *Inordinate Deſire* will haunt a Man like an Ague, if we pamper and ſatisfie it. The Devil and the Sop will both down into our Bellies at once. But thou mayeſt pine out both *Deſire* and the *Devil* that lurks in it by a pertinacious *Temperance* or ſtopping thy ſelf in thy outward Actions. Affect not *Vain-glory* and *Applauſe* in they outward Actions or Speeches, but modeſtly decline it, and *Pride* will fall in thy Soul. In good Time thou ſhall find *Humility* riſe in thy Heart, and ſweetly ſhine in thee with her mild Light. Give not thy *Anger* vent, and it will be extinct like ſmothered Fire. Anſwer not thy *Luſt* or *Laſciviouſneſs*, and it will ceaſe to call unto thee, but die as a Weed trod down into the Ground. Dare to doe Good, though thy baſe Heart gainſay it; and pleaſure thy very Enemies, thoſe that hate thee or envy thee. For *Covetouſneſs* and

and *Hatred* being thus oft croſſed, will out of Anger and Diſcontent at laſt quite leave thee.

3. But if thou be falſe to God and thine own Soul in thoſe things which He hath put in thy Power, (*and He hath put the outward Man plainly in thy Power,*) and neglecteſt the Performance of them, and yet doſt complain of Want of Strength; thou art in plain Engliſh an *Hypocrite*, and dealeſt treacherouſly with Chriſt in the Covenant, and the Devil and thine own falſe Heart have deceived thee. Thou collogueſt and flattereſt with thy Lips, and telleſt fair Stories of the loving Kindneſs and free Grace of God in Chriſt; but thy Heart is far from Him: For *whoſoever names the Name of Chriſt, is to depart from Iniquity*, as has been already noted out of the Apoſtle.

4. But now in the ſecond Place, as we are faithfully to perſiſt in a conſtant Abſtinence from outward evil Actions, and in a perpetual Exerciſe of ſuch as are Good; ſo we muſt by all Means have a ſpecial Care that we *take not up our Reſt in theſe*, and ſo make this *new Covenant* a mere *Covenant of Works*, as if by theſe external Performances we did ſo *oblige* Chriſt as that he were *bound* to give us Heaven by Way of Gratitude or of bargain and Purchaſe: we dealing craftily herein, as poor Men doe ſometimes with great Perſons, preſenting them with ſomething of ſmall Value, to get from them a Reward of far greater Worth; they having in the mean Time no cordial Affection to thoſe they preſent with their Gifts, but only baiting the Hook to catch a Fiſh. Nay I add further, That *perſonal* Love and Affection merely upon this Account of being externally beneficial to us in dying for us and delivering us from Eternal Deſtruction, even this does not fill up the End and Purpoſe of the ſecond Covenant. For this were little better than a kind of mercenary Friendſhip, and ſuch as is competible to the mere Natural Man: For he can love him that does him ſuch a good as his very Animal Frame or Temper is ſenſible of. But our *Love* and *Friendſhip with Chriſt* muſt be ſtill more inward and more intimate, we being tied to Him not only by the *Senſe of External Benefits*, but by *Unity of Spirit*; there being the ſame *Life* and *Spirit* in us that was in Him here on Earth. And therefore there will be in our very Souls an high *Sympathy* and *ineffable Pleaſure* and *Liking* of that *Nature and Spirit* that breaths in all the Actions and Speeches recorded of our Saviour, and a *tranſporting Delight* in all the *Precepts* of the Goſpel, whether delivered by Himſelf or His holy Apoſtles; *they will be ſweeter than the Honey and the Honey-Comb, and more deſirable than thouſands of Gold and Silver*, as the Prophet David ſpeaks.

5. Wherefore we are never to be quiet till we find our ſelves fully enamoured on the very *Character* and *Genius*, as I may ſo ſpeak, *of our Bleſſed Saviour*, and find our ſelves *ſo affected as He was affected in the World*. And therefore we are to add to our External Profeſſion *fervent Prayer* to God, not only to reſiſt Temptations, or to doe outward good Works; but that he would alſo wholly renew our Nature in us, that our *Regeneration* may be perfected, and that we may be entirely tranſformed into the lively Image of our Lord and Saviour Jeſus Chriſt. And this not only at ſet Times, but continually as we have Opportunity and Vacancy from the Throng and Urgency of worldly Affairs. For then ſhould we commune with our Hearts, and meditate on that Divine Image and Character, *The Life of Chriſt*, and obſerve wherein we are moſt wanting, and to what Part thereof our Affections are the moſt cool; and ſo with ſerious and earneſt Ejaculations to God implore the Help and Aſſiſtance of his Spirit to compleat the good Work that He has begun in us: and ſo we ſhall fulfil that Precept of the Apoſtle, *Pray continually*, that is, whether upon the Emergency of ſome Temptation, or upon ſelf Examinations and devout Meditations. 1 Theſſ. 5. 17.

6. And as we are to *pray continually*, ſo we are to *watch continually*, that is, to paſs from one Tranſaction to another with due Circumſpection; making our very Converſe with Men and Affairs in the World an Advantage to our main Deſign of Improvement in the *Divine Life*. For coming thus out into Company and Employment, we have thereby a preſent Exerciſe of that Grace that is in us, and can find thereby the better our own Inabilities and Defects, as alſo what Strength we are of, and what Proficiency we have made in the way we have choſen. And ſo what we have, will be thereby more corroborated; and what we want, being diſcovered to our ſelves, we know the better to ask it from the Hands of God.

7. Thus

7. Thus will the Work aſſuredly go ſucceſsfully on by *perpetual Meditations, Prayer and Watchfulneſs.* And while thou art thus taken up with thy ſelf, take heed how thou meddleſt with other Men. And particularly *beware of deſpiſing the publick Ordinances of thy Church.* For thou mayeſt hear the ſame Advice given thee in the open Congregations that thou haſt aſſented to as true in thine own Conſcience, from the Mouth of a faithful and knowing Miniſtry. Which, if thou beeſt what thou pretendeſt to, will delight thy Heart, both in that it is a Teſtimony of the Truth, and that it may take Effect in others by God's Bleſſing as well as in thee. Wherefore it is no Sign of a *New-Covenanter*, but of a *proud and carnal Mind* and of a *wicked Deſigner*, to vilifie theſe things.

8. Moreover thou art to take this Advertiſement along with thee *concerning thy converſe with Men*, That firſt thou cenſure not any Man for external Matters of an indifferent Interpretation, in *Diet*, *Apparel*, or *Civil Behaviour*, whether he be more courtly or Plain in Carriage, whether more cheerful or more ſad, whether he drink Wine or refrain from drinking, whether he wear good Clothes or go in a meaner Dreſs; and ſo of other things of like Nature. Thou oughteſt I ſay to paſs no Cenſure, no not ſo much as in thy tacit Thoughts about theſe things, but eſteem every Man from what is truly Chriſtian or Unchriſtian in him. And then ſecondly, Thou art carefully to take Head that the juſt Liberty of another lead thee not into any Inconvenience, by tempting thee to imitate him. But thou art ſtrictly to keep to what thou knoweſt in thine own Conſcience to be moſt for thine own Safety; that the good Work may goe on in thee, and that Righteouſneſs may have its firm rooting and full Growth. But in the mean Time thou art to look after thy ſelf as a tender Child or ſick Perſon, who are rightly forbidden ſuch things as grown Men and in Health take their Liberty to make Uſe of. Theſe two Cautions will prevent all *Scandal* whereby thou mayeſt either harm thy ſelf or be injurious to others.

9. Laſtly, I ſhall more particularly and expreſly recommend to thee the frequent Meditation of theſe three Branches of the *Divine Life*, *Humility*, *Charity*, and *Purity*, together with their deepeſt Root *Faith in God through Jeſus Chriſt.* For if this be not taken in, thy Progreſs in the *ſecond Covenant* may degenerate into a mere accuſtomary or complexional Frame of *Morality*, and have nothing in it, that is *really Divine.* I am ſure it will not be of that Nature as to fit thee for that Eternal Salvation that is promiſed to thoſe that are *true* Believers. And as concerning thoſe three Branches of the *Divine Root*, I would have thee to place them ever in thine Eye, and examine all the Motions and Excurſions of thy Spirit into outward Actions, how ſutable they are to theſe, and cloſely obſerve when thou thinkeſt thy ſelf ſo zealouſly carried out by the moving of one of theſe Principles, if thou doſt not run counter to another. Nay, it may be thy *Enthuſiaſtick* Heat may carry thee ſo far as to ſin againſt that very Principle that thou thinkeſt thy ſelf to be moved by.

10. Thus whilſt thou affecteſt too extravagant Expreſſions of thy *Humility*, the diſcreet and knowing in Religion will thereby find out thy *Pride.* As if thou ſhouldeſt not be content to entertain the Poor at thy Table, but thou wilt alſo wait upon them with a Trencher in thy Hand, bare-headed, and doe all the Offices of a Servitour to them; as if thou wert celebrating the old *Saturnalia.* Look to thy ſelf that there be no Touch of *Vain-glory* in it, and that thou doſt not hunt after Fame and deſire to be talk'd of. Conſider alſo if it be not an Offence againſt *Charity*, and a ſcandalizing thoſe that are without; who, if they can phanſie thee ſincere, will be forcibly invited to deem thee very fanatical and melancholick, and that all Religion is nothing elſe. But true *Charity doth nothing unſeemly.*

11. When the Deſire of *Purity* alſo puts thee upon the Chaſtiſement and ſubduing of thy Body, doe it ſo hiddenly that thou mayeſt not offend againſt *Humility* by thy *Phariſaical* Oſtentation. Wherefore if thou doſt in earneſt give thy Mind to the Mortification of the Fleſh, ſhew it not to Men in thy *ſordid Clothes*, nor in thy *ſour Face* and *hard Looks*; but keep it to thy ſelf as ſecret as thou canſt, *that He that ſeeth in Secret may reward thee openly.*

12. Art thou warmed with the Senſe of *Charity*, which thou hadſt rather call *Love?* Take Heed that thou trangreſs not againſt *Purity* by declining into unclean *fanatick Luſt*, that foul Ditch that many of our high-talking Enthuſiaſts have tumbled into, and have been ſo blinded with the Mire thereof, that they have made it a

principal

Principal Fruit of their Illumination, to doe thoſe Acts without Shame or Meaſure that both the Light of Nature and the Goſpel of Chriſt has taught us to bluſh at. Such Circumſpections as theſe thou art to uſe, if thou wouldeſt ſteer thy Courſe ſafely; and if thou wilt be faithful to thine *inward Guide*, and deal uprightly in the *Holy Covenant*, thou wilt want no Monitor; thy Way ſhall be made ſo plain before thee, that thou ſhall not err nor ſtumble, but arrive at laſt to the deſired Scope of all thy Travels and Endeavours, to a firm Peace and unfailing Righteouſneſs, *and ſhalt be filled with all the Fulneſs of God.*

BOOK X.

CHAP. I.

1. *That the Affection and Eſteem we ought to have for our Religion does not conſiſt in damning all to the Pit of* Hell *that are not of it.* 2. *The unſeaſonable Inculcation of this Principle to Chriſtians.* 3. *That it is better becoming the Spirit of a Chriſtian to allow what is Good and commendable in other Religions, than ſo foully to reproach them.* 4. *What are the due Demonſtrations of our Affection to the Goſpel of Chriſt.* 5. *How ſmall a Part of the World is ſtyled* Chriſtians, *and how few* real Chriſtians *in that Part that is ſo ſtyled.* 6. *That there has been ſome unskilful or treacherous Tampering with the* powerful Engine of the Goſpel, *that it has done ſo little Execution hitherto againſt the Kingdom of the Devil.* 7. *The Author's purpoſe of bringing into View the main Impediments of the due Effects thereof.*

1. THE Fourth and laſt *Derivative Property of the Myſtery of Godlineſs*, which ariſes from the *Uſefulneſs* thereof, and that great Concernment it is of in Relation not only to this preſent and tranſitory, but that future and everlaſting Happineſs of Mankind, is that *Appretiation and high Value it deſervedly wins or ſhould win from us*. Which is not to he expreſſed, as uſually is done, by vilifying and reproaching all other Religions, in damning the very beſt and moſt conſciencious *Turks*, *Jews*, *and Pagans* to the Pit of Hell, and then to double lock the Door upon them, or to ſtand there to watch with long Poles to beat them down again, if any of them ſhould offer to emerge and endeavour to crawl out. This Fervour is but a falſe Zeal and of no Service to the Goſpel, To make it impoſſible to all Men to eſcape Hell, that are not born under or viſibly converted to Chriſtianity, when they never had the Opportunity to hear the true ſound thereof. For if Providence be repreſented ſo ſevere and arbitrarious, it will rather beget a Misbelief of all Religions than advance our own, eſpecially with all free and intelligent Spirits.

2. And what need they tell ſuch ſad Stories to them that hear the Goſpel concerning them that hear it not, nor ever were in a Capacity of hearing it? It touches not them, but diſturbes theſe that hear it, and makes Divine Providence more unintelligible than before. Were it not ſufficient for their Auditors to underſtand, That they that do hear the Goſpel and yet refuſe it, that they are indeed in a damnable Condition, the Belief thereof being the very *Touchſtone* of Salvation to them that it is offered to; But if they will be curious, (which is no commendable Quality,) they can only add, That none ſhall be ſaved but by Virtue of that Truth which is comprehended in the Goſpel, that is, before they come under that one Head of the Church, which is Chriſt Jeſus; *there being no other Name under the Heavens whereby we can be ſaved*, as the Apoſtle has declared. But how the conſcientious *Jews*, *Pagans* and *Turks*, that ſeemed not to *die* Chriſtians, may be gathered to this Head, it will be a becoming Piece of Modeſty in us to profeſs our Ignorance.

3. Certainly it were far better and more becoming the Spirit of the Goſpel, to admit and commend what is laudable and Praiſe-worthy in either *Judaiſm*, *Turciſm*

Turciſm or *Paganiſm*, and with Kindneſs and Compaſſion to tell them wherein they are miſtaken, and wherein they fall Short; than to fly in their Faces and to exprobrate to them the moſt conſummate Wickedneſs that humane Nature is lapſable into in Matters of Religion, and thus from an immoderate Depreſſion of all other Religions to magnifie a Man's own. Which is as ridiculous a Scheme of Rhetorick, in my Apprehenſion, as if one ſhould compare *Solomon* with all the natural Fools in the World, and then vaunt how exceeding much he out-ſtripped them all in Wiſdom; or *Helena* with all the ugly deformed Females that ever were, and ſo argue the Excellency of her Beauty, becauſe ſhe ſo far ſurpaſſed theſe miſhapen Wretches: which in my Judgment is but a very ſmall and frigid Commendation.

4. But ſuch Demonſtrations of our Affections towards the Goſpel as theſe are very ſorry and injudicious. He that profeſſes he believes the Truth of the Goſpel, and has entred into this *New Covenant*, if he will give a ſolid Teſtimony of his ſincere Affection to it indeed, *he muſt do it by his Life and Converſation.* For if he *like* it and *believe* it, he muſt needs follow the Counſel contained in it; which if he do cloſely and faithfully, he will find it of that unſpeakable Excellency and important Concernment, that he cannot reſt quiet in reaping the Fruit thereof himſelf, but will be truly deſirous that the ſame Good may be communicated, if it were poſſible, to all the World.

5 And truly for my own Part, when I ſeriouſly conſider with my ſelf the undeniable Clearneſs and Evidence of Truth in the Goſpel of Chriſt above all the Religions in the World, and the mighty and almoſt irreſiſtible Power and Efficacy that lies in it for the making of Men holy and virtuous; I cannot but with much Fervency of Deſire wiſh it were further ſpread in the World, and am much amazed that it has made no further Progreſs than it has. For as *Brerewood* has probably collected in his *Enquiries*, *Pagan Idolatry* ſtill poſſeſſes *two thirds* of the known World, *Mahometiſm* one *fifth Part*, and *Chriſtianiſm* but a *ſixth*. And (which is a thing more deplorable) a very great Part of the Chriſtian Church has been over-run with the *Turk*, and does lie at this very Day in miſerable Bondage under him. And that there may be nothing wanting to encreaſe Wonderment, even thoſe Parts of the World that are purely Chriſtian, as to *Title*, ſo great Share of them, whether they go under the Name of *Reform'd* or *Catholicks*, are tainted with ſo groſs *Hypocriſy*, ſuch open *Prophaneneſs* and profeſſed *Atheiſm* amongſt their own Crews and looſe Conventicles, that it is ſomething hard to find *a Cordial Chriſtian* in the moſt pretending Churches of Chriſtendom, that is, ſuch as does *not deny his Profeſſion* either in *Heart* or *Practice* or in *both*.

6. Which ſad Scene of things cannot but move any thoughtful Chriſtian, that does in good earneſt wiſh well to his Religion, to ſift out, if it be poſſible, the true Cauſes of this lamentable Condition of Chriſtendom, and what are the *Impediments* that hinder the Goſpel (which of it ſelf is ſo powerful an Inſtrument of Salvation) from taking Effect with our ſelves, or from having freer Paſſage into other Countries that are yet Pagan. That it is our Sins, every well meaning Man will be ready to reply. But the Queſtion ſtill remains, there being amongſt us the moſt effectual Engine that the Wiſdom of God could contrive for the deſtroying of Sin out of the World, why there is no more Execution done thereby againſt the Power of Sin and the *Kingdom of Darkneſs* than there is. The Enquiry therefore muſt be what tampering there has been with this Engine, what adding or taking from it, to ſpoil its Efficacy, what miſtakes of the Uſe thereof; and the like. For that there is ſomething moſt wretchedly amiſs in the Uſe of the Goſpel thoughout all Chriſtendom, is very plain, in that the *Purpoſe* of it is almoſt *totally fruſtrated* every where; and *Prophaneneſs*, *Infidelity*, and *Atheiſm* have in a Manner ſeized the Hearts of all. Which moſt Men are ready to confeſs, ſome with a true Chriſtian Sorrow or hearty Indignation, others with a tacit Joy or exteriour Flearing, as being glad their corrupt Thoughts and Practices have the Countenance of ſo many Suffrages.

7. To omit therefore ſuch Principles as are unintelligible and are for ever ſeal'd up out of our Sight; let us look upon what is intelligible and viſible. Let us produce ſuch *Cauſes* into View, which no Man can deny but that they are as general as theſe horrid Diſeaſes, and are extremely inclining, if not abſolutely

ſolutely effectual and neceſſarily precipitating the Chriſtian World into this abominable Condition it is found in at this Day, and many Ages before.

CHAP. II.

1. *The moſt fundamental Miſtake and Root of all the Corruptions in the Church of Chriſt.* 2. *That there may be a Superſtition alſo in oppoſing of Ceremonies, and in long Prayers and Preachments.* 3. *That* ſelf-choſen *Religion extinguiſhes true Godlineſs every where.* 4. *The unwholeſome and windy Food of affected Orthodoxality; with the miſchievous Conſequences thereof.* 5. *That* Hypocriſie *of Profeſſours fills the World with* Atheiſts. 6. *That the authoritative Obtruſion of groſs Falſities upon Men, begets a* Misbelief *of the whole Myſtery of Piety.* 7. *That all the Churches of Chriſtendom ſtand guilty of this miſchieveous Miſcarriage.* 8. *The infinite Inconvenience of the* Superlapſarian *Doctrine.*

1. WHerefore freely to profeſs what I think in my own Conſcience to be a certain Truth; *The moſt univerſal and moſt fundamental Miſtake in Chriſtendom*, and that from whence all the Corruption of the Church began and is ſtill continued and increaſed, is that *conceited Eſtimation of orthodox Opinions and external Ceremony, before the indiſpenſable Practice of the Precepts of Chriſt, and a faithful Endeavour to attain to the due Degrees of the real Renovation of our inward Man into true and living Holineſs and Righteouſneſs*: inſtead whereof there is generally ſubſtituted *Curioſity of Opinion* in Points imperſcrutable as well as unprofitable, *Obtruſion of Ceremonies*, numerous, cumberſome, and not only needleſs, but much unbeſeeming the unſuſpected Modeſty of the Spouſe of Chriſt, who ſhould take heed of ſymbolizing any way with *Idolatry*, which is *ſpiritual Adultery* or *Fornication*. For while the Heart goes a whoring after thoſe outward Shows, and an Over-value is put upon them, the inward Life of Godlineſs is eaſily extinguiſhed, and Love to the indiſpenſable Law of Chriſt grows cold and dead. Nay they that have the greateſt Zeal and Fierceneſs, as I may ſo ſpeak, towards Religion, there is invented ſuch an Heap and cumberſome Load of external Performances, even ſuch *Zelots* as theſe, I ſay, may ſpend all their Strength upon the mere Outworks of Piety, before they can come near to take the *Fort-Royal*, or enter the *Law of perfect Liberty*, the *Divine Life*, which conſiſts in true *Humility*, perfect *Purity*, and ſincere *Charity*. For all ſuch *Ceremonies* make but a Show in the Fleſh, nor can reach to the Regeneration of our Minds into the unfeigned Love of our Brethren. Whence the *moſt ſeemingly religious this way* may be the *moſt* accurſedly *cruel* and *unjuſt*, the moſt *implacable* and *uncharitable* that can be. And yet according to that falſe Model of Religion that humane Invention has ſet out to the World, he may both take himſelf, and others alſo may take him to be ſeraphically pious; though in the Judgment of Chriſt and of his true Church, he lie deeply tinged in the Gall of Bitterneſs and ſtrongly fetter'd in the Bonds of Iniquity.

2. And in other Parts of Chriſtendom where the Pomp of *Ceremonies* and *exteriour Superſtition* is not ſo much urged, though a Man at firſt ſight might hope that things would be much better, yet Experience will teach him that there is little Amendment, and that the Cauſes of Degeneracy, of groſs Hypocriſie and Wickedneſs, are even as operative and as well appointed to work their Effect there as in other Places. For this alſo is *Superſtition*, to place our Religion in oppoſing external Ceremonies, and to think every Man the more pious by how much the more zealous he is againſt them. Wherefore the Affections of our Soul being exhauſted and ſpent upon this hot Antipathy, our Hearts grow cold to the indiſpenſable Duties of the Goſpel, which are *Love*, *Patience*, *Meekneſs*, and *Brotherly-Kindneſs*, with the reſt of thoſe Fruits that demonſtrate that the Tree of Life, that the Life of Chriſt is planted in us, and that the Spirit of God abideth in us. Beſides that we are to remember that we may idolize *long Prayers* and *frequent Preachments*, and that they may make up an *external* Religion to us inſtead of *that Godlineſs* that is *indiſpenſable* and *internal*, and an ever flowing Fountain of all comely and profitable Actions and upright Deportments towards God and towards Men.

3, I say therefore that this *Self-chosen Religion* in all the parts of Christendom, (though it be but such as a wicked Man may perform as dexterously and plausibly as the most truly Righteous and Regenerate) being so highly extolled and recommended to the People, is almost an irrisistible Temptation to make them really and morally wicked. For that natural Inclination and Appetite in Mankind to Religion being satisfied or eluded by this unwholesome Food, they can have no Desire to that which is true Religion indeed; and will be very glad to be excus'd from it, it being more hard at first to embrace or practise, whence it is in a manner necessary for them to let it alone.

4. And they will the more easily abstain from it, there being another poysonous Viand that swells them so that they are ready to burst again, which is that highly-esteemed Knowledge called *Orthodoxness* or *Rightness of Opinion*. Of which the A-
1 Cor. 8. 1. postle, *Knowledge puffeth up, but Charity edifieth.* This seems so glorious in their Eyes, that they fancy themselves Angels of Light, and fit to enter into the Presence of God, if they be but neatly and elegantly trimm'd up in these fine Ornaments of *Orthodoxality*. Besotted Fools! blind and carnal! that think to recommend themselves to the Majesty of Heaven by being array'd in these motly Coats, this strip'd Stuff of their own spinning. While they thus affect the Favour of God by *opiniona-tive Knowledge*, how do they betray their gross Ignorance! For how can that which is more pleasing to the *natural Man*, nay, I may say, to the *Devil* himself, than to a *regenerate* Soul, How can that render any one acceptable to God? And yet in all the Divisions of the Churches they lay the greatest Stress upon this, bear the greatest Zeal toward it, recommend it the most vehemently to the People, who following the Example of their Pastours, if they be but busie and hot in these rending Points, they think themselves fully possest of the Life of Christ, and that they are very choicely religious, though in the mean time Charity to their Neighbour be cold, and they have attain'd to no measure of true Righteousness and Holiness. Herein chiefly lies the Mystery of *Hypocrisie* in all the Churches of Christendom, counting all pious that are but zealous for the Ways and Opinions of their Sect; and those that are not for it, be they never so unblameable and cordial Christians, they are either hated as *Hereticks*, or at best pitied for poor *Moralists*, mere *Natural Men*.

5. These are the most general and very potent Impediments for the hindring the Gospel from taking that Effect which it would otherwise have in the Christian World, and for making most of the Professors of Christianity *Hypocrites*, that is, such as make a great Show of Godliness, but deny the Power thereof, which should mainly appear in our Duty to our Neighbour and in a sober and just Conversation, doing all things as in the Sight of God. Now this *Hypocrisy* in Professors begets *Prophaneness*, *Atheism*, aud *Unbelief* in such Persons as naturally have not so strong Propension to Matters of Religion, that is to say, that have not so superstitious a Complexion as to be tied to Religion upon any Terms in any Dress and from any kind of Recommenders of it. For their natural Nasuteness suggests, that if there be any *Religion* at all, most certainly it is not to be divided from sound *Morality*, to which truly both the Prophets, Apostles, and Precepts of Christ do plentifully witness. But they observing that they that make the greatest Noise about Religion, and are the most zealous therein, do neglect the Laws of *Honesty* and *Common-Humanity*, that they can easily invade other Mens Rights, that they can juggle, dissemble, and lie for Advantage, that they are proud and conceited, and love the Applause of the People, that they are envious, fierce, and implacable, that they are unclean and sensual, that they are mercileſs and cruel, and care not to have Kingdoms to flow in Blood for the maintaining of their Tyranny over the Consciences of poor deluded Souls; (when yet the Contest is nothing but about Hay and Stubble, the combustible Superstructures of *Humane Invention*: of which every vain-glorious *Superstitionist*, that would make a Show in the Flesh, has cast on his Handful, if not his Armful, for the hiding and smothering of the indispensable Truths of the Gospel, and to put Men into Perplexities and Labours for that which is not Bread, to rack their Heads with Nonsense, Contradictions, and Impossibilities, to weary out their Bodies with the thankless Toil of endless and needless Ceremonies, and to carry out their Heart to Toys and Trifles, and so make them neglect the holy and weighty Commands of our Saviour, which are intelligible to all Men, and in some measure approved by all; such as are, *To deal as we would be dealt with*, *To love our Neighbours as our selves*, and the like) I say, those that are not of so religious a Complexion naturally, but have Wit and Sagacity enough to smell out the Corruptions and discern the Incoherences of

of the Actions of Profeſſors, making Obſervation of theſe things, are by this Scandal exceedingly tempted (and very hardly eſcape the being quite overcome by ſo perverſe a Scene of pretended Piety) to think that the whole Buſineſs of Religion is nothing but Humour and Madneſs, or, at the beſt, but a Plot to enrich the Prieſt and keep the People in awe.

6. This is one great Scandal and effectual Counterplot againſt the Power of the Goſpel, *the vilifying and deſpiſing of moral Honeſty* by thoſe that are great Zealots and high Pretenders to Religion. This does advance *Atheiſm* and *Prophaneneſs* very much. But there is another Miſcarriage which I have hinted at already as epidemical and univerſal, and at leaſt as effectual to this evil Purpoſe as the former. There is ſcarce any Church in Chriſtendom at this Day that does not obtrude not only *Falſhoods*, but ſuch Falſhoods that will appear to any free Spirit *pure Contradictions* and *Impoſſibilities*, and that with the ſame Gravity, Authority, and Importunity that they do the holy Oracles of God. Now the Conſequence of this muſt needs be ſad. For what knowing and conſcientious Man but will be driven off, if he cannot profeſs the Truth without open aſſerting of a groſs Lie? If he ſees good Wine poured out of one Bottle, but rank Poiſon out of another into the ſame Cup, Who can perſwade him to drink thereof? This is a heavy Sight to the truly-Religious, but the Joy and Triumph of the Prophane, who willingly take this Advantage againſt the whole Myſtery of Piety, as if there were no Truth at all in it, becauſe that ſo groſs Falſhoods are urg'd upon them with the ſame Indiſpenſableneſs, with the ſame Solemneſs and Devoutneſs, as thoſe things that (were it not for the ſerious Impudence of the Prieſt in other open Falſities) might paſs with them for true. But they being not at leiſure to perpend things to the Bottom, but it may be not altogether indiſpoſed to believe a faithful Report from an honeſt Man, they finding the Relater foully tripping in ſome things that he ſo earneſtly urges, diſcredit the whole Narration, and ſo become perfect *Atheiſts* and *Unbelievers*; though, for their own Security, they juggle with the Jugglers, that is, comply and do outward Reverence and Devotion, though they cannot but laugh in their Sleeves at either the Ignorance or cunning Deceitfulneſs of their ghoſtly Leaders,

7. And that I may not ſeem to ſlander the State of Chriſtendom, I mean of the whole viſible Church in what Nation ſoever under Heaven; if we may believe Hiſtorians, there is none, neither *Greek* nor *Roman*, neither *Lutheran* nor *Calviniſt*, but will be found guilty of this Fault. I ſhall particularize in ſome one thing in all. The *Greek* as well as the *Roman* hold *Tranſubſtantiation*, the *Lutheran Conſubſtantiation*; things that have no Ground in Scripture, and are a palpable Contradiction to Reaſon. And yet not more contradictious than *Abſolute Reprobation* according as our rigid *Reprobationers* have defined it: namely, *That God has irreſiſtibly decreed from all Eternity to bring into Being innumerable Myriads of Souls of Men exceeding far the Number of them that ſhall be ſaved; who as without their own Conſent they were thus thruſt into the World, ſo let them do what they will, are certainly determined to unſpeakable Torment ſo ſoon as they go out of it, and at the laſt Day ſhall be adjudged to an higher Degree of Miſery, ſo great and ſo exceeding, that all the Racks and Tortures that the Wit or Cruelty of the moſt enraged Tyrants could ever invent or execute, would be Eaſe and Pleaſure in compariſon of it, and that theſe Pangs and Torments ſhall remain freſh upon them for ever.*

8. This is the Repreſentation of that four *Dogma*. Which to Reaſon is as contradictious as if one ſhould name a *ſquare Circle* or *black Light*; and as harſh and horrid to the Ears of the truly-Regenerate into the Nature of God, who is *Love* it ſelf, as the higheſt Blaſphemy that can be uttered. Nor is the Nature of thoſe that are irreligious enough ſo much eſtranged from the Knowledge of God, but that they think, if there be any at all, he cannot be ſuch a one that laid ſuch dark Plots from all Eternity for the everlaſting Miſery of his poor, impotent, and unreſiſting Creature, that never did any thing but what the Divine Decrees determined he ſhould do, and therefore was always the Almighty's obedient Servant: For which at laſt he muſt be condemned to eternal Puniſhment by him whom he did ever obey. The ſerious and imperious Obtruſion of ſuch a diſmal Conceit as this for one of the greateſt *Arcanums* of Religion, will make the free-Spirit and over-inclinable to Prophaneneſs confidently to conclude, That the whole Frame of Religion is nothing but a mere Scare-Crow to affright Fools, and that there is no Hell at all, ſince ſuch innocent Perſons and conſtant Obeyers of the *Divine Decrees* muſt be the Inhabiters of it.

CHAP. III.

1. *The true Measure of Opinions to be taken from the Design of the Gospel, which in general is,* The setting out the exceeding great Mercy and Goodness of God towards Mankind. 2. *And then Secondly,* The Triumph of the Divine Life in the Person of Christ, in the Warrantableness of doing Divine Honour to him. 3. *Thirdly,* The Advancement of the Divine Life in his Members upon Earth. 4. *The Fourth and last Rule to try Opinions by,* The Recommendableness of our Religion to Strangers or those that are without.

1. I Might add several other Opinions in several Parts of Christendom, that tend very much to the defeating and eluding the serious End and Purpose of Religion: but before I go any further, I shall set down the main Designs of the Gospel of Christ, that we may have a more plain and sure Rule and Measure to try all O-
The first Rule. pinions by. The Design therefore of the Gospel in general is *The magnifying of the Goodness and Loving-kindness of God*, that he has afforded Mankind so glorious a Light to walk by, so effectual Means to redeem them from the Love of the perishing Vanities of this present World, and to recall them back again to himself and to
John 3. 16, 17. the Participation of the ineffable Joys and Pleasures of his celestial Kingdom. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. For God sent not his Son into the World to condemn the World, but that the World through him should be saved.* And Titus 3. *For we our selves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another. But after that the Kindness and Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us by the washing of Regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his Grace, we should be made Heirs, according to the Hope of Eternal Life.* To which Sense also the Apostle speaks, *Ephes.* Chap. 2. *And you who were dead in Trespasses and Sins, wherein in Times past ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience; Among whom also we all had our Conversation in Times past, in the Lusts of our Flesh, fulfilling the Desires of our fleshly Mind, and were by Nature the Children of Wrath even as others. But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ, (by Grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the Ages to come he might shew the exceeding Riches of his Grace, in his Kindness towards us, through Jesus Christ.* To which lastly you may add, Tit. 2. 11. *For the Grace of God that bringeth Salvation, hath appeared to all Men; Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World,* &c. These Scriptures give plain Testimony of this more general Design of the Gospel.

The second Rule. 2. The next Design is *An external Exaltation of the Divine Life that did so mightily and conspicuously appear in the Person of our Saviour Christ*; as I have already abundantly declared, How the Mystery of Christianity comprehends in it chiefly this Design of exalting into Triumph the *Divine Life* above the *Animal* and *Natural*: and that either *externally*, in the Religious Worship we doe our Saviour, and is done even by Hypocrites and wicked Persons; or else *internally*, in the advancing of true Faith and Holiness in his living Members and sincere Followers of his Doctrine. Philip. 2. *Let the same Mind be in you which was in Christ Jesus, Who being in the Form of God, thought it no Robbery to be equal with God; but emptied Himself and took upon Him the Form of a Servant, and was made in Likeness of Men; and being found in Fashion as a Man, he humbled Himself and became obedient to the Death, even the Death of the Cross. Wherefore God hath also exalted Him, and given Him a Name above every Name; that at the Name of Jesus every Knee should bow, of Things in Heaven and things in Earth and things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* And Hebr. 1. *Thy Throne, O God, is for ever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom*

dom. Thou haſt loved Righteouſneſs, and hated Iniquity; therefore God even thy God hath anointed thee with the Oyl of Gladneſs above thy Fellows, that is to ſay, hath exalted thee to this due Honour and Rule, having put all things under his Feet, Angels themſelves not excepted, as St. *Peter* tells us, 1 Epiſt. 3. 22. *Who is gone into Heaven, and is on the Right Hand of God, Angels and Authorities and Powers being made ſubject unto Him.* There is a further Enumeration of the *Angelical Claſſes*, Coloſ. 1. where the Apoſtle ſpeaking of this high Exaltation of the Perſon of Chriſt, he intimates not only the Subjection of the Orders of Angels to Him, but their Reconciliation to God by Him, and, as ſome would have it a fuller Confirmation of them in his Favour, verſ. 15. *Who is the Image of the inviſible God, the firſt born of every Creature. For by Him were all things created that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by Him and for Him; and He is before all things. and by Him all things conſiſt. And he is the Head of the Body the Church. He is the Beginning, the firſt born from the Dead; that in all things he might have the Pre-eminence. For it pleaſed the Father that in him ſhould all Falneſs dwell: And making Peace through the Blood of his Croſs, to reconcile all things by him unto himſelf, whether they be things in Earth or things in Heaven.* So mighty and wonderful was the Reſult of the Humiliation of our Saviour; and ſo clear and warrantable an Object is he of Divine Adoration.

3. Thus is the *Divine Life* Triumphant in the Perſon of Chriſt the Head of his Church. But another main Deſign of the Goſpel is, *That the Divine Life may be advanced in us*, that is, that *Faith* in God through Chriſt, that *Humility*, *Love* and *Purity* may have their due Growth in us here; that thereby we may be fitted to receive that immortal Crown of Glory which He will beſtow upon all true Believers at the laſt Day, when He ſhall carry his whole Church with Songs of Joy and Triumph into His celeſtial Kingdom. That this is the main Purpoſe of the Goſpel I have already ſufficiently proved, and therefore need add nothing in this Place. The third Rule.

4. The Fourth and laſt Rule or Meaſure of Opinions is, *The Recommendableneſs of our Religion to thoſe which are without*; that is to ſay, We muſt have a ſpecial Care of affixing thereto any of our own Inventions or Interpretations of Scripture for Chriſtian Truths, Which may ſeem uncouth and irrational to Strangers and ſuch as are as yet diſengaged. For though thoſe that by Reaſon of their Education have had full Acquaintance with Chriſtianity will adhere to their Religion, though it may be corrupted with many falſe Gloſſes and fond Opinions of Men as indiſpenſably obtruded as the undoubted Scripture it ſelf: yet Strangers that are free and unaccuſtomed to them, will not fail to boggle at them; and being offered to them alſo with equal Authority with the very Word of God, they will be neceſſitated to fly back, and to relinquiſh the Holy Truth by Reaſon of the indiſſoluble Intertexture of the groſs Falſhoods they find interwoven with it. A thing that is ſeriouſly to be conſidered by all thoſe that bear any Love to the Goſpel, and deſire that it may be propagated and promoted in the World. For certainly it was intended for a more general Good and larger Diffuſion than has been hitherto by Reaſon of its having fallen into faithleſs and treacherous Hands, who make it only an Inſtrument of gaining Wealth and Power to themſelves and of riding the People, and not of gaining Souls to God. The fourth Rule.

CHAP.

CHAP. IV.

1. *The general Uſe of the foregoing Rules.* 2. *A ſpecial Uſe of them in Favour of one anothers Perſons in Matters af Opinion.* 3. *The Examination of* Election *and* Reprobation *according to theſe Rules. And how well they agree with that Branch of the* Divine Life *which we call* Humility. 4. *The Diſagreement of* abſolute Reprobation *with the Firſt Rule.* 5. *As alſo with the Third.* 6. *And with the Second and Fourth.*

1. THeſe are the *four main Rules* which I conceive very uſeful to examine either other Mens Opinions or our own. And if the Heat of our Spirits or the Confidence of others would urge upon us pretended Truths (for to admit of open Falſities or Forgeries for what Advantage ſoever is intolerable,) that are not ſubſervient to theſe Deſigns above named, we may well look upon them as idle Curioſities; and if they pretend alſo to Revelation or Inſpiration, that it is nothing but Madneſs and fanatick Deluſion. But if they do not only not promote but countermine thoſe Deſigns above mentioned, they are to be looked upon then not as frivolous, but dangerous and impious, and ſo to be declined by all Means poſſible. And laſtly, though they appear ſuch as may contribute ſomething to thoſe Deſigns if followed and embraced, yet I muſt add alſo this Caution, that they are not to be forc'd ſo as that unleſs a Man will profeſs them, he muſt be accounted no good Chriſtian. For they coming from a fallible and doubtful Hand, they ought not in Reaſon to infringe that undoubted Right of Chriſtian Liberty; the Scripture alone being full enough to perfect a Chriſtian both in Life and Doctrine.

2. There is alſo a further Uſe to be made of theſe Rules in Favour of one anothers Perſons though of different Opinions, that is, by taking Notice what Good thy drive at, as well as what Evil they tend to: which makes much for Peace and brotherly Kindneſs, and may blunt the Edge of eager and bitter Zeal, that makes the over-fervid Zelot think that he that is of a contrary Opinion to him intends nothing but Miſchief by his oppoſite Doctrine. In examining therefore every Opinion, we are to obſerve what Deſign of the Goſpel it agrees with, as well as what it croſſes. And that the Uſe of our Rules may the better appear, I ſhall now ſhew the Practice of them by trying ſome few Opinions of no ſmall note by this Touchſtone: For it were an endleſs Buſineſs to examine all, and needleſs, becauſe by theſe Examples he that liſts may examine the reſt, indeed any that either has been or ever will offer it ſelf to the World in Matters of Religion.

3. The firſt that occurs is *Such an Election and Reprobation that wholly excludes free Will.* The Controverſie is ſo well known that I need not ſtate it. Applying this Doctrine to the *four Rules* I have ſet down, I find in the Third that it has ſome Compliance with that choice Branch of the *Divine Life*, namely, *Humility*, and a Submiſſion of a Mans ſelf and all the World to the Will of God. *It is the Lord. let him doe what he pleaſes.* And that therefore a ſerious and humble Soul being much taken up and tranſported with this Conſideration, may think of nothing elſe, but take this Doctrine to be very Truth, nay live and die in it, and go to Heaven when he has done. Whence it were a Piece of *Satanical* Fury to perſecute any ſuch *Opinioniſt*; and want of Charity, theſe living as well as other Chriſtians, not to bear as good Affection to them as to others; nay to advance our Affection with the ſuperaddition of Pity, they living in ſomething a more dark Manſion than others; which will plainly appear if we apply their Opinion to the reſt of the Rules and the Particulars of them, which we have ſet down.

1 Sam. 3. 18.

4. For if we make application to the Firſt, that tells us that the Deſign of the Goſpel is the Manifeſtation of the exceeding ſuperabundant Loving-Kindneſs of God to the World, *who would not any ſhould periſh, but that all ſhould come to Repentance*, as St. *Peter* ſpeaks. This ſad Opinion of the *Predeſtinatours* does confront this Deſign at the very firſt Sight, making the Goodneſs of God ſuch an half-faced thing, nay I may ſay of a more thin and ſparing Aſpect than the ſharpeſt new Moon, nay an infinitely leſs Propertion, if their doleful Stories be true. For to

2 Pet. 3. 9.

to ſpeak ſummarily of the Buſineſs; Some very exceeding ſmall Number ſhall neceſſarily, by the free Grace of God, be eternally ſaved, but the reſt neceſſarily damned to ineffable, eternal and unſupportable Torture. This is that glorious redundant Grace of the Goſpel according to them. Which free Spirits will think the worſt News and moſt miſchievous that was ever communicated to the World. *The worſt*, becauſe ſo extreme *few ſhall be ſaved*. *The moſt miſchievous*, becauſe it will hazard all men to be damned according to the ordinary Courſe of Reaſon. For whenas things are determined already, who need ſtir a Foot unleſs to pleaſe himſelf and reap the preſent Joys of this Life?

5. For it is very irrational for us to be ſolicitous and trouble our ſelves to bring that to paſs which will every Jot as ſoon come to paſs without our Trouble. So that unleſs a Man be, beyond all Conceit, fooliſh and ſottiſh, and cannot Reaſon concerning things, he will be neceſſitated almoſt, I am ſure, very ſtrongly invited, to be as looſe and wicked as his own Heart or the Temptations of the World can ſuggeſt to him. Whence it is plain that this Doctrine in it ſelf, though it may impoſe upon ſome by the Shew of *Humility*, is a Supplanter and Deſtroyer of the whole *Divine Life* Root and Branch, that is, It weakens Mens Faith alſo in the Goſpel, if this be peremptorily obtruded upon them to be all the Deſign of it; it ſlakes all Endeavour of good Practice, takes them off from the aſpiring to that bleſſed Regeneration and Renovation of their Minds into *Purity*, *Love*, and *Humility* it ſelf, which they moſt pretend to. And therefore moſt generally, though they ſeem to crouch to God, yet are they very prone to be too-too rigid, ſour, and even cruel to Men, full of Pride, Diſſenſion and Confuſion. So that the Unworthineſs of this Opinion is diſcernible alſo by the *Third Rule*.

6. And does entrench ſomething alſo upon the *Second*. For whereas, according to their own Conceſſion, the Value of the Blood of the Son of God was ſuch that it might 'have been a Ranſom for ten Thouſand Worlds; what a Check would this be to a Man's more affectionate Veneration of Him upon the Croſs, when he thinks he has reſtrained the Purpoſe of his ſuffering to ſo exceeding few? Nothing but ſelf-love and Self-flattery can well bear up a Man's Devotion. What an adorable thing have they made the tender Compaſſion of God in Jeſus Chriſt, whenas He is repreſented to us, according to their Explication of the Myſtery, at the ſame Time to have found out a full Satisfaction to his Juſtice for the Sins of the whole World, and yet at that very Moment to have decreed in a Manner all the World to eternal Damnation; and this forſooth to make manifeſt his Juſtice, which is ſufficiently manifeſted by the Death of his Son? Is not that *freer Grace* that is intended for all, and they put in a Capacity of Receiving it, if they be not wanting to themſelves, than that which is only neceſſitated on ſome very few, and for want of which the reſt muſt neceſſarily periſh? Wherefore upon theſe Terms a Man cannot conciliate that venerable Affection which is due to our Saviour, nor indeed beget a Belief of the Narration in more Naſute and ſagacious Men. Which is an Entrenchment againſt the *Fourth Rule* alſo, which ſhould awe us from peremptorily affixing any thing to our Religion that will make it leſs recommendable to them that are without, as certainly this Opinion does to all indifferent Men. Which makes me amaz'd at the ſedulous Obtruſion of it by ſome Men, whom I can charitably conclude to be, as well as they are accounted, in their Way religious and godly. For it is a Piece of unſufferable Pride and Conceitedneſs to think themſelves infallible in a Point where Free men, at leaſt as pious and religious, if not more, have ſeriouſly and induſtriouſly concluded the contrary; eſpecially when ſuch groſs Inconveniences are diſcernible therein.

CHAP.

CHAP. V.

1. *That* Election *and* Reprobation *confers ſomething to* Humility. 2. *That ſome Men are ſaved irreſiſtibly by Virtue of* Diſcriminative Grace. 3. *That the reſt of Mankind have Grace ſufficient, and that many of them are ſaved.* 4. *The excellent Uſe of this middle Way betwixt* Calviniſm *and* Arminianiſm. 5, 6. *The exceeding great Danger and Miſchief of the former Extremes.*

1. THere is nothing makes this Opinion pardonable, but that Shew, as I ſaid, that it bears of *Humility*; and haply it is in ſome Regard really ſerviceable thereto. And I ſhould take it to be very inſtrumental to take away all *Pride* and *Arrogance*, or attributing any thing to our ſelves, or contemning our Neighbours, if the Profeſſours of it were generally of ſo meek, ſo humble and ſo lowly a Spirit; whenas they are too often over-harſh, fierce, and contemptuous of others. But this may not be the Fault of the Opinion, but of the *Opinioniſt*, though that ſad Severity of God tied up in this ſame pretended Myſtery is no enforcing Example of Kindneſs and Humanity.

2. But to the End that choice and lovely Virtue of Chriſtian *Humility* may want no Motives nor Encouragement, and that that Pleaſure that ſome Souls may juſtly take in the free Acknowledgment of God's irreſiſtible Grace and over-powering Operations upon their Spirits may not be ſuffocated nor extinguiſhed; we ſhall make ſuch an Accommodation betwixt both Parties, that unleſs Envy and Repining at the Goodneſs of God towards Mankind make them ſtill diſſatisfied, I queſtion not but that they will reſt contented. I profeſs therefore and do verily think, That there is ſuch a Thing as *Diſcriminative Grace*, as they call it, in the World, and that to ſuch a Differerence for Good, that ſome few of Mankind by Virtue thereof will be *irreſiſtibly* ſaved, but that the reſt of the World are *Probationers*, that is, have free Will and are in a Capacity of being ſaved, ſome greater, ſome leſs; and that whoſoever is damn'd, it is long of himſelf. For (as Eccleſ. 15. 12. *Siracides* ſaith) *God has no Need of the wicked Man.*

3. And that this may not ſeem to be a mere Subterfuge, like that of ſome others, I further add, touching all this Reſt of Mankind which I ſpeak of, That there is *Grace ſufficient* offered to them ſome Way or other, ſome time or other, and that many of them, according to their Faithfulneſs to that Light and Power which God has given them, ſhall be actually ſaved. At which Sentence neither the *Arminian* ought to repine nor the *Calviniſt*. For whatever Good *Arminianiſm* pretends concerning all Mankind, is exhibited to this Part not abſolutely elected, and to the other Part the Goodneſs of God is greater than is allotted by *Arminius*. And whatever Good there is pretended in *Calviniſm* to that Part that is abſolutely elected, the ſame Goodneſs is here exhibited, and beſides that direful Vizard pull'd off that Ignorance and Melancholy had put upon Divine Providence and on the lovely Face of the Goſpel.

4. I may add to this, That he that finds himſelf in an extraordinary powerful Manner carried to that which is Good, may as fully aſcribe it to God's free grace, as in the *Calviniſtical* Hypotheſis; and he that has no Mind to Goodneſs cannot lay the Fault on God but himſelf. Nor can Satan tempt by that forcible Stratagem to either *Deſpair* or *Diſſoluteneſs*, ſuggeſting that if a Man ſhall be ſaved, he ſhall be ſaved, or if damned, he ſhall be damned, and that he can neither help on the one nor hinder the other. For unleſs a man be very deeply radicated in Faith and ſincere Obedience, I ſhould hold it a Piece of fond ſelf Flattery to take himſelf for one of the Elect, whenas he may hold of a more ſeaſonable Tenure, and act accordingly as a *Probationer*: and when he has got to that irrelapſable Condition of thoſe whoſe Souls are after a manner perfected in Faith and Holineſs, it will better become him than to entitle God alone to all thoſe Tranſactions wrought in him, Gen. 28. 19. and to take up that Saying of Jacob, *Verily God was in this Place and I knew it not*, and name the Place he ſlept in *Bethel*, The Temple of God: For ſuch is the Body of every Regenerate Chriſtian, and eſpecially of the Elect.

5. This Conceſſion of ours thus far, as it is moſt true, and certainly not unſerviceable for the promoting that *thankful* and *humble* Frame of Spirit that would attri-

attribute all to the Irreſiſtibleneſs of free Grace and to the Force of their particular and irrevocable Predeſtination and Election; ſo is it alſo a mighty Safe-guard from thoſe dangerous Miſcarriages that too often happen the other way. Wherein there being no mean, but one muſt be *either Elect or Reprobate*, how prone is it out of Self-love to take up a ſtout and peremptory Conceit that a Man is the Child of God deſtinated thereto before the Foundation of the World, and that he can no more miſs to be ſaved than he did to be born? But as for others, poor *Offals* and *Out-caſts* of the Creation, that they can never find out the way to Heaven and Salvation, do what they can, let them importune God and vex and weary Nature never ſo much; but are like *Sampſon*, with his Eyes put out, brought upon the Stage of this World only to make the *Philiſtines* merry, or at beſt to be mere Foils and Blacks to ſet off the Beauty and Luſter of the ſecure Saints: who being unavoidably caught as it were in a Nooſe or faſt Snare of Salvation laid for them from all Eternity, ſo ſoon as they once fancy themſelves taken by the Leg, do ſo bounce and dance in the String with that Enormity and Violence, as if they tryed by their wild Tugs and Jerks, whether the Force of their Corruption or the *Decretal Thread* be the ſtronger.

6. Nay do grow up to ſuch a Pitch of Fool-hardineſs, as to think themſelves not poſſibly able to run themſelves out of Breath by the moſt wild and diſſolute Courſes imaginable, nor remove themſelves one Hair's Breadth out of God's Favour for all this. In fine, do proceed ſo far as to acknowledge no *Law* but their own *Luſt* and the fulfilling their own maſterleſs Will, and conſequently do conclude that they cannot ſin. Thus imitating a falſe Pattern, and making themſelves compendious Puppets or Pocket-Medals of that great Idol of theirs (for it is no God) *that wills*, as they ſay, *merely becauſe he wills*. And ſo they dance and ſport about the Imagination of their own Heart, as the Children of *Iſrael*, in the Law-Giver's Abſence, did about the molten Calf. Thus has this dark Conceit, which ſome raſh Spirits have endeavoured to make Eſſential to Chriſtianity, led many one into ſecure *Libertiniſm* firſt, and after into moſt deſperate *Atheiſm*.

CHAP. VI.

1. *The Scholaſtick Opinions concerning the* Divinity of Chriſt *applied to the foregoing Rules.* 2. *As alſo concerning the* Trinity. 3. *The Application of the* Antitrinitarian *Doctrine to the ſaid Rules. Its Diſagreement with the Third.* 4. *As alſo with the Second.* 5. *The* Antitrinitarians *Plea.* 6. *An Anſwer to their Plea.* 7. *How groſly the denying the* Divinity of Chriſt *diſagrees with the third Rule.*

1. THE next Opinions that occur are thoſe concerning *the Divinity of Chriſt* and the holy *Trinity*. And firſt, thoſe of the Schools, of which I ſhall only ſay in general, That though their Induſtry and the Sincerity of their Deſign may be commendable, which was to unite the Humanity of Chriſt ſo *Hypoſtatically* to the Divinity, that there ſhould be no Suſpicion of Idolatry in doing the higheſt divine Honour to him we call the Son of God, and that therefore what they drive at is very agreeable to the ſecond Rule we have ſet down; yet for my own part, I think they have made ſo little Proficiency to the main End, that that one plain Expreſſion in *Athanaſius*, *As the Body and Soul is one Man, ſo God and Man is one Chriſt*, is better than all their curious Definitions of things, which reach to no greater *Hypoſtatical* Union than that of the *Body* and *Soul*; whenas I dare ſay, if it were ſearched to the bottom, the Union betwixt the *Divinity* and *Humanity* in Chriſt is more one and more exact than that of *Soul* and *Body*, which they call *Hypoſtatical*. But they have defined things ſo unskilfully and perplexedly, that though their Deſign be agreeable to our ſecond Rule, yet their Performance does claſh much with the Third and Fourth: Such Contradictions or unintelligible Spinoſities weakening Faith, and hindring the Paſſage of the Goſpel to them that are without.

2. Which may be rightly ſaid alſo concerning their ſubtile and inconſiſtent Diſquiſitions and Concluſions touching the *Trinity*. Wherein though their Deſign be in the ſame Reſpect commendable as before, yet they have made the Myſtery ſo intri-

cate and contradictious, that they weaken the Christian Faith to those that are within, and make it less passable and recommendable to Strangers; and have given occasion thereby to some bold Spirits, it being so disadvantagiously represented to them, to deny the whole Mystery, whereby they have purchas'd to themselves the Title of *Antitrinitarians*.

3. Whose Opinion I look upon as fundamentally repugnant to Christianity it self, if the New Testament be the Foundation of Christianity. For I know nothing more express than that in those Writings. And therefore the denying of the *Trinity* is the denying of the Authority of the New Testament. Or if they will pretend they can interpret things there so as to evade this Doctrine, by the same Reason I think they may evade any, and so still the sacred Writ shall stand for a Cypher, and signifie nothing; which tends mainly to the enervating of our Faith, and is a gross Entrenchment upon the third Rule.

4. And truly I think it may be made to appear that it is also particularly against the Second. For the *Divinity of Christ* does not fall in so handsomely and kindly
Book 1. c 4,5. without the Spposition of a *Trinity*, as I have elsewhere intimated; and therefore I look upon it as a special Piece of Providence, that so explicite a Knowledge of the Godhead in the *Triunity* thereof was so generally made known to the World together with Christianity, that the Eternal Son of God might be worshipped through Christ, and the whole Deity, as I may so say, distinctly honour'd and adored.

5. But they will reply, That though they deny the *Trinity* and *Divinity* of Christ, namely that the Eternal Word was made Flesh, yet they assert that *Divine Honour* is due unto him, and therefore do not transgress against the second Rule. For they acknowledge, That though Christ be *but Man*, yet God has given him all Power in Heaven and in Earth, and that he shall return visibly to judge the Quick
John 5. 26. and the Dead, and that *as the Father has Life in himself, so has he given him to have Life in himself*, that is, the Power of enlivening us and quickening us at the last Day, and of changing these vile Bodies of ours into the Similitude of his glorious Body. And therefore that their Opinion serves the End of Christianity as well as the other in reference to *Divine Worship* due to Christ, and is more sutable to the fourth Rule; these Perplexities of *Christ's Divinity* and the *Triunity* of the Godhead making our Religion less passable and recommendable to those that are without.

6. But to this I answer, First, as before, That to take away the *Trinity* and *Divinity of Christ* is to take away the Authority of the New-Testament, or to take such a Liberty of forcing and distorting the Sense of things, as will make it contemptible and useless; than which What can be of more dangerous Consequence? It will be a Trespass not only against one, but against all the Rules I have set down, and make the Gospel pass very ill not only with Strangers, but our selves too, and turn *Christendom* back to *Infidelity* and *Paganism*.

But Secondly, I deny that the Scripture declares any thing concerning the *Divinity of Christ*, or the holy *Trinity*, that is impossible, contradictious, or more unintelligible than things that Men do ordinarily assent to, that are free Philosophers, and admit nothing upon Force or Superstition, but upon Reason; and That the Union of the Eternal Word with the Humane Nature of Christ is as conceivable for the *Modus* as the Union of the Soul and Body: That the Intricacies of the Schools are Fooleries, and not to be taken into our Religion: That the Scripture only sets forth a *Triunity* in the Godhead in general, not obscured by any Term that can entangle any one of a tolerable Wit and Understanding, unless he will be so blockish as to think, because the second Hypostasis in this *Trinity* is called *Son*, that the *Father* was married and had a Wife, as the *Turks* fondly object; whenas nothing else is signified but that the *Son* is from the *Father*, and the Holy Ghost from both.

Thirdly, That the first Author and Beginner, or at least the most eminent Renewer of this Sect that so boldly and stoutly denies the *Trinity*, was one, though of a leguleious Wit, yet so inept and averse from Divine Matters, that he flatly denies that *the Existence of God* is discoverable by the Light of Nature and Reason. And after he has found him by Help of Scripture, as he thinks, yet he has missed him. For that which is not Infinite in Essence, cannot be God. And therefore it is no wonder if he hangs off so heavily from the Admission of that more distinct and full Knowledge of him manifested in the holy Oracles, and that those that symbolize so much with his Genius in other things follow him also in this.

Fourthly, The noblest Spirits and best Philosophers that ever appear'd in the World for the Knowledge of Nature and of God, and that some Ages before Christ, of their own

own Choice without Force or Obtruſion held the *Triunity of the Godhead*, which tho' I will not avouch to be perfectly right in all things, (they being even over accurate in the deſcribing of it, and therefore well may trip) yet for the main is ſuch that there is Reaſon for it, but none at all againſt it, and it is very ſutable in the general to thoſe general Intimations in the Scripture. Nor do I believe any Chriſtian bound to hold the Theory in the ſet Forms of Humane Invention, though he may peruſe them and believe them as much as he thinks good, and do think it a decent thing, that his Reaſon cannot perfectly reach nor exhauſt ſo profound a Myſtery, and that therefore he is to make up the reſt in humble Adoration.

Fifthly and laſtly, By denying the *Triunity of the Godhead* and *Divinity of Chriſt*, other Articles of our Faith are made incredible, and that *Divine Adoration* we give to Chriſt ſuſpected of *Idolatry*. For it will not ſeem credible to Strangers, eſpecially that abhor ſuch Superſtitions, that God ever exalted any mere Man to ſuch a pitch as the *Socinians* themſelves acknowledge Chriſt is exalted; but that it is ſome cunning Plot to lapſe the World or retain it in *idolatrous Worſhip*. It will alſo ſeem to them incredible, if Chriſt be mere Man, that he ſhould * by a Power in himſelf, as he profeſſes, be able to perform his Promiſe at the laſt Day, that is, to raiſe us all to a glorious and immortal Life, changing theſe Bodies of Fleſh into a pure celeſtial Subſtance; which is an Act for none but the Deity to do. And therefore if it be done by any thing in himſelf, it is by the Deity reſiding in him, by the Eternal Word by whom all things were created: Who was ſaid to be the Son of God before the Incarnation; and after the Incarnation both he that was born in time and this Eternal Word is look'd upon as one Son of God by real and phyſical Union. From whence that is eaſily underſtood which we alluded to before, *As the Father has Life in himſelf, ſo has he given to the Son to have Life in himſelf.* But our Adverſary's Way is very unconceivable and unintelligible, and therefore doth plainly tranſgreſs againſt the Rule he pretends it moſt agrees with, the making Chriſtian Religion recommendable to them that are without.

*John 5. 26.

7. As alſo he does herein againſt the Third Rule in no ſmall Meaſure. For by ſpoiling Chriſt of his Divinity and of being acknowledged in very Truth the Son of God, all thoſe Condeſcenſions of his which he ſtooped to for our Good, the Eſteem of them is much ſlackned and relaxed, and they will not ſtick the Mark ſo ſtrongly as upon this ancient and univerſal Hypotheſis of the Church of Chriſt, who did acknowledge that he was really the Son of God; which muſt needs enhance the Eſteem of his Sufferings exceedingly, and therefore more effectually melt our Affections into the greater Remorſe for Sin, and ſtouter Reſolutions to mortifie and kill all inordinate Motions and Deſires, all perverſe and corrupt Suggeſtions of our Natures, be it never ſo harſh to us, and bring them under the Scepter of the crucified Jeſus. Which this Sect ſo little conſiders, that they very hardly are drawn to acknowledge Chriſt's Death a Sacrifice for Sin; and ſo by their dry, harſh, and raſh Reaſonings expunge one of the chiefeſt Powers and choiceſt Artifices of the Goſpel for the making Men good.

CHAP. VIII.

1. Imputative Righteouſneſs, Invincible Infirmity, *and* Solifidianiſm, *in what Senſe they ſeem to comply with the ſecond and laſt Rule, and how diſagreeing with the Third.* 2. *The Groundleſneſs of Mens Zeal for* Imputative Righteouſneſs. 3. *And for* Solifidianiſm. 4. *The Conſpiracy of* Imputative Righteouſneſs, Solifidianiſm, *and* Invincible Infirmity *to exclude all Holineſs out of the Converſation of Chriſtians.* 5. *That large Confeſſions of Sins and Infirmities without any Purpoſe of amending our Lives is a mere mocking of God to his very Face. With the great Danger of that Affront.*

1. THE laſt Examples of applying and examining of Opinions according to the Rules we have ſet down ſhall be in *Imputative Righteouſneſs*, in *Perfection* and *Infirmity*, in *Juſtification by Faith alone*, and in *the Reign of Chriſt upon Earth*. And as for *Imputative Righteouſneſs*, *Infirmity*, and the Opinion of the *Solifidians*, I muſt confeſs, they ſeem to pretend much to the Exaltation of the Perſon of Chriſt, and

to make Men ſenſible of their great Need of him; and ſeeming to promiſe Eaſe and Security to careleſs Sinners, may alſo make the Goſpel more paſſable to thoſe that are without, that have a Mind to enjoy this World as well as that which is to come, and is as plauſible to ſuch kind of People as *Roman* Indulgencies and Pardons, Abſolution upon ſlight Penances, and the like. To which kind of Etrours and Miſcarriages I cannot but impute a great Part of the Degeneracy of Chriſtendom at this Day. Nor can I imagin how the more perfectly-reformed Churches could have failed of proving generally excellent Chriſtians indeed, if theſe Opinions of *Imaginary Righteouſneſs*, *Empty Faith*, and the *Invincibleneſs of Sin*, had not ſtep'd into the Room of thoſe Follies and Errours they had fled from. Whence it is apparent how highly they tranſgreſs againſt the *Third Rule*, and conſequently how cautious Men ſhould be of either Receiving them or Communicating them to others.

2. For as for *Imputative Righteouſneſs* it is very ſuſpicious, ſeeing the Scripture is ſilent therein, that it is the Suggeſtion of Hypocriſie and Deceit to undermine that due Meaſure of Sanctification whereunto we are called. For otherwiſe this Invention is utterly needleſs, the Sacrifice of Chriſt's Paſſion being ſufficient to expiate whatever Sins we fall into from any pardonable Principle. Which Sacrifice were utterly needleſs, if the Perfect Righteouſneſs of Chriſt were ſo imputed to us as that we might reckon it our own. For then were we as righteous as Chriſt, for he has no greater Righteouſneſs than his own whereby he is righteous. And this *Righteouſneſs* conſiſting as well of *abſtaining from Sins* as *doing Acts of Righteouſneſs*, it is plain that all this is imputed to us, and that therefore hereby we are to be accounted of God as never to have ſinned, and therefore there wanted no Expiation for Sin; and ſo Chriſt died in vain. For the Imputation of his Righteouſneſs will ſerve for all. Wherefore an Opinion ſo abſurd one cannot imagin why any ſhould be ſo well pleaſed with, unleſs they intended it a Shelter for Sin, and to excuſe themſelves from *real Holineſs* and *Righteouſneſs*.

3. Neither do I know to what end but this Men ſhould ſo zealouſly preſs the Opinion *of being ſaved by Faith alone*, in ſuch a perverſe Senſe as ſome do, not meaning thereby *a living Faith working by Love*, but affirming that we muſt be juſtified by Faith preſcinding from Charity, Obedience, and whatever is accounted Holy and Juſt. But it is plain, that unleſs a Man will ſay he is juſtified by a *dead Faith*, which is no more *true Faith* than a *dead-Corps* is a Man, that *real Sanctity* will as ſurely accompany *Faith* as *Light* does the *Sun*; and that the Controverſie is as ridiculouſly raiſed of *Faith*, whether it *alone juſtifie*, as if one ſhould move a Queſtion whether the Sun alone makes it Day. For if they mean the Sun without the Rays, it is evidenly falſe; but if they mean the Sun alone without the Moon or Stars, it is as evidently true. But the preſcinding Life from Faith, and contending that it juſtifies, is as incongruous as to aſſert that the Sun without Light makes Day, and as miſchievous as to inſinuate that inward Sanctity is not neceſſary to Salvation. And therefore when they talk of *Faith alone*, they ought to explain themſelves ſo as that they may not be underſtood to exclude *Chriſtian* Holineſs, but *Judaical*, and what other needleſs, imperfect and ſuperſtitious Principles of Juſtification men have ſtood upon in the World, and withal to urge an *Operative Chriſtian Love*, which is the fulfilling of the Law.

4. To this *Imputative Righteouſneſs* and *Juſtifying Faith*, from which they would fain disjoin real Sanctity, they alſo add *Chriſtian Infirmity*, whereby they would inſinuate the *Invincibleneſs of Sin*. So that two of theſe Opinions ſuggeſting That that due Degree of Righteouſneſs we have ſpoken of (nay indeed any Degree thereof) is *needleſs*, and this other, That it is *impoſſible*, what can this tend to but an utter Neglect of all Holineſs in a Chriſtian Converſation? The Profeſſion of which Frame of Religion, though ſome take it to be a great Piece of Service of God, yet that Apoſtle whoſe Expreſſions they too often abuſe, declares that it is a *mere mocking* of Him, as if they did *naſo ſuſpendere adunco*; Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται, *Be not deceived, God is not mocked; as a Man ſows, ſo ſhall he alſo reap.* For this Abuſe and perverſe Application of the Myſtery of Chriſtianity to Lewdneſs and ſecure Wickedneſs is a mere deluding and *mocking* of the Benign Counſel of God in Chriſt. It is to ſhear in the Face of Heaven, and under pretence of *extolling* Chriſt, really to *ſubvert his Kingdom* upon Earth.

Gal. 6. 7.

5. Is not this a *mere mocking* and confronting of the Divine Majeſty, whenas he has ſent Chriſt into the World on Purpoſe *to redeem the World from their vain Converſation*

1 Pet. 1. 18.

verſation, and to aboliſh or deſtroy the Works of the Fleſh and the Devil, to tell God in our Devotions a long Story of our own *Fleſhlineſs* and *Deviliſhneſs*, and to intimate to Him to his Face, that however his free Graciouſneſs is content it ſhould be ſo, and that in the Application of Chriſt's Righteouſneſs God cannot nor will not ſee any Unrighteouſneſs of ours; and therefore, which is worſt of all, after many long and tedious Narrations, of which the greateſt Part is a very foul and black Catalogue of our Faults, to depart out of his Preſence without either Hope, Reſolution or Endeavour of amending our Lives or becoming any thing better than we are: Is not this, I ſay, to pervert and make ridiculous the good Counſel of God even in his own hearing, and to jeer Him to his Face? But however he may connive for a while at theſe Follies or Affronts, yet he will not always keep Silence and hold his Hands:

Non ſemper ſtolidam præbebit vellere barbam
Jupiter.

He will not always be put off with ſolemn Whimperings, Hypocritical Confeſſions, rueful Faces, ſore Arms and Legs tied up and ſet on wooden Stumps, with doleful Acknowledgments of but wilful Miſery and Poverty, of feigned and counterfeited Maimedneſs and Inability. If his Indignation be kindled, yea but a little, it will burn off our Wood, and force us to find our Legs, yea, and uſe our Arms too, to fly or ſend off, if it were poſſible, the Strokes of Divine Vengeance that will juſtly find us out.

CHAP. VIII.

1. *The flaunting Hypocriſie of the* Perfectioniſts. *and from whence it comes.* 2, *The eaſie Laws whereby they meaſure their* Perfection. *And the ſad reſult of their Apoſtaſie from the Perſon of Chriſt.* 3. *That there is far more Perfection in many thouſands of thoſe that abhor the Name of Perfection than in thoſe Boaſters of it.* 4. *In what conſiſts that Sound and comely Frame of a* true Chriſtian Spirit.

1. AND thus much of that *creeping Hypocriſie* that walks with a ſtill and demure Pace in theſe Opinions of *Imputative Righteouſneſs*, *Empty Faith and Invincible Infirmity*: Contrary to which is that *flaunting Hypocriſie* of the high-flown *Perfectioniſts*, whoſe Conſtitutions yet are ordinarily as unſound as the former, and far more oppoſite and repugnant to the very Frame and Spirit of the Goſpel; nay, I dare add that it is an Opinion ſlily and cunningly urg'd by the Envy of the Devil himſelf and imprinted upon hot, fierce, eager and melancholy Spirits, that fly high and are exceeding ſubject to Self-Pride and Arrogance, to obliterate in them the Remembrance of the Paſſion of Chriſt, and to elude the Uſe of that precious Sacrifice, to ſlake the Affections of Men to him, and to draw them off from Dependence any Way on his Perſon. Which we may be the better aſſured of, if we conſider what *eaſie Laws* they meaſure their *Perfection* by and their Freedom from Sin.

2. For any ill motions, though never ſo ſtrong, if not aſſented to, they have no Shame nor Conſcience of; and if they be carryed by the Strength of Temptation to commit the act, then they lay the Blame on the Impetuoſity of the Aſſault, conceit themſelves to be only as raviſhed Virgins (according to the ſoftneſs of their Phanſie and favourable Opinion of their own Sincerity) deflowred againſt their own Will, and ſtill ſtand upon Self-Juſtification. And what is yet more execrable, when they are come to the Height of their *begodded Condition*, and arrived to the State of full Perfection, then like the *Indian Abduti* or *Spaniſh Illuminati*, they *cannot ſin*, do what they will; let them commit what Foulneſs they will, what Injuſtice or Cruelty ſoever is ſuggeſted to them, theſe unclean and proud *Fanaticks* take it all to be *Inſpiration*; or elſe are emboldened at laſt (by the upſhot of their *Luciferian* Apoſtaſie from the Simplicity of the Truth of the Goſpel) to hold that there is no Difference of Good and Evil, and that Sin is but a Conceit, no real Miſcarriage, but to thoſe that know not their own Liberty. Which final Reſult of things does plainly indigitate, who moved at the Bottom of the Buſineſs in their firſt alienation from the Perſon of our Saviour. And the Juſtice

ſtice of God is very obſervable in ſuch Apoſtates, how they are ſtrucken with Blindneſs, how ſilly and weak they are in their Reaſon and Imagination, and their Lives and Actions odious and abominable.

3. But that the Religion of theſe *Perfectioniſts* is not merely a Surpriſal by the Slights of Satan, but a ſtudied and premeditated Revolt from their Allegiance to our Bleſſed Saviour, though firſt ſuggeſted by the Envy of *Lucifer* againſt the Son of God, is too too plain in this; That even then when they ſeem moſt tolerable and to have ſome Conſcience of their Ways, yet what Chriſtians are troubled at and aſham'd of, they will not acknowledge to be Sin, leſt they ſhould ſeem to want the Sacrifice of Chriſt or be beholden to him for his Sufferings. Which is a Sign, as I have already ſaid, that *Familiſm* was invented by the Malice of the *Devil* to lay aſide the Office and Perſon of Chriſt: let them talk as highly and glorioufly of their *begodded* Eſtate as they will; which their infernal Teacher has taught them to boaſt of ſo much, that Chriſt may thereby ſeem *leſs God* than he is. But I dare pronounce, that thouſands of poor modeſt Chriſtians that abhor the Name of *Perfection*, and ſpeak much of *Juſtification by Faith alone*, of the *Imputation of Chriſt's Righteouſneſs*, and complain of their own *Infirmity* very ſadly and ſeriouſly, have yet arriv'd to a far greater Degree of Perfection than theſe *Self-Magnifiers* and *rude Inſulters* over theſe humble and contrite Spirits: who having no ill meaning by thoſe Forms of Speech that are taught them, are affectionate Adherers to their Saviour, and out of their due Reverence to God, and hearty Abhorrence from all ſhew of or leaſt Approach toward Sin and Wickedneſs, take Sanctuary in Chriſt, and eaſe their Souls by their Reliance on his Atonement and Interceſſion for ſuch Infirmities as theſe bold and fanatick Boaſters would bear Men in Hand and perſwade themſelves not to be at all ſinful.

And now whether theſe *rampant Enthuſiaſts* or the *humble and orthodox Chriſtian* be of the ſounder Complexion, let any Man that is not wilfully blind give Sentence, and how allowable the Doctrine of theſe *Perfectioniſts* is, whenas it traiterouſly ſtrikes at the *Perſon* of our Saviour and at the antiquating the Office of his *Royal Prieſthood*, and is croſs to that lovely and decorous Frame of Spirit which is required of all Men, and moſt of all of Chriſtians, that they be humble and lowly of Mind, which the Death of Chriſt, and our Reliance upon his Interceſſion and Sufferings for Favour at the Hands of God, does naturally nouriſh, and keep off that ſwollen unwholſome Diſtemper of Arrogance and Self-weening.

4. In which, that no Man may miſtake me to his own Prejudice, I ſay that the ſound and comely Frame of a Chriſtian Spirit is this; Unfeignedly to endeavour the perfecting of all Holineſs both in Heart and Actions, and not to allow a Man's ſelf in any thing that he thinks is a Sin; and when he is arrived at that Height of Sanctity, that he is not conſcious to himſelf that he does any thing that is unlawful, to give the whole Praiſe to God, and to His Merits and interceſſion that has procured him the Aſſiſtance of his holy Spirit, and by Virtue of his Death has ſo powerfully engaged him to war againſt his Luſts and to mortifie all his immoderate Paſſions; and withal to remember, *that though he know nothing by himſelf, yet he is not thereby juſtified*, and that a man cannot be ſure but that he may miſtake himſelf in ſome thing or other, though he never ſin againſt his own Light; and to impute it rather to the Mercy of God, that he has not led him into ſuch violent Temptations as ſome have been, that he finds himſelf not to have ſubmitted to evil Motions, than to oſtentate his own Strength, and contemn the Protection of ſo kind a Saviour, who being acquainted with humane Infirmity, may juſtly be thought to have kept off thoſe tempeſtuous Aſſaults that otherwiſe might have invaded us. Beſides that, let us never be ſo *perfect now*, yet it cannot pay the old Score, becauſe we ought to have been always without Sin; and therefore our Recourſe to ſo compaſſionate a Saviour is never out of Date. Which is a Truth indiſpenſable both for the maintaining of the Honour of Chriſt, and keeping our ſelves in a ſubmiſs and humble Frame of Spirit towards God and towards Men. So that the Opinion of theſe *Enthuſiaſtick Perfectioniſts* does plainly tranſgreſs againſt both the *ſecond* and *third Rule* we have ſet down.

1 Cor. 4. 4.

CHAP.

*

CHAP. IX.

1. Sincerity *the Middle Way betwixt pretended* Infirmity *and the Boaſt of* Perfection: *with the Deſcription thereof.* 2. *A more full Character of the* Sincere Chriſtian. 3. *That they that endeavour not after that State are* Hypocrites, *and they that pretend to be above it,* Conſpiratours *againſt the* everlaſting Prieſthood of Chriſt. 4. *The Perſonal Reign of Chriſt upon Earth, and the* Millennium *in the more ſober meaning thereof applyed to the above-nam'd Rules.*

1. TO ſtear our Courſe right betwixt thoſe *Hypocritical Pretenders of Invincible Infirmity* and theſe *High-flown Boaſters of abſolute Perfection*, we muſt keep in that ſafe *middle Path* of *Unfeigned Sincerity*. Which therefore will neither charge the Condition of Nature, as being utterly uncorrigible, that cannot be reduc'd to Obedience, no not by the Power of the Spirit of God; nor caſt the Blame upon God himſelf, as being unwilling or not caring that Nature ſhould be thus reduc'd and brought under to the Obedience of Chriſt: But a man will charge himſelf in all his Miſcarriages, and hold it his Duty (and ſuch as by God's Aſſiſtance he may perform, if he be not wanting on his Part) *to yield his Members as Inſtruments of Righteouſneſs to God, as well as he did before yield them as Inſtruments of Unrighteouſneſs to Sin.* For *Sincerity* implying a faithful Purpoſe and Will of doing what is right, Chriſt has thereby won the Caſtle or Fort of his Enemy; and all the Ammunition and Engines therein will certainly then be uſed for right Deſigns. Rom. 6. 13.

The *Eyes* that before ſuck'd in rotten corruptive Thoughts from falſe alluring Objects, and ſo ſet the *Heart* on Fire with filthy Luſts, are now made Inlets of the Light and Brightneſs of the unſpotted Wiſdom of God, fairly pourtraied in the viſible Creature. Thoſe *Ears* that could before drink in with Delight the ſmooth tales of Detraction and Calumny, ſtand now open only to the Sighs of the Poor or honeſt Reports of our Neighbour. Thoſe *Feet* that before were ſwift to ſhed Blood, are now much more ready to reſcue the Innocent from Violence. Thoſe *Hands* that before were only exerciſed in griping and pulling from others, are now ever open for Alms-deeds and bountiful Diſtribution to the needy. That *Tongue* that in Secret would not ſpare to ſtrike his Friend, will now in a juſt Cauſe defend his Enemy.

In brief, there is no *external* Action of true Sanctity and Righteouſneſs but the ſincere Chriſtian both believes and finds he has a Power to perform it, and therefore does conſtantly the Good and refuſes the Evil, that his Conſcience tells him is ſo indeed, and is in his Power to do and refrain: that is to ſay, He will be ſure to refrain from whatſoever is *unjuſt*, He will never deal with another otherwiſe than himſelf would be dealt with, he will moſt certainly abſtain from *Extortion*, *Adultery*, *Fornication*, he will never do any *envious* or *revengeful* Actions. And not only ſo, but he does believe that through the Grace of God he may be quite devoid of all *Envy* and *Malice*, and not ſo much as bear any ill Will againſt any Man, no not againſt his Enemies; and the ſame of all other *inordinate Affections*, which though they move ſtrongly and rebelliouſly, yet he never aſſents ſo far to them as to be willing to do them, though he had a ſecure Opportunity thereof.

2. And yet he does not think himſelf *perfect*, though he thus aſſents to no Sin while he thinks it ſo, nor at all doubts of his Salvation, though he be imperfect. And if by the Boiſterouſneſs and Importunity of a Temptation or ſome unavoidable Inadvertency he falls into any evil Action, the Pleaſure he finds from it will be like that which a Child gets by falling with his Forehead againſt ſharp Stones or with his Hands into the Fire. Wherefore his ſincere Love to Righteouſneſs and hearty Abhorrence from Sin will make him always *Circumſpect*. For he holds himſelf bound not only not to commit Sin when it appears to be ſo, which he thinks then impoſſible for him to do; but charges himſelf with a *perpetual Watchfulneſs*, that he may not commit it when it would inſinuate it ſelf under ſome more ſpecious Shape.

And though by Divine Aſſiſtance and faithful Adheſion thereto, he finds himſelf arriv'd to that Pitch that he has conquered all Corruptions, ſo that he can-

not charge himſelf with either *Pride*, or *Luſt*, or *Envy*, or *Covetouſneſs*, or any ſuch like Vice, or that he does *misbelieve the Promiſes* of God, or does *not depend upon his Providence*, or is *not willing to ſubmit to his Will in all things* to whatever Condition he ſhall call him: yet he knowing himſelf withal not infallible, nor unconquerable, eſpecially without the Aſiſtance of Chriſt, as alſo actually beſet with many Inconveniences of humane Nature (ſuch as are ſtraying of Thoughts, Unevenneſs in Devotion, Indiſpoſedneſs of Mind by Reaſon of this Tabernacle of Earth we live in) and reflecting on the old reckoning of the Follies of our Life paſt, which nothing but Ignorance can conceit to have been without Sin, and how all theſe things (though ordinary Philoſophy pronounces them to be no Faults, but mere Infirmities of Nature) they having been contracted by our Lapſe, may juſtly by Religion be ſet on our Score; *This ſincere Chriſtian*, whoſe Character I have given, will be ſo far from ſetting the Perſon of Chriſt at Defiance, and vilifying his *Paſſion*, *Interceſſion*, and *holy Prieſthood*, that he will with the greateſt Reverence of Devotion that can be imagined love him and adore him, and will not quit that ſweet Repoſe and Joy of Mind he finds in the recounting with himſelf what an inеſtimable Friend he has with God, for all the Pleaſures and greateſt Intereſts of this preſent Life; nor preſume to be juſtified by his own Life or Works, but by Faith in Chriſt, whom he rejoices to think that he ſhall ſee his Judge at the laſt Day.

3. This is the true and ſound Complexion of a *ſincere* Chriſtian; and he that does not faithfully endeavour to arrive at this State, diſcovers himſelf to be an halting *Hypocrite*, and one that is no Lover of the *Divine* Life, nor has taſted the Sweetneſs of Sanctity, and of the Holy Spirit of God, nor known the Power of his Operations. He that pretends to be above it, he is ſelf-condemned, and betrays himſelf of what Kingdom he is, that he is inacted by the Envy of *Satan* againſt the Kingdom of Chriſt, to antiquate his *Offices* and to lay aſide his *Perſon:* which he perſwades ſundry fanatical Souls to do, puffing them up with the Conceit of *Self-Perfection*, on purpoſe to exclude our Saviour. The Danger of which Error is no leſs than the utter Forfeiture of their Eternal Salvation. For no Man ſhall Inherit Eternal Life but by the Donation of the *crucified Jeſus*, whom God has appointed Judge at the laſt Day. Beſides that the very Life and moral Temper in theſe Revolters from the Son of God, if we compare it with that of the *Sincere* Chriſtian, there is as much difference, to them that can taſte, as betwixt the wild Grape and the ſweet. So hard a thing is it for either Nature or the Devil to imitate the true Tincture of the Spirit of Chriſt. Their Vine is the Vine of *Sodom*, and their Fruit as the Cluſters of *Gomorrah*, and their Churches as a Field which the Lord hath blaſted, there is the Smell of the ſulphurous Lake and of the Pit of Hell amongſt them.

4. The laſt thing I propounded was *the Perſonal Reign of Chriſt upon Earth.* Of which Opinion as the Reaſons are ſlender or none at all, ſo the Uſefulneſs thereof is to me inviſible, not knowing that it promotes any End of the Goſpel which I can take Notice of.

But that there may be a *Millennium*, as they uſually call it, or a long Period of time wherein a more excellent Reign of Chriſt than has manifeſted it ſelf yet to the World may take place, truly it ſeems ſo reaſonable in it ſelf, and there are ſuch ſhrewd Places of Scripture ſeem to ſpeak that way, that it is hard for an indifferent Man to gain-ſay it. But I conceive then that the Renovation of the State of things will be, as St. *Peter* ſpeaks, into new Heavens and new Earth wherein *Righteouſneſs ſhall dwell*; wherein *real Sanctity* and *univerſal Peacefulneſs* ſhall bear Sway; wherein the *crucified Jeſus* ſhall not be only complemented aloof off, and ſaluted in Statues and Pictures, both himſelf and his Mother and all his Apoſtles and moſt eminent Adherents (whenas in the mean time *Mars*, *Venus*, and *Pluto*, and other Idols of the Heathen are cordially lov'd and ſerv'd, all Chriſtendom giving themſelves enormouſly to War and Bloodſhed, to Luſt and Luxury, to Wealth and Covetouſneſs, worſhipping theſe Deities in Spirit and in Truth:) but as the *Divine Honour* done to our Saviour's Perſon ſhall not then ceaſe, ſo the Power of his Spirit ſhall be more potently felt for the *unpaganizing* of the World, and for the deſtroying of this ſpiritual Idolatry, which is the inordinate Affections and fierce Endeavours of the *Animal Life*; and ſhall implant ſuch a Love and Liking of the Life of Chriſt, that Peace and Righteouſneſs ſhall overflow all.

Contentions about Opinions ſhall then ceaſe, they being priz'd only by the Pride and Curioſity of the Natural Man, and all the goodly Inventions of nice Theologers ſhall then ceaſe, and all the fooliſh and perplexing Arguments of the diſputacious

cious Schools ſhall be laid aſide, and the Goſpel ſhall be exalted in that Day. And truly the *Millennium* being in ſuch a Senſe as this ſtated, it is both probable and very deſirable; and an Opinion that agrees with, nay ſuch as may very well further all the Deſigns of the Goſpel, as any one may diſcern by making Application to the Rules I have ſet down.

Of which Rules theſe few Examples may ſerve to ſhew the Uſe, and to teach a Man how to extricate himſelf from that mighty Cumberſomeneſs of the Numeroſity of Opinions, whether they be ſuggeſted from his own Thoughts or offer'd by other Men. For if he applies them to theſe Rules, he will find moſt of them either ſo little to the Deſigns of the Goſpel, or ſo much againſt them, that he will account ſome not worth the ſifting, others not worthy the naming, much leſs the entertaining by a ſober Chriſtian.

Which Practices and Conſiderations cannot but tend much to the Advancement of the Goſpel of Chriſt, if diligently obſerv'd though but by private Chriſtians. I ſhall only give ſome brief Touch what is proper for the Magiſtrate to contribute for the Advancement of Chriſtianity, and then we ſhall conclude.

CHAP. X.

1. *That a Right of* Liberty of Conſcience *belongs not to thoſe who deny there is a* God *and a* Life to come. 2. *A Deſcription of a* ſerious Profeſſor of Religion in general *to whom this Right of Liberty of Conſcience pertains.* 3. *The Deſcription of a* ſerious Profeſſor of Chriſtianity *to whom the foreſaid Right belongs.* 4. *That the Conceſſion of ſuch a Right of* Liberty of Conſcience *would not be prejudicial to the Intereſt of any Church but that of* Rome. 5. Liberty of Conſcience, *taken even in a larger Senſe, confirm'd by the Authority of the Ancient Fathers.* 6. *Arguments for* Liberty *of Conſcience drawn from the Nature of the thing.* 7. *A further Demonſtration of this Truth from the groſs Abſurdities that follow the contrary Poſition.*

1. BEfore we can well underſtand *the Power of the Magiſtrate in Matters of Religion*, we muſt firſt conſider *the Common Right of Mankind in this Point*, provided they be not degenerated into *Atheiſm* and *Prophaneneſs*. For he that believes there is *no God*, *nor Reward*, *nor Puniſhment after this Life*, what Pretence can he have of claiming a Right to *Liberty of Conſcience*? Or how unproper is it to talk of his *Right* in Matters of Religion, who profeſſedly has no Religion at all, nor any Tie of Conſcience upon him to make that wicked Profeſſion? For *Atheiſm* as it is very courſely and palpably falſe in it ſelf to any Man that has the clear Exerciſe of his Reaſon, ſo is it intolerably miſchievous and deſtructive even to the preſent Happineſs of States and Kingdoms, and therefore to be ſhunned and repreſſed as the very Plague and Peſt of Humane Polities.

2. But for thoſe that ſeriouſly make Profeſſion of *the Exiſtence of God* Creator of all things, and of *his Providence*, and acknowledge that there is *a Life to come* wherein the *Wicked* ſhall be *puniſhed*, and the *Good and Virtuous rewarded*, who are altogether upright and ſincere, maintaining no religious Opinion or Practice that is contrary to, or inconſiſtent with ſound and genuin Morality; Who are ſo thorowly poſſeſt with an awful Regard and reverential Fear of the *Divine Majeſty*, that they cannot but preſerve a good Conſcience in all things, acting always as in the Sight of God; Who are of an unſhaken Loyalty towards their Prince, and ready and deſirous to obey their Spiritual Rulers in any thing their Conſcience will permit, the Integrity and Soundneſs whereof is ſuch that it finds it ſelf obliged to obey them in all things indifferent, and not contrary to the Commands of God; Who have ſo great a Regard of Decency and Order, and of the Publick Good of Religion, that they are willing to ſubmit themſelves to any reaſonable Puniſhment, rather than their Right of Freedom ſhould miniſter Occaſion to others of abuſing this Liberty of Conſcience to the Neglect and Contempt of all Religion; Thoſe, I ſay, who are thus diſpos'd, ſeem verily to me to have naturally obtain'd ſuch a Right of Liberty in Matters of Religion as is altogether inviolable, and which the Power of the Magiſtrate cannot lawfully invade, unleſs ſomething ſo untoward ſhould chance to be mingled therewith, as might cauſe them juſtly to forfeit this their, otherwiſe, undoubted Right.

In the mean time, ſuppoſing there be nothing but *ſimple Miſtake*, which they of the contrary Religion will call *Superſtition*, yet the Conſcience of the other Party being bound up to this, it is his *natural Right* to have his *Freedom* therein; becauſe his Conſcience is naturally ſubjected thereby to a greater Power than any is on Earth: and therefore not to give him the Liberty of his Religion is both a Piece of *Inhumanity* and *Injuſtice* towards him, and a kind of *Rebellion againſt God* whoſe liege Subject he is.

3. And certainly if this is true of a *Sincere Profeſſor* of Religion *in general*, it is manifeſt that 'tis no leſs true of a *ſincere Chriſtian*. A Chriſtian Man I mean of an upright Heart, a true *Nathaniel* in whom there is no Guile. Whoſe Character it will not be difficult to draw, partly from that general Deſcription of a *Sincere* Profeſſor of Religion, and partly from his particular Nature. He is then a Man of a Converſation unblameable, ſtedfaſtly believing whatever is *Eſſential* to the Chriſtian Religion, of a Conſcience unſtained, being one who manages all his Affairs as in the Sight and Preſence of God, of an invincible Loyalty toward his Prince, and obeying the Church to the utmoſt of what his Conſcience will allow him, that is, in all things that are indifferent, or truly dubious and diſputable; And whoſe Conſcience is ſo well ordered, that he judges it his Duty thus to do; And laſtly, who is affected with ſo great and ſo profound a Regard for the Order and Unity of the Church, and hath upon him ſuch a Care and Fear leſt the Common Good of *Chriſtianity truly Apoſtolical* ſhould in any manner be impair'd or injur'd by unprofitable and pernicious Diviſions, that tho' it ſhould fall to his own ſhare to ſuffer (as being unable himſelf to comply with every Inſtitution of the Church becauſe of ſome Scruples he cannot get over) yet he would moſt willingly undergo any tolerable Puniſhments, rather than his Immunity ſhould afford an Occaſion to inſolent or malicious Men of abuſing this Privilege of Liberty to ſubvert and deſtroy the Peace and Security of the *truly Chriſtian and Catholick Church*. This is He, who, beyond all others, ought freely to enjoy this Natural Right of *Liberty of Conſcience*.

4. Which were it indeed reſerv'd intire for him, would not ſurely endamage the Intereſt almoſt of any Church but that of *Rome*, which is ſo exceedingly corrupted, and yet with ſo much Aſſurance lays claim to *Infallibility*, that I freely acknowledge, That nothing is more to be dreaded by her than this Right of *Liberty of Conſcience* how much ſoever guarded and limited by theſe harmleſs Circumſtances. But as for the Reformed Churches, whoſe Religion is, the *truly infallible* Oracles of God contain'd in the Holy Scriptures, there is no Reaſon why they ſhould at all entertain any Apprehenſions of ſuch a Liberty, nor would it verily be hurtful or indecent for them to uſe an Indulgence ſo skilfully caution'd towards their genuin Children and *ſincere* Members, who are Chriſtians ſo perfectly formed that they heartily believe all the eſſential Parts of our Religion, being only at a loſs as to ſome Opinions and Difficulties pretereſſential; But in the mean time they are under the true and ſubſtantial *Diſpenſation* of the *Life* and *Spirit*, of which their skilful Guides being ſufficiently convinc'd, 'tis verily no more unbecoming for them to allow unto ſuch ſome peculiar Privilege, than for a tender Mother to make much of her Infant that is about Teeth, or otherwiſe weak or indiſpos'd, or for the Maſter of a Family to permit at leaſt, if not to provide ſome proper Accommodations apart, to thoſe of the Houſhold, whoſe Infirmities or bodily Sickneſſes render them unfit to dine or ſup at the common Table. For this is no leſſening of his Authority, but a more prudent and commendable Exerciſe thereof. Where all things are as lifeleſs Statues and Pictures, each may be ordered according to the Will or Pleaſure of the *Painter* or *Statuary*; and Virgins who are idle and barren may with leſs Danger lace up their Bodies to that meaſure of Slenderneſs as beſt agrees with the Curioſity of their fooliſh Fancy. But every Church of Chriſt wherein is found the *Diſpenſation of Life*, (and that this ought indeed to be her Condition, is ſurely never to be forgotten) is like a Woman big with Child, who ſhould therefore take a ſpecial Care that ſhe be not girded or laced too tight, for fear of miſerably miſcarrying. Theſe things are indeed ſo juſt and almoſt neceſſary, that none can be ignorant thereof to whom the *Life of God* hath been manifeſted.

5. And verily the Ancient Fathers of the Church have ſpoken of this Matter more freely and without ſuch Cautions and Limitations. Hereof *Grotius* in his Book *de Jure Belli & Pacis* produceth many Examples. He quotes a Canon of the Council of *Toledo*, which runs thus; *It is ordained by the Holy Synod, That henceforth no Violence be uſed to any Man; For God hath Mercy on whom he will, and whom he will he hardeneth.* To this purpoſe alſo he cites the *Clementine Conſtitutions*, as likewiſe *Athanaſius* and

Book 2. ch. 20.

and *Chryſoſtom*, who expreſly exclude Violence and Compulſion in bringing over Men to Chriſtianity. That alſo is worthy to be remark'd which is cited by *Jewel* out of *Chryſoſtom* in his 19*th* Homily upon St. *Matthew*. *Was it ever ſeen that a* Sheep *did perſecute the* Wolf? *No, but contrariwiſe. So alſo* Cain *perſecuted* Abel, *but not* Abel Cain. *So* Iſhmael *perſecuted* Iſaac, *not* Iſaac Iſhmael. *So the* Jews *did* Chriſt, *not* Chriſt *the* Jews. *The Hereticks Chriſtians, not Chriſtians Hereticks. Wherefore by their Fruits you ſhall know them.* Whereby he plainly intimates that Perſecution upon the Account of Conſcience is a manifeſt Evidence of Antichriſtianiſm. And again preciſely in the ſame *Homily*, *He whom thou perceiveſt to take Delight in Perſecution and Bloodſhed, is a ravenous Wolf.* And laſtly, that Intimation of the Apoſtle is very appoſite; *He that was born after the Fleſh, perſecuted him that was born after the Spirit.* So great an Antipathy is there found to be between the *Carnal* and the truly *Regenerate* Chriſtian. Which thing ought to ſtrike Terror into a Man as often as he perceives any Motions to Perſecution ariſing in his Mind, ſuch being manifeſt Indications of the *Cainitiſh*, *Iſhmaelitiſh*, and *Woolfiſh* Nature, and a certain Sign that he belongs not to the Sheep-Fold of Chriſt. Gal. 4. 29.

6. And ſo much, by the Bye, for the *Opinion* of the ancient *Fathers* in this Matter. But there yet remain Arguments deduc'd from the Nature of the thing it ſelf, whereby it may be demonſtrated how great an *Injuſtice* it is towards *Men*, and *Rebellion* againſt *God* himſelf, not to allow, to ſuch a ſerious Profeſſor of Religion as I have above deſcribed, this his Right of *Liberty of Conſcience*. For firſt, that he ſpeaks and acts according to the *unavoidable Perſwaſions* of his Mind is not a Sin, it ariſing according to our Hypotheſis out of *invincible Ignorance*; nor is he ſuppoſed to act any thing againſt *the known Laws of Nature*; and therefore no juſt Right of any one is impaired or endamaged: but in the mean time the Soveraignty of the Godhead is fully acknowledged, and the Loyalty and Integrity of the *Sincere Profeſſor* of Religion is exerted as well as exerciſed therein.

Wherefore what Reaſon can there be that any one for ſo good an Action, that is not exceptionable for any thing that is properly ſinful, ſhould be rudely treated, puniſhed, or in any violent Way diſturbed or hindred? For whoſoever endeavours his Forcible Hindrance, does not only ſuppreſs an innocent and laudable Action, but he does himſelf neceſſarily perpetrate a foul and ſinful one. For ſuch is the Solicitation of others to the Omiſſion of that Duty of Loyalty which in their own Conſcience they are perſwaded they owe to God. Wherefore he that hinders the ſincere Religioniſt from the Profeſſion of his Religion, conſtrains and neceſſitates him to ſin againſt God: which no Powers in the World have a right to do, but are *ipſo facto* guilty of Rebellion againſt their Maker, by thus corrupting his liege Subjects, and urging them to Faithleſneſs and Neglect of their Duty. How exceeding culpable then are they in forcing them and haling them to ſuch Actions as they are perſwaded God has ſeverely forbid them? Verily if this be not unjuſtly to command him who is under the Power of another, I cannot imagin what is; nor what can be deemed a Sin againſt God, if urging others to ſin againſt Him be not. So that it is plain the Soveraign Power of God ſets the *ſincere* Religioniſt free in matters of Religion from any external Force or Power whatſoever.

7. Now as this Poſition recommends it ſelf ſufficiently from its own native Concinnity and Solidity; ſo will it alſo appear ſtill more ſolid and more conſonous to Reaſon, if we conſider the Abſurdity of the contrary Poſition, namely, *That Liberty of Conſcience is by no Means to be granted in Religion.* For from hence it follows that every Religion may, nay ought to prohibit and ſuppreſs all other Religions with all Care and Diligence poſſible. For every Man's Conſcience tells him *his own Religion is the beſt*, or elſe he would not be of it; nay, that there is *none true and ſaving but his own.* For if they will ſay they may be ſaved in others, then is our former Argument a perfect Demonſtration againſt them, that they are not only injurious to Men but abſolute Rebels againſt God indeed, in treating thoſe ſo ill that are his liege People, and whom he loves ſo well that he intends to ſave them, and in perſecuting them even for thoſe very Actions wherein they do moſt ſeriouſly expreſs their Obedience to him, and ſeek their own Salvation.

But if there be but *one true and ſaving Religion at once in the World*, this is the greateſt Diſintereſt to it that can be imagined. For upon this Poſition it will be as *carefully kept out* and as *forcibly* as any of the reſt; which in my Apprehenſion is very foul Play, and therefore this is another Evidence of the Truth of our Theſis, *viz. That the contrary is the greateſt Injury and Diſintereſt to the True Religion that*

can be ſuppoſed, which nothing but External Force hinders from ſpreading over all. For *Magna eſt Veritas, & prævalebit*, I mean in the Minds and Conſciences of thoſe Men where ſhe may have free Audience, not in the Noiſe and Terrour of tyrannical Impoſitions and Obtruſions. Beſides the frequent Miſery and Calamity this Poſition brings upon Nations and Kingdoms, *viz. Wars, Blood-ſhed, Subverſion of Families, depoſing, Stabbing or poiſoning of Princes, perpetual Enmity and Hatred*, and all the Works and Actions of the Kingdom of Darkneſs. Of ſo miſchievous Conſequence is this Opinion we do oppoſe. Whenas if it were acknowledged univerſally *That Liberty of Religion is the natural Right of Mankind*, all theſe Miſchiefs would be prevented; The Prince could not pretend any Quarrel againſt the People, nor the People againſt the Prince or againſt one another, but in Civil Rights that are more plain and intelligible.

CHAP. XI.

1. *That there is a Right in every Nation and Perſon to examine their Religion, to hear the Religion of Strangers, and to change their own, if they be convinc'd.* 2. *That thoſe Nations that acknowledge this Right and act accordingly, have naturally a Right to ſend out Agents into other Nations. Their Demeanour there, and the Right of revenging their Injuries. And how this Method had juſtified the* Spaniards *Invaſion of the* Indians. 3. *The Unpracticableneſs of the preſent Theory by reaſon of the general Perverſneſs of the World. The Advantagiouſneſs of it to Chriſtendom, and Sutableneſs of it to the Spirit of a Chriſtian.* 4. *That a Religion corruptive of Manners is coercible by the Magiſtrate.* 5. *And that which would plainly deſtroy the Defence of the Country.* 6. *As alſo whatever Religion is inſeparably interwoven with Principles of Perſecution.* 7. *An Anſwer to that Objection, That all Sects are perſecutive, and that therefore there can be no Liberty of Conſcience given.*

1. IT is manifeſt therefore *That Liberty of Religion is the common and natural Right of all Nations and Perſons*, that is to ſay, That they have a Power, as they are Men and indued with Reaſon, and believe there is a God and a Life to come, and ſincerely lead their Life according to this Faith, to examine what is the beſt Way to ſerve God, for their own Advantage in another Life; and not to be tied up ſo to that Religion is firſt propoſed to them, but that they have a Right to ſuſpect, eſpecially if they do not like it, that there is ſome better, and therefore that they may confer with thoſe of other Religions, ſend for them out of one Nation into another, and entertain them when they are arrived, hear them diligently, and, if they be convinc'd, openly profeſs their Religion. Or if they come of their own Accord, they are to be entertained with the ſame Security that an Agent of State is, and may freely converſe with them of the Nation that have a mind to hear them. For this is a Piece of their Right of Liberty, to *ſpeak* as well as the other to *hear*. Which Tranſactions would breed no Diſturbance at all, if this Right of Liberty of Religion was univerſally underſtood and acknowledged by all the Nations of the World: as certainly it is their Right.

2. And it being ſo, it ſeems plainly to follow, That any Nation or People that do heartily acknowledge the Reaſonableneſs of this Right, and their Practice is accordingly, that their accrues to them this Part of the Right alſo, that they may ſend of thoſe of the Religion themſelves are into their Neighbouring Nations to communicate their Religion to them, and to try if they can convince them of that which they are perſwaded is true, and to ſhew them the Errours of their own; but at ſeaſonable times, and without Reproach or Tumult, or any Way confronting them in the Exerciſe of their Religion; a thing very barbarous and inſufferable at home, much more abroad in Countries where they are Strangers.

For the avoiding of which wild Enormities, it ſeems reaſonable in it ſelf, and a thing fit to be agreed upon, that there ſhall be no Security to any Stranger that takes upon him to gather the People together under Pretence of inſtructing them in a more perfect Religion, unleſs he be an Agent from his own Nation for that Purpoſe. Nor is he to begin with the rude People privately and by underhand Ways, but to act above-board, and to make his Applications to the Governours of the

the Places where he arrives; and not to pretend to the Jugglings of Inſpirations, and the irreſiſtible Bluſters and Impetuoſities of an unaccountable Conſcience: but firſt with a diſcreet Candour to allow and commend what is good and Praiſe worthy in the Religion of the Place; and then, after an unaffected Profeſſion of the Love and Kindneſs of them that ſent him, towards the Nation, with all prudent Inſinuations poſſible to lay before them the Groundleſneſs or groſs Falſities which are in their Religion; and after that to ſhew the moſt demonſtrative Reaſons he has for the recommending of his own, namely, ſuch as are agreed upon by the mature Deliberation and Counſel of them that ſent him upon this Errand, to which it ſhould be criminal to add, upon their Authority, any fooliſh Inventions of his own.

And if theſe *Agents for Religion* neither injuring nor defrauding any one of their Civil Rights, ſhall be evilly entreated by thoſe they offer to inſtruct, if they abuſe them by Impriſonment or any other hard dealing, or finally put them to Death; that State or Kingdom to which they belong may lawfully revenge their Death, and require their Blood at the Hands of that People, as having groſly and barbarouſly tranſgreſſed againſt the Law of Nations, and the common Right of all Mankind that have not forfeited it ſome way or other: As theſe have not, they allowing this Liberty among themſelves, and to all others that have a Senſe and Conſcience of the ſame Right, and being firmly reſolved, if it ſhould come to a War, and they be Conquerours of their ill Neighbours, to uſe no other Means to turn their New Subjects from their old Religion, but by peaceably and patiently ſhewing them the Vanity thereof, and the Excellency and Solidity of their own. Which therefore cannot by any Means be called *the Propagation of Religion by the Sword*, when there ſhall not be ſo much Force put upon them to change their former Religion, if they be found conſcientious, as to compel them to be preſent at the Solemnities of the New tho' but as Hearers and Spectatours. Only they ſhall Swear fealty to their Conquerours, and be well indoctrinated in that common Right of Mankind, *That no Man is to be perſecuted for Religion, if he have not forfeited that Right by taking upon him the Liberty of perſecuting others or committing ſomething elſe of a like Nature* And therefore they may enjoy their Religion if they can ſtill like it, upon equal Terms with the Conquerours, as to their private Capacities. If the *Spaniard* had made himſelf Maſter of the *Indies* upon theſe Conditious, and had abſtained from his execrable Cruelties, he might have juſtified himſelf to all the World. For this had not been to propagate Religion by the Sword, but to maintain a Man's natural Right.

3. This Theory I think is very *ſound* at the Bottom, and that it is very *clear* what ought to be; but *hugely unpracticable by reaſon of that general Perverſneſs and Corruption of Men.* Yet I thought it worth the while to expoſe it to View, the Acknowledgement thereof being the greateſt Advantage to Chriſtian Religion that can poſſibly be conceived, there being nothing ſo effectual for the eaſie Fall of *Turciſm* and *Paganiſm* into the Profeſſion of Chriſt as this Principle we have explained; our Religion being not only ſolid in it ſelf, but incomparably more demonſtrable to all Rational Spirits than any Religion ever extant in the World. Beſides, though its Uſe will not extend ſo far at firſt, yet it may be ſomething ſerviceable to theſe Parts of the World whoſe Eyes are more open to the Truth than others are. And verily in my Judgment, this Principle I do thus recommend, as it ſeems to me to deſerve the Reception of *all Men* as true, ſo of *all Chriſtians eſpecially*, not only upon Point of Policy, but as more ſutable to that Spirit they are of, abhorring from Force and Cruelty; who are therefore to permit full Liberty of Conſcience to all thoſe that do not forfeit it by mixing with their Religion ſuch Principles as are contrary to good Manners and civil Right, or repugnant to this very Principle of Liberty we ſpeak of.

4. Wherefore thoſe that under Pretence of Religion would corrupt the People with ſuch Doctrines as plainly countenance Vice and tend to the rooting out of the Senſe of true Honour and Virtue out of a Nation, *have loſt this common Right* we contend for, as being notorious Infecters and Poiſoners of the People amongſt whom they live; and therefore the publick Magiſtrate of what Nation or Religion ſoever has a Power to reſtrain them, their Doctrine being ſo dangerous and deſtructive to the Welfare of a State, and contrary to the Light of Nature and Suffrage of the wiſeſt Men in all Places of the World and in all Ages. No Religion fraught with ſuch rotten Ware as this is to be received in any Coaſt where they would put in, but to be kept out by Strangers and ſuppreſſed at home. 5. Again,

5. Again, thoſe alſo would *forfeit this Right of Liberty*, whoſe Religion ſhould contain any thing in it that would deſtroy or impair the Strength and Safety of the State which received it. As if there were ſome ſuch abſurd Superſtition therein, as upon Pretence of an high Eſteem of Virginity and extreme Abhorrence from War ſhould urge the Emaſculation of every third Male-Child, or the Luxation or cutting off their Fore-Finger or Thumb, whereby the Country would be deprived of many of its People, and ſuch as remained be made unſerviceable for the Defence thereof: there is no queſtion but the Magiſtrate might inhibit ſuch a Religion as this.

6. As he might alſo in the laſt place all ſuch Religions as have intermixed with them that wolviſh and ferine Humour of *perſecuting others for their Religion*, that would live quietly by them, and would not force any one to their own Faith, nor diſturb the publick Exerciſe of Religion in others. For theſe have no Right to be ſuffered further than at the Diſcretion of the Magiſtrate; nor can more reaſonably plead for Liberty than the Wolf or Fox crave leave to have their Kennels or Holes in the midſt of a Sheepfold, or the Owl or Night-Raven to put in their Note amidſt a Quire of Nightingales.

7. But you'll ſay, all Religions and Sects are ſuch Foxes and Wolves, and therefore there is no Liberty of Religion at all to be given. Thoſe that are ſo, I confeſs, are at the Mercy of the Magiſtrate, as having *juſtly loſt* or *forfeited their Right of Liberty*. Which *Forfeiture* he may exact more or leſs ſeverely accordingly as he has more or leſs Security that theſe crafty and wild Creatures may do no Miſchief. But I do not believe that all Men that do profeſs Religion are of this partial Nature; nay on the contrary, I do verily believe *That they that are the moſt truly Religious, are the moſt abhorrent from Perſecution for Conſcience ſake.* Wherefore as many as are ready to profeſs, and that upon Oath, if it be required, That it is their Judgment (and their Practice does not contradict it) that no Man is to be incommodated in his Civil Rights, in his Liberty, Eſtate, or Life, for the Cauſe of ſuch a Religion as whoſe Principles teach not to incommodate others, and do avow that theirs is ſuch, and that they will be as faithful to the Prince or State in which they live as thoſe of his own Religion; theſe having in no wiſe *forfeited their Right of Liberty*, neither this way nor any other, by intermingling Practices or Principles againſt the Light of Nature and laudable Morality; it were the higheſt Piece of Injuſtice that can be committed to abridge them of the ſafe Profeſſion thereof.

CHAP. XII.

1. *To what Perſons and with what Circumſtances the* Chriſtian Magiſtrate *is to give Liberty of Conſcience. And the great Advantage thereof to the Truth of Chriſtianity.* 2. *That thoſe that are not Chriſtians, are not to be admitted into Places of Truſt by the Chriſtian Magiſtrate, if he can ſupply himſelf with thoſe that are.* 3. *That the Chriſtian Magiſtrate is to lay aſide the fallible Opinions of Men, and promote every one in Church and State, according to his Merit in the Chriſtian Life, and his Ability of promoting the Intereſt of the Church of Chriſt and the Nation he ſerves.* 4. *That he is to continue or provide an honourable and competent Allowance for them that labour in the Word and* Doctrine. 5. *That the Vigilancy of the Chriſtian Magiſtrate is to keep under ſuch Sects as pretend to immediate Inſpiration unaccountable and unintelligible to ſober Reaſon, and why?* 6. *That the Endeavour of impoveriſhing the Clergy ſmells rank of* Prophaneneſs, Atheiſm, *and* Infidelity. 7. *That the Chriſtian Magiſtrate is either to erect or keep up Schools of Humane Learning, with the weighty Grounds thereof.* 8. *A further Enforcement of thoſe Grounds upon the* fanatick Perfectioniſts. 9. *The hideous Danger of caſting away the* Hiſtory of the Goſpel *upon Pretence of keeping to the* Light within us.

1. TO come to a Concluſion therefore, and at length to touch the Point we have aimed at all this time, *What a Chriſtian Prince or the Supreme Magiſtracy may contribute to the Advancement of the Goſpel of Chriſt*: From theſe general Principles we may infer, Firſt, that he is to give *Liberty of Conſcience* to all ſuch as have not forfeited it, namely ſuch as I have laſt of all deſcribed, eſpeciall if they be Natives of the place, were it poſſible for them to be of any other Religion than the Chriſtian. But

But withal to require a publick and ſolemn Account of their Change of Religion; wherein it may appear whether it be Conſcience or ſome evil Deſign or Weakneſs and Inconſtancy of Mind that has made them thus to apoſtatize from Chriſtianity. Which either Fraud or Giddineſs ſhall make the Party obnoxious to ſuch Rebuke and Penalty as may probably deter the People from the like cauſeleſs Revolts. But if the Perſon be of a ſerious Life, and ſhall be found to have changed his Opinion upon ſuch grounds of Reaſon as, though falſe, yet may poſſibly miſlead a well-meaning Man; yet for Sureneſs he ſhall be put upon his *Oath*: Which Teſt, though it be abuſed to over-petty Matters, yet certainly muſt not loſe its due Uſe in Cauſes of ſo ſolemn Importance.

In which kind of Caſes if any refuſe upon a pretended Scrupuloſity of Swearing at all, and in an Affectation of ſeeming more preciſely holy than others, without queſtion it is not Religion but ſome fathomleſs Depth of Knavery that lies at the bottom; and they may juſtly be ſuſpected of ſome treaſonable and treacherous Deſign againſt the Religion and Government under which they live. Wherefore before they ſhould have Liberty to profeſs themſelves of another Religion, they ſhould be required to take *a ſolemn Oath*, with a deep *Imprecation* of Divine Vengeance upon Soul and Body, that nothing moves them thereto but mere Conviction of Conſcience, and that they have no ſecular Deſign at all in their Change, nor deſire any more Liberty than what they think themſelves bound in Conſcience to allow to others. Which publick *Examination* and *Oath* is very uſeful alſo and juſtifiable upon Mens relinquiſhing of the Publick Worſhip of God in the Churches, though they do not profeſſedly declare themſelves to be no Chriſtians. For not to join with them in Publick Worſhip, is the next Door to that Apoſtaſie.

This Practice would be of infinite Advantage for the Truth of Chriſtianity. For hereby the Prieſthood will be more cautious how they clog the Goſpel with unwarrantable Trumperies; and thoſe that would revolt, by this calling them to an Account firſt, ſhall be forced to feel the Strength and Solidity of that Religion they would bid adieu to, and their ſecret Deſigns prevented by the Solemnity of an *Oath*. And laſtly, the Chriſtian Magiſtrate by giving this Liberty after theſe due Circumſtances (which aſſuredly he will have very ſeldom Occaſion for by reaſon of the Evidence of our Religion) will avoid the juſtifying the Iniquity of other Religions, which not by Power of Reaſon and Conſcience, but by outward Force, hinder their Natives from turning Chriſtians.

2. But Secondly, Though theſe ſerious People ſhall not be deprived of their Liberty, Lives, or Eſtates, nor any way impaired in their private Fortunes; yet they ſhall be diſabled from bearing any Office of Truſt in the Commonwealth, eſpecially if there be of the Chriſtian Religion that will manage them with equal Skill and Fidelity. For it is plainly unnatural, if not impoſſible, that a Man that is ſerious in his Religion ſhould not prefer one of his own Faith before a Stranger, if in other things they be equal. Beſides that the Laws of Caution and Prudence cannot fail to ſuggeſt ſo reaſonable a Choice; which are very much to be liſtned to in things of this Nature. For preſent Poſſeſſion of Power is better Aſſurance than the Oath of well-meaning but withal of temptable and lapſable Mortals.

3. Thirdly, The Chriſtian Magiſtrate is to give no Aſſiſtance of his Power nor Countenance any further than Chriſtianity it ſelf is concerned: that is to ſay, He is to give that Aſſiſtance which is due from a Magiſtrate for the defending and promoting of our Religion, ſo far forth as it is truly Chriſtian and is plainly diſcoverable ſo to be by the written Word of God in the *Literal* and *Hiſtorical* Meaning thereof: For to *cant* only in Allegories, is to deny the Faith of Chriſt. And as for *Opinions*, though ſome may be better than otherſome, yet none ſhould exclude from the fulleſt Enjoyment of either private or publick Rights, ſuppoſe there be no Venome of the *perſecutive Spirit* mingled with them. But every one that profeſſes the Faith of Chriſt and believeth the Scripture in the *Hiſtorical* Senſe thereof, let his Opinions be otherwiſe what they will, he is according to his Life, Worth, and Ability every where to be preferred in either Church or State. Which is abſolutely the moſt advantagious way for the advancing of the Goſpel and making the World good that the Wit of Man can find out.

And *External Force* being ſo unfitting in it ſelf, and moſt of all unbecoming the Chriſtian Magiſtrate, in Matters of Religion, what one might fancy loſt in laying aſide *Perſecution*, would in as great a meaſure be regained by contenancing this free and naked Repreſentation of the Beauty and Perfection of the Goſpel quite rid of

all

all pretended Traditions and whatever Obfuscations and Entanglements of humane Invention. For then the Truth of God would be like an unsheathed Sword, bright and glittering, sharp and cutting, and irresistibly convincing the rational Spirit of a Man. Whenas now our Religion is wrapt up in so many Wreaths of Hay and Straw, that no Man can see nor feel the Edge of it,

4. Fourthly, Being *Compulsion* is not to be used nor *Prudence* excluded, (For it is the same fanatick Madness to exile *Prudence* out of Affairs of Church and State as to exclude *Reason* out of the Mathematicks and Philosophy) it is very plain that the Christian Magistrate is engaged to add to *Liberty of Conscience* the Advantage of an *honourable and comfortable Subsistence* for those that *labour in the Word and Doctrine*; that is to say, he is obliged in all Reason and Conscience to continue it where it is, and to raise it where-ever it is wanting. And I am very confident it is either gross fanatical Ignorance, or the hidden Malice of Satan against the Kingdom of Christ, acting either in profane and Atheistical Persons, or such as are not cordially Christians, that suggests any thing to the contrary. For the less any Religion is underpropped by *External Force*, the more able ought their Heads and Tongues to be that are only by their Learning, Eloquence and Innocency of Life to support it: And the present Ages having so much Wit and so little Sense of Piety, he that will undertake to give a good Account of his Religion and to answer all Opposers, though the Scruples and Controversies be but concerning that which is plainly in the Scripture, he ought to have Leisure and Vacancy from the Affairs of the World to prepare himself, and continue his Dexterity in this Kind.

For that *tedious Buz and Noise of the Spirit* has now, I think, made it self so ridiculous and contemptible, that no prudent Man will listen to such lazy Impostures. Every one is *to give a Reason of his Faith*; but Priests or Ministers more punctually than any; their Province being to make good every Sentence of the Bible to a rational Enquirer into the Truth of those Oracles. Who therefore can sufficiently attend these things, and be to seek for Bread for himself and his Family? How unjust and sordid a Temper therefore are those Persons of, that could be content to leave the Clergy to work for their Living? Any inferiour Fellow may talk and prate Phrases and make Faces, but when a sober Man would be satisfied of the Grounds from whence they speak, he shall not have one Syllable or the least Tittle of an Answer, only they will talk big of the *Spirit*, and inveigh against *Reason* with bitter Reproaches, calling it *carnal* though it be indeed no soft Flesh but hard and penetrant Steel, and such as pierces them to the very Heart, for all their Contempt and slighting of it.

5. And verily while I consider the Unreasonableness and ill Consequence of this Kind of *Enthusiasm*, I cannot but think the Vigilancy of the Christian Magistrate should extend to this also amongst other things, namely, to suppress and keep under all Sects and Religions that hold of so fanatick a Tenour, that is to say, that profess they believe against the Christian Faith from the Illumination of such a Spirit as they can give no Account of, *viz.* such as does not *illuminate* their Reason, whereby their Doctrine may be *accountable* and *intelligible* to others, but only *heat* them and make them furious against the Christian Church. For besides the hazarding of making a whole Nation mad (for seriously it is an infectious Disease, if not the very Possession of the Devil) there may some damnable Plot lie under it against Christianity and the State. For it is a more easie thing to *heat the Fancies* of the Vulgar, than to *inform their Judgments*; though this tends to sober Edification, that to Confusion and Destruction. In brief, there are these two very bad things in this resolving of Matters into *the immediate Suggestion of the Spirit* not acting upon our Understandings. First, it defaces and makes useless that Part of the Image of God in us which we call *Reason*: and secondly, it takes away that special Advantage that Christianity has above all other Religions, that she dare appeal to so solid a Faculty. And therefore he that takes away the Use of *Reason* in Religion, treacherously undermines Christianity, and laies it as low as the basest Superstition that ever appeared in the World.

6. Now therefore to return, I say, To talk at the rate of these blind *Illuminati*, that do not so much as pretend to give any solid Satisfaction in what they say, requires no Study, nothing but Heat and Impudency, and a careless Inadvertency of what they are immediately to utter, or whether one thing will hold with another: But he that so speaks as ready to give a Reason of what he delivers, and indeed of all things that are already delivered in the Scriptures so plainly as that it appears

what the meaning is, (for it is no Prejudice that there be ſome Depths beyond the preſent Reach of Men) this Man certainly ought not to be tied up to the Cares of the World by being put to labour for his Bread; but ought to have a *liberal*, *certain*, and *honourable Allowance*. But to contemn the Chriſtian Clergy, or to endeavour to make them contemptible by impoveriſhing them and forcing them to baſe Terms of living, ſmells exceeding rank of *Prophaneneſs*, *Atheiſm*, and *Infidelity*: and the raiſing at them and calling them *Mercenary*, becauſe they have a *juſt Maintenance* allowed them, is aſſuredly the Voice of that envious Accuſer of the Brethren, who by thoſe villainous Reproaches and Calumnies would undermine and pull down the Kingdom of Chriſt in the World, by ſtriking at the neceſſary Props and Supporters of it, the Miniſtry of the Goſpel; whoſe Subſiſtence ought to be independent of the People, that they may reprove the more freely, and that there may be no Temptation to either unworthy Connivances, or to the ſophiſticating the Doctrine of Chriſt by ſweet Poiſon, to inveigle the Rich, and to untie their Purſe-Strings; what they thus pay, being the Price of their own Souls, betrayed into the Hands of ſuch canting Mountebanks. Rev. 12. 10.

7. Fifthly, The Chriſtian Magiſtrate ought alſo to *continue*, and *erect* where there wants, *Publick Schools of Learning*. For the more knowing his Subjects are, the more certainly will they keep to Chriſtianity, and the more eaſily will others come off to the ſame Faith. Nothing comparable to this for the preventing all Deluſions and Impoſtures in Religion. *Mahometiſm* could never have been ſet on foot but in a rude and illiterate Nation. But *Chriſtianity* got its firſt Foot-hold in the moſt civilized Parts of the World, though much perſecuted and oppoſed. Beſides that it is a piece of unſpeakable Madneſs to think that any Man can be a fit Interpreter of Scripture without that, which ſome, in Contempt, call *Humane Learning*, as *Logick* or the known Principles of *Reaſoning*; I will add *Mathematicks* and *Philoſophy*, and *Skill in Tongues* and *Hiſtory*: No Man without the Knowledge of theſe can make good the Truth of thoſe Holy Oracles to knowing and underſtanding Men. And therefore they that decry theſe Helps, are either very ignorant, or out of their Wits, or have a treacherous Plot againſt the flouriſhing of *Chriſtianity*, and would bring in ſome *Fanatick Religion*, or elſe are Enemies to all Religion whatſoever.

2d. Cordova Granada. continued it could not be.

8. For tell me, O ye high-flown *Perfectioniſts*, and ye great Boaſters of the *Light within you*, Could the higheſt Perfection of your inward Light ever ſhew to you the Hiſtories of paſt Ages, the univerſal State of the World at preſent, the Knowledge of Arts and Tongues, without any external Helps of either Books or Teachers? How then can you underſtand the Providence of God, the Purpoſe of Prophecies and the Authority of that Religion which God has peculiarly appointed us to walk in, without external Aſſiſtances; How can you make a due Judgment of the Truth of Chriſtianity, without a rational Explication of the Prophecies that foretold the Coming of Chriſt, without weighing what may be ſaid concerning the Authenticknes and Uncorruptedneſs of his Hiſtory in the Goſpels, and without conſidering the Reaſonableneſs of all thoſe miraculous Matters there recorded concerning him, and of what is behind for him to perform at his viſible Return to judge the quick and the dead? No *Light within you*, unaſſiſted of *Helps without*, and of the knowledge of Hiſtory, Tongues, and Sciences, and careful Exerciſe of Reaſon, that excellent Gift of God to Mankind, can ever make you competent Judges of this Matter.

9. And as you do thus forfeit the Knowledge of the Truth by this ſullen *Self-Sufficiency of yours within*, ſo do you alſo endanger your eternal Salvation. For you cannot juſtly excuſe your ſelves by the cloſe following *the Light within you*, if you do it in ſuch a contemptuous Manner that you will liſten to nothing offered you from *without*, though never ſo accommodate and agreeable to thoſe rational Faculties God has given you. Wherefore it being no neceſſitated Ignorance, but your own wilful Perverſeneſs, that has made you Apoſtates from the Law of Chriſt, your Unbelief is no Abrogation of that Law to you; but, ſtop your Ears as hard againſt it as you can, yet you ſhall be judged by it at the laſt Day; when, you having not ſerved God as he would be ſerved, he will aſſuredly reward you as you would not be rewarded. For there is no other Name under Heaven whereby we muſt be ſaved but that of *Jeſus Chriſt* of *Nazareth*, whom the *Jews* crucified and God raiſed from the Dead. Wherefore you who make it the chiefeſt Point of your Religion to crucifie him again by celebrating that execrable *Paſcha* or *Phaſe*, which is your deteſtable killing of Chriſt according to the *Fleſh*, that is to ſay, according to the *Letter* or *Hiſtory*, which is to put Chriſt out of all his Offices aſſigned to him by his Father, and to Acts 4. 12.

turn mere Pagans and Infidels, think as ſmoothly and favourably of your ſelves as you will, that Doom muſt paſs upon you at laſt (not according to your Self-flattering Myſteries, but according to the Truth of the Letter) which ſhall adjudge all the Wicked to that everlaſting Fire which is prepared for the Devil and his Angels.

CHAP. XIII.

1. *The Author's Application to the better-minded* Quakers. 2. *He deſires them of that Sect to ſearch the Grounds and compute the Gains of their Revolt from Chriſt.* 3. *That there are no peculiar Effects of the Spirit of God in the Sect of the* Quakers, *but rather of* Pythoniſm. 4. *That their Inſpirations are not* divine *but* diabolical. 5. *The Vanity of their boaſting of the Knowledge of their myſterious Allegories.* 6. *The Grounds of their inſufferable Bitterneſs againſt the* Miniſters of Chriſt. 7. *That he was urged by the* Light within him *to give Witneſs to the Truth of the Hiſtory of the Goſpel, and to admoniſh the* Quakers. *His Caution to the ſimple-minded among them how they turn into* Familiſm. 8. *His Eaſe and Satisfaction of Mind from disburdening himſelf of this Duty.* 9. *The Compaſſionableneſs of the Condition of the more ſincere ſort of* Quakers. 10. *And Hope of their Return to Chriſt.*

1. KNowing therefore the Terrour of the Lord, we were earneſtly moved in Mind to forewarn you and exhort you, I mean, as many of you as are curable and reducible to the Truth. For ſome have celebrated that accurſed *Paſcha* ſo fully and obdurately, that they are become *paſt feeling*, having not any Senſe or Hope left of the Concerns of another Life, God having juſtly given them up to a *reprobate Senſe* for the denying of the Lord that bought them. But for you whoſe Defection is not compleated, nor your Eyes ſealed up to perfect Infidelity, let me deſire you to make a ſtand a-while, to lay your Hands upon your own Hearts, and impartially examine your ſelves, and ſearch diligently what you would have, where you would be, and what good thing you would ſeek, that is not plainly expoſed to your View in the Goſpel of Chriſt. You had begun well: Who has hindred you? What has tempted you out of the Way? Do you now ſincerely ſeek the Kingdom of Heaven, or gape after a Booty upon Earth? Examin your own Conſciences, and anſwer to your ſelves. I deſire not to broach your Shame. But I hope you will not account me injurious, if I take notice of ſuch things as your ſelves think fit to conceal from none.

2. Search therefore your own Hearts, and try your ſelves, *what Manner of Spirit* has taken hold upon you, ſince you have been ſo imbittered againſt the School of Chriſt. There is no Virtue you can pretend to that is not comprehended in his *Life* and *Doctrine* in the higheſt Perfection and Clearneſs. How can you then take a new Guide, unleſs it be to be led into ſome pleaſing Error? And truly it is no ſmall Pleaſure to the Proud to have ſomething ſeparate and peculiar of their own, whereby they may ſeem wiſer and holier than other Men. And I deſire you to appeal to your own Conſciences, how great a Stroke this Vice has had in furthering on your Apoſtacy; and beſeech you to compute, if you be ſtill ſerious in Religion, what you have gained by your Revolt. Is your Reaſon any thing more improved? Nay certainly, that ye have cut off and caſt from you as *carnal* and *unholy*. Are you more *humble* and more *charitable*? If you be, you do ill ſo carefully to conceal your Virtues, who would have the World believe ſo highly of you. You affect indeed to be very homely and ſordid in your Habits; but you do not perceive how ſour your affected Sordidneſs ſmels of the Leaven of the Phariſees, who loved to be ſeen and praiſed of Men; and how you have but licked up what *Diogenes* that Pagan Sophiſt left in his Tub, and have choſen rather to be *proud Cynicks* than *civil Chriſtians*.

And if your *Humility* have ſo ſtrong a Sent of *Pride*, how noiſomely does your *Pride* it ſelf ſtink in the Noſtrils of all Men, your Diſreſpect to your Betters, your Sawcineſs, your Cenſoriouſneſs, quite contrary to the Precepts and Practice of all holy Men in all Ages? Your *Humility* therefore being ſo little, your *Charity* certainly cannot be great. For indeed you count all beſides your ſelves a rude unſanctified Maſs, the noxious and ſpreading Weeds of the World, fit for nothing but the Fire of your Fanatick Wrath to burn up.

I but

I but you will ſay, though you have forgone your *Reaſon* and *good Manners*, yet you have *the Spirit of God* amongſt you, which is worth all. If you have, ſhew me the Fruit thereof. For *Phariſaical* Sourneſs, Conteſt with the Magiſtrate, Affronting the Miniſter in his publick Function, theſe are no Fruits of the Spirit of God; but theſe alone with certain clowniſh Forms of calling *Thou* for *You*, and keeping on the Hat when others in civil Reſpect put it off, are the main Effects of that Spirit that diſtinguiſheth you from all other Men.

3. Is this therefore the great Purchaſe you have obtained by turning your Back on Chriſt and contemning of his Perſon, to grow rude and clowniſh to all the World beſide? But methinks I hear you anſwer again, As for this Man, we know not what is become of him; but behold the Spirit is ſenſibly preſent amongſt us even at this Day. But I demand by what Signs? *O! we ſhiver and quake every Joint of us.* But that is no certain Sign of the Spirit of God. Was not the Wind ſuddenly turned into the North, or had you not an *Ephemera*, or was not your over-excited *Choler* entangled or turned out of the Way by *Phlegm* or *Melancholy*? What miraculous Power is there in all this? *O! but there are alſo amongſt us that have fallen down into a Trance, that have foamed and ſwelled till their Buttons break off. Wherefore of a Truth theſe Men could not but be full of the Spirit, and this be a Miracle indeed.* If your Religion oweth not its Growth to the Tricks of Jugglers and Tumblers, or to artificial Epilepſies, I do confeſs it is a wonderful thing if not a Miracle from theſe Symptomes, if Satan himſelf drives not on the Deſign. For theſe are plainly the Paſſions of *Pythonicks*, ſuch a kind of Poſſeſſion as ſeized the Pagan-Prophets and Prieſts of old, who were no better than the Worſhippers of Devils, whoſe Oracles Chriſt has ſilenced long ſince. Wherefore examine your ſelves if you glory not in your Shame: See how you tread: look behind you, or rather ſearch within you, and conſider who is the Prompter or firſt Mover in this new Scene of things.

4. For tell me (I beſeech you) what did your *foaming* Prophets, when they vented themſelves, diſcharge into your Ears, whereby they may be deemed more holy and Divine than thoſe fanatick Pagans? Was not their continual Song, ſo ſoon as they got upon their Feet, the *burning up of all Ordinances*? From whence therefore could this Voice come but out of the Flames of Hell? Or what could ſwell the Bodies of your *inſpired*, but the Venome and Poiſon of the Devil, which at laſt working up to their Mouths he ſpit out enviouſly againſt the external Worſhip of Chriſt's Perſon and all his Offices? Which is another Evidence againſt you that your *pretended Inſpirations* are not *Divine* but plainly *diabolical*, and that the Myſtery of Satan worketh amongſt you, who would fain pull down Him whom of a Truth God hath ſet up to be a King and Prieſt to the Nations for ever,

5. But the ſweeteſt Satisfaction of all is, that you are ſo extraordinarily illuminated, that you underſtand all the Myſteries of Chriſt's Kingdom beyond Meaſure better than any one elſe, and can in a ſupercilious Pity bemoan the Ignorance of the World, or with an imperious Bitterneſs fly in their Faces and reproach them for it, eſpecially the Teachers of the People, that they have not taken up your *Allegorical* Knacks, nor know how to give a myſtical Meaning of the Goſpel from the preaching of *John* the Baptiſt to the coming of Chriſt to Judgment.

But in the mean time, you are indeed ſo devoid of all true Illumination, as not to underſtand that ſuch Devices as theſe how wiſe ſoever you may ſeem to your ſelves, are merely *Alluſions of humane Wit*, and help very little to the enforcing of that they are made to ſignifie, namely, *Repentance* and *Mortification of every evil Luſt and Concupiſcence*, and *a Renovation of our Minds into the perfect Image of Chriſt*, that his Spirit may rule in us, and that the Works of Death and Darkneſs may be utterly deſtroyed. For this Truth is plainly and literally contained in the Scripture; ſo that if your Minds were not more ſet upon Fancies than wholeſom and ſavoury Inſtruction, you needed not with ſuch Speed to run a gadding after any new Guide for the attainment of this Light. And, God be thanked, many honeſt plain-hearted Chriſtians, that do not ſwagger and make ſuch a Noiſe with *Myſtical* Phraſes as you, both hear and live according to theſe Goſpel Precepts, uſing a Secret and ſilent Severity upon themſelves, not acting *the rough and hairy Baptiſt* upon others as you do, who love to oſtentate your *ſelf-choſen* Auſteries to the Eyes of the World, like the *Phariſees*, who made ſour Faces for Fear the People ſhould not take Notice that they afflicted their Bodies with Faſting.

What Purchaſe therefore have you got by your *Allegorical* Myſteries? unleſs that you have been emboldned thereby to let go the *Hiſtorical Truth of the Goſpel*, and have

found your selves much at Ease, that your Belief is not charged with such miraculous things as are written of Christ, partly done already and partly to be done at the End of the World. For hereby you do proclaim your selves *Infidels*, and that for all your Boasting, your Spirits are so foul and impure, that they are no fit Receptacles of the holy Christian Faith, but that you have levelled your selves as low as *Epicures* and *Atheists*, who are no more capable of the Belief of these things than the Beasts of the Field.

6. If it be thus with you, I dare appeal unto your own Consciences whether you keep so precisely to *the Light within you*, but that you have consulted with that blind Guide *H. Nicolas*, and tasted of the treacherous Sops of his abhorred Passover, whose fanatick Boldness has led the Dance to this mad Apostasy. Have you not celebrated his detestable *Phase*, who has gone about to perswade the World that the greatest and truest *Arcanum* of the Lords Supper is *Judas*-like to betray their Master, to kill Christ according to the *Flesh*, that is, to lay aside and misbelieve *the Truth of his History*? Ask your own Hearts, if the Warmth of this Sop has not so encouraged you, nay inflamed you with insufferable Bitterness against the Ministers of Christ as teaching nothing but Lies, because they have not ceased to believe the Truth. Has not this with him that entred in with it so intoxicated you with Rage, that you have trampled the holy Bible under your Feet? Is it not this that hath made you so often roar against and revile the Preacher in the Pulpit, and disturb the publick Assemblies by your rude and frantick Interpellations? Which Extravagancies demonstrate by what Spirit you are led, and that you are plainly Rebels against Christ, and are revolted to the Powers of the dark Kingdom.

7. These things I could not forbear to write, as being very much pressed in Spirit thereunto. For *the Light within me*, that is, *my Reason and Conscience*, does assure me that the Ancient and Apostolick Faith according to the *Historical* Meaning thereof is very solid and true; and that the Offices of Christ are never to be antiquated till his visible Return to Judgment according to the *literal* Sense of the Creed; and that *Familism* is a mere Flam of the Devil, a smooth Tale to seduce the Simple from their Allegeance to Christ.

And therefore I beseech every Man in these Days of Liberty to take Heed how they turn in thither, especially those that are of an *Enthusiastick* Temper, such as are most of the honester and beter-meaning *Quakers*. For if in their bewildred Wandrings they take up their Inn here, let them look to it that they be not robbed of all the Articles of the Christian Faith, and be stripped into naked Infidelity and Paganism, and (which is worst of all) be so intoxicated with the Cup of this Inchantress, as to think this Injury their Gain, and to prefer false Liberty before their Christian Simplicity, and those gaudy and phantastick Titles of being *Deified* and *begodded* before the real Possession of Christian Truth and Godliness.

8. These things both here and elsewhere I have been forced to utter to the World; for it was as Fire within me, and this discharging of my Conscience as it is mine own Ease and Satisfaction, so I do not despair but if there be that sincere Zeal to Truth and Holiness that is pretended, that it will redound to the Safety of these melancholy Wanderers that look up and down for Truth with that Candle of the Lord, the Spirit that he has lighted in them. But however, where what I have said shall not take Effect, I shall nevertheless be excused, and their Blood will be upon themselves and their accursed Seducers.

9. I know the haughty and covetous, that relish nothing but the tearing to themselves undeserved Respect from men, and clawing of Money to them any Way with their crooked Talons, will hardly abstain even from open Derision of my Zeal and Solicitude for so contemned a People, and look upon me as a man of very mean and abject Designs, that would any Way intermeddle with these poor despised Pilgrims. But these worldly Sophists consider not that the gaining of the meanest Soul to Eternal Salvation is really a greater Prize than purchasing whole Kingdoms upon Earth, and infinitely above all the Pains of any Man's Applications thereto,

And besides, for mine own Part, I have ever had so right a Sense and touch upon my Spirit of their Condition, that I think none more worthy of a Man's best Directions than they; the most imperious Sects having put such unhandsom Vizards upon Christianity, that they have frighted and driven away these Babes that seem to me very desirous of the sincere Milk of the Word. Which having been every where so sophisticated by the Humours and Inventions of Men, it has driven these anxious Melancholists to seek for *a Teacher within*, and to cast themselves upon him who they know will not deceive them, the Voice of the Eternal Word within them;

to

But what a lesson of experience does not this Chap. 13 of so great and grand a Man as H. More afford to us, who know what the Quakers really are? Had H. Followers of G. Fox, or any number of them collectively, acknowleged the mad actions of this H. Nicolas? Yet

to which if they be faithful, they aſſure themſelves he will be faithful to them again. Which is no groundleſs Preſumption of theirs, it ſuppoſing nothing but what is very cloſely conſiſtent with the Nature of God and his Providence. And truly as many of them as do perſiſt in that ſerious and impartial Deſire of ſuch Knowledge as tends to Life and Godlineſs, I do not queſtion but that God will in his due time lead them into the Truth, and that they will be *more confirmed Chriſtians* than ever.

10. Which Succeſs of theirs will be more ſpeedy and ſure, if (as they ſet themſelves againſt other Vices, ſo) they mainly bend their Force againſt Spiritual *Pride* and Affectation of Peculiarity in Religion, and of finding themſelves wiſer in the Myſteries thereof than the beſt of Chriſtians have pretended to. And above all things if they beware of *Enthuſiaſm* either in themſelves or others, or of thinking that the Gift of the Spirit can be any Revelation that is contrary to Reaſon or the acknowledged Hiſtory of Chriſt, the Truth thereof being ſo rationally evincible to all ſuch as apply themſelves without Prejudice to examine it to the Bottom. If in Purſuance of their ſincere Intentions they keep off from theſe Rocks, I doubt not but they will at length return ſafe again to *Jeſus Chriſt* the great Paſtor and Biſhop of their Souls.

CHAP. XIV.

1. *That Publick Worſhip is eſſential to* Religion, *and inſeparable when free from Perſecution. The right Meaſure of the Circumſtances thereof.* 2. *Of the Fabrick and Beauty of Churches according to that Meaſure.* 3. *The main things he intends to touch upon concerning* Publick Worſhip. 4. *That the* Churches *of Chriſtians are not* Temples, *the Excellency of our Religion being incompliable with that Notion.* 5. *The Vanity of the Sectarians Exceptions againſt the Word* Church *applied to the appointed Places of publick Worſhip.* 6. *That though the* Church *be no* Temple, *yet it is in ſome Senſe* holy, *and what Reſpect there is to be had of it, and what Reverence to be uſed there.* 7. *Of* Catechizing, Expounding, *and* Preaching. 8. *Of* Prayer, *and what is* the true praying by the Spirit. 9. *The Excellency of* publick Liturgies. 10. *What is the right End of the Miniſtry.* 11. *Certain ſpecial Uſes of* Sermons, *and of the Excellency of our Saviour Chriſt's Sermon on the Mount.* 12. *The beſt Way for one to magnifie his Miniſtry.* 13. *Of* the holy Communion, *who are to be excluded; of the Poſture of receiving it, and of the Advantages thereof.* 14. *Of the time of* Baptiſm, *and the* Sign of the Croſs. 15. *Of* Songs *and* Hymns *to be compoſed by the* Church, *and of* Holy-days. 16. *Of the celebrating the* Paſſion-day *and the holy Communion.* 17. *Of* Images *and* Pictures *in Places of publick Worſhip.* 18. *A ſummary Advertiſement concerning* Ceremonies *and* Opinions.

1. AFter this charitable Digreſſion to meet with the *Quakers*, let us reſume our Buſineſs in Hand, and make an End. * The ſixth and laſt thing that concerns the Care of the Chriſtian Magiſtrate is *Publick Worſhip*. Which ſeems to me ſo natural and eſſential to Religion, that it cannot fail to appear, unleſs ſome Force hinder it; in which Caſe they will venter to meet in private Conventicles; that is, they will exerciſe their Acts of Religion as *publickly* as they dare, and will not be content to be confined to their Cloſets at home. *Joint-Exerciſe* therefore of Religion is confeſſed on all Sides, which therefore muſt neceſſarily be *external* and *viſible*. Now no viſible Actions can be done without *viſible Circumſtances*, and amongſt theſe Circumſtances ſome are more *fit* and *decorous*, ſome leſs; as is manifeſt at the firſt Sight. Nor will it be hard to Judge of the *fitneſs* or *decorum* of theſe *Circumſtances*, if we can find out *a Meaſure* of them; which certainly is *the End and Meaning of them*: Which is, *the Expreſſion of our Honour and Reverence to God and to his Son Jeſus Chriſt, and the Edification of our Neighbour*.

* See Chap. 12. ſect. 7.

2. By which Rule we ſhall diſcover concerning the *Meeting-Houſe*, as ſome had rather call it than *the Church*, that it ought to be of a *comely* Structure, *proportionably magnificent* to the Number of the People that are to have Recourſe to it in the common Exerciſe of their Devotions. For though Men of equal Condition may make bold with themſelves and meet in what Place they pleaſe, yet it would be thought a Piece of groſs unmannerlineſs to expect a Prince to give an

an inferiour Peaſant the meeting in a Barn or Cow-ſtable. Would it not look then like a Piece of irreligious Rudeneſs, which is truly a kind of Prophaneneſs, to expect that Almighty God and his Son Jeſus Chriſt ſhould give us the Meeting in ſqualid and ſordid Places, even then when we pretend moſt to ſhew our Reverence and Devotion to Him? For though we may make bold one with another to meet where we pleaſe; yet we making our Approaches to God in thoſe places, and he thereby making his *ſpecial* Approaches to us (for in a Philoſophical Senſe he is every where alike) queſtionleſs it cannot but be an Expreſſion of our *Reverence* unto Him to have the Structure of the Place proportionably capacious, well and fairly built, and handſomly adorned, and as properly and ſignificantly of our Religion and devotional Homages we owe to our crucified Saviour, as can be without Suſpicion of *Idolatry* or any ſcandalous Superſtition. For it is true from the very Light of Nature, which the Knowledge of Chriſt does not extinguiſh, but direct and perfect, That Houſes of publick Worſhip ought to have ſome *Statelineſs* and *Splendour* in them expreſſive of the *Reverence* we bear to the Godhead we do adore. And therefore the Chriſtian Magiſtrate, for the Honour of his Saviour who ſuffered ſo much Shame for him, as alſo for making Chriſtian Religion more recommendable to them that are without, (for Religion will not ſeem Religion to any without publick Worſhip, nor a deſirable Religion unleſs this publick Worſhip be performed with inoffenſive Splendour and Decency) ought to aſſiſt and abett ſuch good Practices as theſe.

3. It is beyond the Limits of my preſent Diſcourſe to make any curious Inquiſition or Determination concerning the Particularities of this publick Worſhip; though I cannot abſtain from giving ſome general Hints concerning the due Managements of the chief Matters thereof, ſuch as are moſt obvious to think of and moſt uſeful to conſider. And ſuch are the Enquiries into the Nature of the *Place* of this publick Worſhip, and the *Holineſs* thereof, and our *Demeanour* therein, and eſpecially of thoſe chief Performances of *Preaching*, *Praying*, *Receiving the Sacrament*, of *Baptiſm* alſo and of *Holy-days*: To which we may add thoſe acceſſory Helps of Devotion, as ſome account them, *Muſick* and *Pictures*. Concerning which I ſhall rather ſimply declare my Senſe of things, than ſolicitouſly endeavour to demonſtrate my Concluſions by over-operoſe Reaſonings; which will but raiſe a Duſt and provoke the Polemical Rabble.

4. Concerning therefore this *Houſe of publick Worſhip* the Chriſtians meet in, I conceive there is no need to fanſy it a *Temple*; nay rather it ſeems fit to look upon it as no Temple, the Uſe of that Ceremony being antiquated by the Excellency and Supereminency of our Religion. For the Famed *Jehovah* is not now a *Topical* Deity, nor Chriſt confined to this or that City or People, but is the declared Worſhip of the whole Earth, and is not contained within the narrow Walls of any Temple, but has his perſonal Reſidence in Heaven, whither our Devotions are to be directed, and our Minds ſuſpended and lifted up thitherward, not debaſed nor defixed to the Corners of any earthly Edifice, into which when a Man looks he finds nothing worthy of Adoration. To which Truth both *Stephen* and *Paul* give their Suffrage, the one declaring to the *Jews*, the other to the *Areopagites*, *That the moſt High, who is Lord of Heaven and Earth, dwelleth not in Temples made with Hands.* And our Saviour himſelf to the *Samaritan* Woman who was ſolicitous which of thoſe Temples, that of *Samaria* or that of *Jeruſalem*, was the right Place of Worſhip, He tells her plainly that ſuch *Topical* or *Figurative* Worſhipping of God was ſhortly to ceaſe; *That the Hour was coming, and then was, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth. For the Father ſeeketh ſuch to worſhip Him. God is a Spirit, and they that worſhip Him muſt worſhip Him in Spirit and in Truth*, that is, by the *inward Sanctity and Purity* of their *Souls*, and with the *true Service of Prayers* and *Praiſes* and *Alms-deeds*, of which *Incenſe* and *Sacrifices* were but the *Figures* and *Shadows*. *Let my Prayer be ſet forth before thee as Incenſe, and the lifting up of my Hands as the evening Sacrifice. To do good and to communicate, forget not; for with ſuch Sacrifices God is well pleaſed.* And laſtly St. *John* in his Apocalyps deſcribing the Condition of the *New-Jeruſalem*, which is the *Church of Chriſt in her beſt State*, *I ſaw*, ſaith he, *no Temple there, for the Lord God Almighty and the Lamb are the Temple of it*: That is, their Worſhip is directed immediately towards God and Chriſt, not to any Place, as the Jews ever worſhipped toward the Temple of *Jeruſalem*.

Act. 7. 48. Act. 17. 24. Joh. 4. 23. 24. Pſal. 141. 2. Heb. 13. 16. Rev. 21. 22.

5. But though the Nature and Name of a *Temple* does not belong to this Houſe of Publick Worſhip according to the Senſe of Scripture (which made alſo the Primitive Chriſtians carefully abſtain from that Nomination) yet I do not ſee any

Ground at all why ſome of our phanciful Sects ſhould take Offence at the Name of *Church* applyed thereto. For the *Church* being an Houſe wherein we meet to ſerve the *Lord*, whether God the Father or Chriſt his Son, both which are called κύριος, this Houſe is naturally therefrom denominated κυριακὸν in Greek, whence is our Engliſh Word *Church*, as every trivial Grammarian can tell them.

6. But now it being thus plain, that it is *an Houſe for Divine Worſhip*, and therefore has a ſpecial Relation to God, though it be not dedicated in ſuch a ſolemn Manner as *Solomon*'s Temple was of old, yet it does neceſſarily contract a Kind of *Holineſs* hereby, and by this *Holineſs* ſome Meaſure of Reſpect, namely, that it ſhould be kept in handſome Repair, and be carefully defended from all Foulneſs and Naſtineſs both within and without. And becauſe Cuſtom has appropriated it to the Service of God, unleſs very great Neceſſity urge, it is not to be made uſe of to any other inferiour Purpoſes. Thoſe that are otherwiſe affected in this Matter, may juſtly ſeem guilty of a Kind of Incivility againſt God, as I may ſo call it, and hazard the being accounted Clowns in the Sight of the Court of Heaven and all the holy Angels: As that alſo might be reputed a Piece of Unskilfulneſs and obſolete Courtſhip, to complement any one Part of this Houſe, as if there were the ναὸς there, and the *Ark of the Covenant*. For this would be to turn the *Church* of Chriſt into a *Temple*. Wherefore thoſe that at their Entrance into the Congregation either kneel down, or ſtanding do their private Devotion, and continue bare-headed before Divine Service begin, they mean not this Devotion to the Edifice, but teſtifie only with what Fear and Reverence they make their Approaches to God; and their Hearts being in Preparation to a nearer Approach, ſhew their Senſe of his coming nearer to them by this reverential Obſervance. For *Veneration* is done at the coming of great Perſons at great Diſtances off; nor doth ceaſe till a due Diſtance after the Congreſs.

7. Concerning *Preaching*, that which is moſt remarkable is this, That whereas there are three chief kinds thereof, namely, *Catechizing*, *Expounding a Chapter*, and *Preaching* uſually ſo called, whereof the firſt is the beſt, and the laſt the leaſt conſiderable of them all; this worſt and laſt is the very Idol of ſome Men, and the other rejected as things of little worth. But aſſuredly they are of moſt Virtue for the effectual implanting the Goſpel of Chriſt in the Minds of Men, and of the two, as I ſaid, *Catechizing* is the better; becauſe it enforces the catechized to take Notice of what is taught him, and what is thus taught him is not ſo voluminous but that he can carry it away and remember it for ever: and withal the *moſt Uſeful*, as being the very *Fundamentals* comprized in the Chriſtian Creed, or the firſt and moſt natural Reſults from them tending to indiſpenſable Duties of Life; and therefore will alone, if ſincerely believed and faithfully practiſed, carry a Man to Heaven.

But the next profitable Way of *Preaching* is *Expounding of a Chapter*, provided that he that does ſo, makes it his only Buſineſs (without any vain Excurſions to ſhew his Reading) to render thoſe Places of the Chapter that are obſcure, eaſie and intelligible to the Capacity of the Auditors, with ſome brief, but earneſt, urging of their Duties from ſuch Paſſages as moſt neceſſarily tend thereto. This will make the private Reading of Scripture pleaſant to his Charge: And it will prove the more effectual for their Good, if he contain himſelf within *the new Teſtament*, and fetch only ſo much out of *the Old* as will be ſubſervient for the full Underſtanding of the New. There is nothing ſo likely to convince the Conſcience as this, when Men are able to read and underſtand the Text of Scripture it ſelf, and are ſenſibly beat upon by the Power of that Spirit that is found in thoſe Writings, and thereby mov'd in a wonderful manner far beyond all the fine Speeches and moſt elaborate Phraſes of humane Eloquence. Which yet is the greateſt Matter in this *Third Way of Preaching*, and the trueſt Uſe that can be made of it, namely, not to fill the Peoples Head with unprofitable or hurtful Opinions, but by the Artifice of a more florid and flowing Style, to raiſe the Affections of the Auditors to the Love and Purſuit of ſuch things as are commanded us by the Precepts of the Goſpel.

I confeſs therefore, *This Exerciſe* may be of laudable Uſe in ſuch a Congregation where all the People are througly grounded in the Fundamentals of Chriſtianity, and are well skilled in the Knowledge of the Bible: otherwiſe if the other two neceſſary Ways of *Preaching* be ſilenced by this more overly and plauſible Way, it is to the unſpeakable Detriment of the Flock of Chriſt. Which will happen even then when it is performed after the very beſt manner. How great then is the Evil,

vil, think you, When the Exerciſe of their popular Eloquence is nothing but a Stage of Oſtentation and Vain-glory to the Speaker, and begets nothing but an unſound Blotedneſs and Ventoſity of Spirit in his Hearers and Admirers, they being intoxicated with luſhious and poiſonous Opinions, which tend to nothing but the extinguiſhing of the Love and Endeavour after true Righteouſneſs and Holineſs, and the begetting in them a falſe Security of Mind and abhorred Libertiniſm? Had it not been far better that they had reſted in the *Fundamentals* of their Faith compriſed in the *Apoſtles Creed*, with an Obligation on their Conſcience to live according to the Laws of Chriſt and his holy Precepts, than to be led about and infatuated by the Heat and Noiſe of ſuch falſe Guides?

8. Concerning *Prayer*, it is an Epidemical Miſtake, *That Men think extemporary Prayers are by the Spirit, and that the Spirit is not in a ſet Form:* Whenas in Truth *the Spirit* may be abſent in the higheſt *extemporary* Heats, and preſent in the Uſe of ſet Forms, where there may appear greater Calmneſs and Coolneſs. For *the Spirit of Prayer does not conſiſt in the Invention of Words and Phraſes* (which is rather a Gift of Nature, as the Faculty of *extemporary* ſpeaking in other Caſes is, proceeding from Heat and Fancy and Copiouſneſs of the * *Animal* Spirits) *but in a firm Belief in God through Chriſt, and in an hearty liking and ſincere Deſire of having thoſe holy things communicated to us that we pray for.* And therefore he that *reads*, or *hears* a publick *Liturgy* read, in *ſuch a Frame of Mind* as I have deſcribed, *does as truly pray by the Spirit* as he that invents Words and Phraſes of his own. For there is nothing *Divine* but this *holy Faith* and *Deſire*, the reſt is mere Nature. And it is a Demonſtration how ignorant theſe Men are that talk ſo loud of the *Spirit*, whenas they cannot ſo much as diſcern what is truly *Spiritual* from what is but *Animal* and *Natural*. To which you may add, that if none *pray by the Spirit* but thoſe that invent their own Words, the whole Congregation verily will be but pitiful Petitioners and altogether deſtitute of the Spirit of God, they all hanging upon the Lips of the Miniſter, who alone will be acknowledged to pray by the *Spirit:* Whoſe pretended Aſſiſtance is not yet always ſo powerful as to protect him from the incurring of the Danger of Non-Senſe and Lifeleſneſs, and of making the publick Worſhip of God inſipid or elſe diſtaſteful and loathſome, or, which is even as ill, contemptible and ridiculous.

* See Book 2. Chap. 11. Sect. 5.

9. Wherefore it is far *more ſafe*, as it is undoubtedly *more ſolemn*, to uſe a *publick Liturgy* that bears the Authority of the whole Church, than to venture ſo holy and devotional a Performance upon the uncertainty of any Man's private Spirit, who will be but tempted to oſtentate his own conceited Eloquence, or forced to diſcover his own Weakneſs and Folly. Whenas *a ſet Form* will prevent all *Pride* and *Knackiſhneſs*, and preſerve the publick Worſhip in its due Reverence and Honour, eſpecially where it is contrived with that *Cautiouſneſs*, that Nothing is expreſſed therein that engages the Mind in controverted Opinions, but ſpeaks through all the Parts thereof according to the known Tenour of Scripture undepraved by humane Gloſſes.

10. But you will ſay, if a Miniſter be cut ſo ſhort in theſe Performances of *extemporary Prayer* and *expatiating Preachments*, how ſhall he be able to give any eximious Teſtimony of his Abilities in his Calling? How ſhall he have the Opportunity of ſhewing his Gifts? To which I anſwer, That the End of the Miniſtry is not the Oſtentation of any Man's particular Gifts, but the Edification of the People; which are *better edified* by diligent *catechizing* and faithful and judicious *expounding of the Scripture*, than by looſe and ranging Diſcourſes out of the Pulpit, where he that ſpeaks having taken Leave of his ſhort Text, may, as is uſual with ſuch, fill the Ears of his Auditors with nothing but the Noiſe of his own Conceits and Inventions: whenas in the Expoſition of a whole Chapter (ſuppoſe) at a time, the Peoples Minds will be kept cloſer to thoſe infallible Oracles, and will more eaſily diſcern the Aberrations and Prevarications of their Teacher. But for the greater Aſſurance againſt any foul play of this Kind, his Miſinterpretations of theſe Holy Writings to Looſneſs and Libertiniſm ſhould be the Forfeiture of the Exerciſe of his Function.

11. Beſides, I do not ſpeak ſo much to exclude *Preaching*, as to bring *Catechizing* and *Expounding* into more Requeſt, which are abundantly more uſeful and edifying. Nay, I think that ſome well-tuned Strains of unaffected Eloquence at the *chief Feſtivals* of the Year, and in occaſional Exhortations to the People upon Obſervation of what is moſt amiſs amongſt them, done with a great deal of Seriouſneſs and Gra-

 vity,

vity, as alſo at *publick Faſts* and *Thankſgivings*, were a thing of excellent Uſe, and of the more Efficacy, it being the more ſeldom. But for other Days, If our Saviour Chriſt's *Sermon on the Mount* were read with much Reverence and Emphatick Diſtinctneſs; it being the Adviſe of ſo ſacred and infallible a Perſon, in whoſe Mouth there was neither Error nor Guile, who was the Son of God clothed with the Formalities of our Fleſh, on Purpoſe to take the Chair awhile amongſt us, and to read us ſound and warrantable Lectures of Divinity; in whoſe behalf God the Father condeſcended to do the Office of a *Præco*, and commanded Silence out of the Clouds, ſaying, *This is my beloved Son, hear him*; who was ſo faithful and compaſſionate a Paſtor to his Flock, that he laid down his Life for his Sheep, and ſo beloved of his Father, that he was miraculouſly raiſed from the Dead, and taken up into Heaven; and laſtly, who ſhall viſibly deſcend thence, and judge every Man according to his Works; If *this Sermon*, I ſay, of wholſome Advice and holy Precepts, were read diſtinctly and reverently to the People, how can it but be more edifying and work more upon their Spirits for their Good, than the ſophiſticated and affected Rhetorick of a fallible Mortal? Beſides the keeping out the Danger of being either choaked with the crooked and ſpinoſe Controverſies of *Polemical* Divinity, or of being poiſoned or intoxicated with the unwholſome Sugar-ſops of *Antinomianiſm* and *Libertiniſm*.

12. And laſtly, to anſwer ſtill more home to the Point, If thou haſt a Deſire *to magnifie thy Miniſtry* in an eximious Manner, inſtead of Oſtentating thy *Gifts*, exerciſe and improve thy *Graces* to the higheſt thou canſt. Endeavour to the utmoſt to be an unblemiſhed Example to thy Flock of *Humility*, of *Brotherly Kindneſs*, of *Obedience to the Magiſtrate*, of *Temperance*, of *exact Juſtneſs in thy Dealing*, of *Compaſſion to the Poor and Needy*. Uſe thy beſt Diligence and Prudence *to keep Peace and Love* amongſt thy Charge, as it becomes Chriſtians, and to *invite the more able to a charitable Relief* and Help of thoſe that are in Want and Neceſſity, that no unſupportable Diſtreſs may make the Lives of our Fellow-members miſerable and comfortleſs: as alſo privately *to reprove* thoſe that are guilty of any ſcandalous Miſcarriages, but with the wiſeſt and diſcreeteſt Applications that may be; that thy *Reprehenſions*, as they ought, ſo they may appear to proceed from nothing but from Love, and from Care and Conſcience of thy Duty. In which if thou wouldeſt not loſe thine Authority and Confidence, thou muſt live exactly in the indiſpenſable Laws of Chriſt thy ſelf, nor make theſe ſolemn Reproofs but for the Breach of ſuch. But if thou be really vicious thy ſelf in theſe, or, to make thy ſelf ſeem more holy, rebuke for the Neglect of ſome petty Mock-virtues of thine own chuſing, thou ſhalt not fail to be either odious or ridiculous.

But here the great Hypocriſie is this, That to compenſate their Neglect in theſe indiſpenſable and highly-concerning Duties of the Miniſtry, they abound in empty Lip-Labour, and endeavour to conciliate Authority to themſelves by their pretended Spiritual Gifts of *extemporary Praying and Preaching*, inſtead of that *unblemiſhed Sanctity of Life*, of *uſeful Prudence* in behalf of their Charge, and of *Chriſtian Goodneſs* and *Charity*. And that they may keep up their Credit more certainly with the People, they cunningly and skilfully lay their Foundation, namely, by giving them to underſtand that there is no Hope of living as we ſhould do, nor any need thereof; and ſo making their whole Flock as rotten as themſelves both in Principles and Practice, there being none left to reprove the falſe Prophet by either Example of Life or Contrariety of Doctrine, he thus ſecures to himſelf his Authority entire by his admired Clack of the Tongue, which ſome call *The Knack of Preaching and Praying*. Which yet, where better intended, is of as little Efficacy as a Tar-bottle hung out on a Thorn-buſh, if compared with perſonal Application and private Information and Reproof. For that is like the Adfriction of the paſtoral Medicine to a diſeaſed Sheep, without which the Formality of the Bottle on the Buſh will do no Cure, let the Flock be gathered about it never ſo ſolemnly.

13. Touching the *Communion*, None are to be excluded thereſrom that profeſs their Belief of the Holy Scriptures and of the Apoſtles Creed in the plain literal and Hiſtorical Senſe thereof; unleſs they ſtand guilty of ſome groſs and ſcandalous Sins (which are to be nominated in ſome known Law concerning this Matter, and not to be left to the uncertainty of any private Miniſter's Judgment) and do perſiſt therein impenitent and unreclaimed. For it were the greateſt Treachery to the Party that could be, by admitting him to this *Holy Communion*, to make him more ſecure in ſuch Sins as will be ſure, while they are unrepented of, to exclude him from that *Heavenly Communion of Saints* for ever. Beſides the *Scandal* and Offence to

the reſt of the ſerious and ſincere-hearted Communicants, to whom the Sight will appear as ugly as if one having fallen over head and Ears into the Dirt, ſhould in that black miry Hue, droppingly dirty, place himſelf at Table amongſt Perſons of Quality, whom the Maſter of the Feaſt had invited upon ſome ſpecial Entertainment.

And as for *the Poſture of the Communicant*, as there are none that are ſo curious as to reduce it to that in which Chriſt and his Diſciples celebrated his laſt Supper, ſo none ought to be ſo captious as to take Offence if one receive the Communion *Kneeling*, in Devotion to God and humble Thankfulneſs for that great Benefit that is ſignified thereby, namely, the *Death of Chriſt* with the Reſults thereof, and *the Participation of his Body and Blood* in that Senſe I have ſpoken of * elſewhere; nor if another take it *ſitting*, as it is a Celebration of a Supper, or that he may clear himſelf of the Suſpicion of Idolizing the outward Elements of Bread and Wine. For it is as well unjuſt as uncharitable to be at all ſcandalized at Actions that have ſuch innocent and allowable Grounds, and the moſt unſufferable at the celebrating of ſuch a Myſtery as is wholly made up of *Love and Affection to Chriſt and to one another*. I confeſs an *Uniformity* would look better in outward Shew, but is not worth the leaſt Stir or Violence in Diverſities of Actions or rather Circumſtances interpretable to ſo good a Meaning. And the real Exerciſe of our *Charity* in leaving every one free, is every Whit as ſuitable to this ſolemn Performance as the moſt exquiſite *Uniformity*, if devoid of the Spirit of Meekneſs and mutual Forbearance.

* Book 8. c. 9. ſect. 2. alſo c. 10. ſect. 2, 3.

Finally, as to the Advantages that accrew from this holy *Communion*; Beſides the ſtrengthening of our Union with God and Chriſt by the Spirit of Grace, which is more plentifully infuſed through the worthy Participation of the Body and Blood of Chriſt, there is moreover added the *Remiſſion of Sins*, and that not of *ours* only who are there preſent, but of all other *ſincere Chriſtians*, in whatever Part of the World, united by this *Holy Communion* ſo called, as is inſinuated to us by St. *John*, 1 Epiſt. Ch. 1. v. 7. *But if we walk in the Light, as he is in the Light,* κοινωνίαν ἔχομεν μετ' ἀλλήλων, *we have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin*, and we certainly obtain the Remiſſion of Sins. To which alſo amongſt other things, the ἡ κοινωνία ἁγίων, mention'd in the *Apoſtles Creed*, ſeems chiefly to allude. Upon this Account all good Chriſtians need not much trouble themſelves about *Prieſtly Abſolution*, ſeeing *Remiſſion of Sins* is ſo often repeated to all that are *Sincere* by the *Holy Communion*, and to the *Unſincere* the Abſolution of the Prieſt will not avail.

14. Concerning *Baptiſm*; The more ſeriouſly a Man looks into it, the more certain he will find it, That the Scripture has defined nothing concerning *the Time of Baptizing* thoſe that are born of believing Parents. Some adventure further, and affirm there is no Precept for baptizing them at all, and that they are Members already of the Church by being born of them that are. To the latter of which I anſwer, That if they be capable of *Memberſhip*, How can they be uncapable of the *Sign* thereof? But to thoſe that acknowledge that they muſt be Baptized, it being plain that no time is ſet down in Scripture, I ſay, it is naturally left to the Power of the Church to appoint that time which ſhe thinks to be moſt convenient. For tho' it may ſeem more excuſable to call the Church's Authority into queſtion, of appointing new Ceremonies or ſuch Circumſtances of the old as are not neceſſary; yet it cannot but be judged an unſufferable Piece of Temerity to queſtion it here concerning ſuch a Circumſtance as the Subſtance cannot be performed without it. For if any one be baptized, he muſt be baptized ſome time or other. And verily, tho' the Arguments of our Adverſaries carry a high and bold Pretence, yet ſo far as I can underſtand, that is the ſafeſt time which the Church her ſelf has pitch'd upon. For I am very inclinable to believe, though I think I am as little ſuperſtitious as another, that there does ſome real Good accrew to an Infant from thus early being dedicated to Chriſt by the ſincere Devotion of his Parents. Which Dedication he himſelf is more fully to ratifie and compleat publickly in the Church, when he comes to Years of Diſcretion, when he will be able to make diſtinct Anſwers to ſuch Queſtions as it is over-obvious to imagin were unſeaſonably asked him when he could not ſpeak.

But for the *Croſs* in Baptiſm, it was ſo ſeaſonable at the firſt Inſtitution thereof, while profeſſed Pagans were mingled among the Chriſtians, and ſo ſignificant always, that if the Church cannot make ſuch an Additional as this, ſhe cannot make any at all. But *Unity of Hearts* being better than *Uniformity in Actions indifferent*, there ought to be no Breach nor Quarrel about theſe things. But whether the Parents conſcientiouſly defer the Child's Baptiſm till Years of Diſcretion, or deſire it ſhould be baptized

baptized in its Infancy, whether they like the Signing of it with *the Sign of the Croſs*, or rather the Omiſſion of it, the Miniſter will conciliate more Authority to himſelf by profeſſing his Equality of Temper and Indifferency in theſe things, and his high Value of the *Indiſpenſables* of Chriſtianity and tender Regard to the Conſciences of Men, (which is a thing more ſacred than any Ceremony that is not of God's own Inſtitution,) than if he drew too hard to an *uniform* Compliance in things where Chriſt has left us free. For the viſible Exerciſe of profeſſed *Charity* and *kind Forbearance* is a more comely Ornament of the Church than *conſtrained Uniformity*. Nay I will add, That a conſtant Profeſſion of an *Indifferency* may ſooner make the Church *uniform*, than the placing Religion in theſe things. For Conteſtation ceaſeth when the Object is judged of little value.

15. Touching *Muſick*, it is evident that *Hymns and Songs* were the timelieſt piece of Publick Worſhip that was offered to Chriſt. And truly I think the Church having Authority to frame a publick Liturgy *in Proſe*, they ſhould do well not to confine their Singing to *David*'s *Pſalms*, but alſo to compoſe *Songs* of their own, in an eaſie and unaffected Style, but in *warrantable* both *Language* and *Meeter*; and get *Tunes* ſet to them, not over-operoſe and artificial, nor over-plain and languid; which need not be many in Number, and might be taught Children betimes, ſo that there might be no need of the unſanctified Throats of mere Mercenaries to fill up the Quire, but that all Muſical Devotions might be performed by the whole Congregation, every Chriſtian making it a *Piece of the Education of his Children to learn the Tunes of the Church*, who therefore would be near-upon as ſoon fit to *ſing* as to *pray* with the reſt of the Aſſembly.

Theſe *Hymns* compoſed by the Church ſhould be chiefly for the *main Holy-days* thereof, appointed for the celebrating (ſuppoſe) of *the Nativity*, of *the Paſſion*, of *the Reſurrection* and *Aſcenſion* of our Saviour, and of *the Miſſion of the Holy Ghoſt*. For it ſeems to me a thing almoſt beyond Belief, That a Nation ſhould *believe the Hiſtory of Chriſt*, that he was *God incarnate at ſuch a time*, and that *the ſame incarnate Deity ſuffered*, &c. and yet not be ſo much tranſported with the Conſideration, as to celebrate ſuch *ſtupendious Paſſages* by *Anniverſary Solemnities*; ſince that to adorn the Year with *Feſtivals* and *Holy-days* is according to the very Dictate of Nature and Practice of all Nations. Wherefore thoſe that pretend to ſo much *Spirituality* as to caſt out *all Obſervation of Days*, I wiſh it be not a Symptom of *Infidelity* in them, and of a ſecret Quarrel they have to the Truth of Chriſtianity it ſelf. For thoſe that are moſt perfect in Divine Accompliſhments, cannot enjoy the actual Enraviſhments that may ariſe from this Perfection without Vacancy from ſecular Employments, for which theſe *Holy-days* therefore are moſt fit: and thoſe that are leſs perfect, by their Vacation from worldly Drudgery have the Opportunity of ſearching more cloſely into the State and Condition of their Souls, and of more ſerious Meditations and Reſolutions of compoſing their Life to the moſt perfect Patterns of Truth and Sanctity.

And for this very purpoſe *The Obſervation* of every *Seventh Day* ſhould be *inviolable*, not to be prophaned by either ſecular Employments or fooliſh Paſtimes; but ſpent in religious Exerciſes either Publick or Private; not as placing any Sanctity in Days, but in laying hold of ſo good an Opportunity for the compleating of the Work of Godlineſs in us, and meditating upon the infinite Goodneſs of God in the Myſtery of the *Creation* and *Redemption* of Mankind.

16. The Knowledge of the latter of which being ſo appropriate to us Chriſtians, that we are acquainted with the main Stroaks of the Proceſs thereof, it is more worthy and becoming us not to huddle up all in one Day, but diſtinctly to celebrate the main Particularities of ſo concerning a Myſtery, ſuch as are, *the Nativity* of Chriſt, his *Paſſion*, *Reſurrection*, and the reſt; amongſt which *the Celebration of his Paſſion* being moſt uſeful and edifying, the Solemnity thereof ought to be at leaſt as ſacred and as frequented and as religiouſly celebrated with *Preaching*, *Praying*, and *Singing*, as any other Day, and that in a way appropriate to that Solemnity with *Hymns* and *Songs* alſo proper for the *Paſſion* of Chriſt, and *mournful* and *melting Tunes* proper to theſe *Songs* compoſed by the Church.

Which *Paſſion-Songs* would be alſo uſeful upon *Communion-Days*, they containing in them Devotional Deſires and Reſolutions of crucifying our Affections and Luſts, and of faithful Love to Chriſt and to one another; which are the great Things that the *Paſſion* of Chriſt points us to and would enforce upon us. Wherefore the Morning-Singings on a *Communion-day* may very well be ſupplied by theſe *Paſſion-ſongs*. But

at the Receiving of the Communion, while the Bread and Cup paſs about, ſome *Pſalms* of *David* that appear moſt proper, and that declare the great Goodneſs and Mercies of God, or ſome Songs of the Church's compoſing appropriate to the Purpoſe, full of thankful Acknowledgments and holy Reſolutions, may be ſung all the time in more chearful Tunes, ſuch as the *Aſcenſion ſongs* and *Reſurrection-ſongs* are ſung in. All which *Songs* of the Church are to urge Duty upon Men and preſs on Holineſs, upon Conſiderations naturally flowing from the Belief of the things we do ſolemnize.

If to the ſinging of theſe skilfully-compoſed Songs and choice Pſalms, there were added alſo the Help of an *Organ*, for the more certain regulating of this ſinging part of Devotion and the more affectionate Performance thereof; it will not be eaſie to imagin what is wanting to a due and unexceptionable filling up of all comely Circumſtances of that Publick Worſhip that is fit to be practiſed by profeſſed Chriſtians, unleſs you would bring in alſo *Images* and *Pictures*.

17. But to ſpeak my Senſe and Judgment of things freely; The mere placing of *Images* or *Statues* in a Church is a very bold and daring Spectacle: but the Bowing towards them, or Praying with bended Knees and Eyes devoutly lift up to them, is intolerable, if Pagan Idolatry be ſo; nay in ſome regard worſe, that is, more irrational and ridiculous, foraſmuch as theſe Statues are not ſuppoſed to be the Receptacle of the Spirit of him they pray to: So that their way of Devotion is utterly groundleſs, ſenſeleſs and ſottiſh, as well as impious and idolatrous.

Pictures I muſt confeſs are *a more modeſt Repreſentation*; and the Conſideration of the vile Reproaches ſome foul Mouths have heretofore, and do ſometimes ſtill caſt upon the *crucified Jeſus*, may tempt the devotional Lovers of his Perſon to a Conceit that if there were a Repreſentation of his *Crucifixion* in Picture, and that they bowed to it at their coming into the Church, it were but an innocent Satisfaction to themſelves ſo publickly to do their Homage to their Saviour in that Repreſentation that he is moſt ſcorned and reproached in, and but a juſt Compenſation to him for the Reproaches that vile and wicked Perſons caſt out againſt him.

But to this I anſwer, firſt, That the determining our Worſhip to any Part of the Church would look like the turning of our Chriſtian Meeting-Houſes into *Temples*, contrary to what is written, *I ſaw no Temple there*. And then in the ſecond Place, Though the Fetches of Man's Wit are very fine and ſubtil in theſe Caſes, yet it is expreſly ſaid, that *God is a jealous God*, and there are many ſcrupulous and jealous Men, as well in Chriſtendom as out of Chriſtendom; and therefore a Practice that is not right in it ſelf, and ſo exceeding ſcandalous to others, ought by no Means to obtain in the publick Worſhip of Chriſtians.

Rev. 21. 22.

If there be any Permiſſion of *Pictures* therefore in the Church, it muſt not be for *Worſhip* but for *Ornament*, which they will ſcarce be without conſiderable Coſt; nor that Coſt again well placed, unleſs there be ſome *Edification* by them. And therefore I do not conceive how they will be tolerable at all without ſome proper *Inſcriptions* alſo adjoined: As upon the Picture of the *Reſurrection* and *Aſcenſion* of Chriſt ſome ſuch Inſcription as that of St *Paul*, *If you be riſen with Chriſt, ſeek thoſe things which are above*. Upon the Picture of the *Paſſion* of Chriſt ſome ſuch as theſe, *When I am lifted up, I ſhall draw all Men unto me. Thoſe that are of Chriſt, have crucified the Fleſh with the Affections and Luſts. Greater Love hath no Man than this, that he lay down his Life for his Friends. This is my Commandment, that as I have loved you, ſo you would likewiſe love one another.*

Coloſs. 3. 1.

John 12. 32.
Gal. 5. 24.
John. 15 13.
John 13. 34.

And thus every Piece, which are not to be many, ſhould have their proper Inſcriptions, without which they ſhould not be permitted in the Church, as being fit for nothing but to arreſt and detain the idle Eyes of Men longer than is convenient. But now they are no ſooner ſeen, but they ſet a Man's Mind awork, and cauſe him to think of the moſt important Meaning of the chief Paſſages of the Hiſtory of Chriſt. Of which none is more effectual than that of his *Paſſion*; which repreſented to the Life together with the *Paſſion-Songs* and *Tunes* and *Organs* may wound the Heart of a Man, and let out more corrupt Blood at one Touch, than the faint Hackings of a dry Diſcourſe of an Hour or two long. Which Helps and Ornaments of publick Worſhip will fill up all the Numbers of all warrantable Splendour and Comelineſs, and keep out, if preciſely kept to, all Shadow and Suſpicion of either Superſtition or Idolatry.

But if any ſhould be ſo weak or ſcrupulous as to take Offence at ſo unexceptionable Uſe of *Pictures* in the Church, and particularly, if our Religion ſhould be the leſs recommendable thereby to either *Jews* or *Turks*, whoſe Converſion we are not only

only to desire, but with Seriousness and Faithfulness to apply our selves to, at least to remove all Scandals and stumbling Blocks out of their Way; rather than any such dispensable Punctilio's should hinder the Enlargement of Christ's Kingdom in the essential Soveraignity thereof comprehended in the express Precepts of the written Word, a full Pencil of white directed by Charity's own Hand should wipe out all these well meant Delineations and Inscriptions, and to compensate the Loss, that one of St. *Paul* should succeed, *If any Man seem to be contentious, we have no such Custom, neither the Churches of God.* 1 Cor. 11. 16

18. To conclude, Such is the Truth and Simplicity of Christian Religion, that if the Authority of the Church think good to recommend any *Additional* Circumstances of Divine Worship, they must not be for ineffectual Pomp and Show, but for real Use and Edification; affecting such a Beauty and Comelineſs as Nature does in living Creatures, whose Pulchritude is the Result of such a Symmetry of Parts and Tenour of Spirits as implies Vigour and Ability to all the Functions of Life. And truly there should be no more *Ceremony* in the Church, than the Use thereof may be obvious to understand, and the Life and Power of Holiness may throughly actuate; that our Minds may not be amused, lost, sunk in, or fixed upon any Outward things here, but be carried from all visible Pomps to the Love and Admiration of our blessed Saviour in Heaven, and of that Heavenly and Divine Life that he came into the World to beget in the Hearts of all true Believers.

And what we have said of *Additional Ceremonies*, there is the same Reason of *deductional Opinions*, they are to have their Recommendation only from their Use and Efficacy in promoting Life and Godliness in the Souls of Men. But their Obtrusion is as unwarrantable as of the other, if not more. Forasmuch as *Ceremonies* are most-what indifferent, *Opinions* never, but determinately true or false, or to be held so by them that either doubt or think the contrary: Which therefore is a greater Violence to ingenuous Natures. As also the *Usurpation* greater to intrude into either the *Prophetick* or *Legislative* Office of Christ, than to affect to be only the Master of the Ceremonies; and the *Superstition* alike, since *Superstition* is nothing else but a Fear and Scrupulosity about such things as bear no estimate in the Eyes of God: as certainly neither of these do one way or other, neither *Opinions* that concern not Life and Godliness, nor *Ceremonies* that are of an indifferent Nature, and may of themselves be either practised or omitted. And therefore for Men to be affected timorously and meticulously in these things, it is a Sign they yet understand not the Royal Law of Christian Liberty, in the mean Time are guilty of that which is the main Vice included in Δεισιδαιμονία or *Superstition*, in that they fancy to themselves a pettish and captious Deity.

Whence it is manifest that *the over careful using or scrupulously omitting of indifferent Ceremonies*, as also *over-much Solicitude in the rejecting or embracing of useless and uncertain Opinions*, is no commendable *Worship* or *Service*, but rather *an implicit Reproach* of the Holy God-Head they profess to adore.

THE END.

THE END.

A MODEST ENQUIRY INTO THE MYSTERY OF INIQUITY.

THE FIRST PART

CONTAINING

A Careful and Impartial Delineation

Of the TRUE IDEA

OF

Antichriſtianiſm

IN THE

Real and Genuin Members thereof, ſuch as are indeed oppoſite to the indiſpenſable Purpoſes of the Goſpel of Chriſt, and to the Intereſt of his Kingdom.

By *H. MORE*, D. D.

Sext. Empiric.

Παντὸς τοῦ ζητουμένου προλήψιν καὶ ἔννοιαν δεῖ προηγεῖσθαι. Πῶς γάρ τις καὶ ζητῆσαι δυνάται ἔννοιαν μὴ ἔχων τοῦ ζητουμένου πράγματος; ἔστε γὰρ ὅπου χὼν ἔσεται ὅτι ἐπέτυχεν, ἔστε ἀσταχήσας ὅτι ἠσόχησεν.

LONDON,

Printed by *Joſeph Downing* in *Bartholomew-Cloſe* 1705.

A

MODEST ENQUIRY

INTO THE

MYSTERY

OF

INIQUITY.

THE FIRST PART

CONTAINING

A Careful and Impartial Delineation

OF the TRUE IDEA

OF

Antichristianism

IN THE

Real and Certain Members thereof, such as are indeed opposite to the indispensable Purposes of the Gospel of Christ, and to the Interest of his Kingdom.

A MODEST ENQUIRY INTO THE MYSTERY OF INIQUITY.

BOOK I.

CHAP. I.

1. *That the* Mystery of Iniquity *or* Antichristianism *implies the secret Undermining of the Ends of Christianity by such a Power as pretends to be Christian* 2. *The Inconvenience of describing* Antichrist *from Circumstantial Characters, and leaving out the essential Parts of the Description.* 3. *The two general Principles of which* Antichristianism *does consist.* 4. *The right Artifice of drawing the true* Idea *of* Antichristianism, *with a Distribution of the Draught into the two most general Strokes thereof.*

1. THAT the *Iniquity of that Mystery* we are about to speak of is not *open Prophaneness* or *plainly confessed Wickedness*, is evident from the very Title; in that it is said to be *Mysterious*, covering it self under some Shadow or Show of *Equity* or *Godliness*. Which kind of *Mystery*, tho' it may in some way or measure work in, or undermine any Religion at large that was instituted for the real Worship of God, and for a Fence against *Atheism* and *Prophaneness*; yet it cannot be doubted but that by that *Mystery of Iniquity*, that Christians so often have in their Mouths, is meant *such a Mystery as is directed to the defeating the Purpose, and enervating the Power and Efficacy, and to the hiddenly-undermining the very Foundations of that Religion which is called Christian.* For which Reason they also call this Mystery of Iniquity *Antichristianism*, and style the chief Author and Underpropper thereof (be it one single Person or a Body of Men) by the Name of *Antichrist:* whether you understand thereby *one that opposes Christ*, or *one that puts himself in the Place of Christ*, pretending to act for, but indeed acting against the true Interest of his Kingdom.

2. The Noise of these Words and Phrases hath filled Christendom with their Echo for some Ages together. But I do not remember that the hotest Pursuers after this strange Beast, no not they that had thought they had found him and taken him, have left so perfect and essential a Description of his Nature prescinded from external Circumstances, that a Man may have a due and full Apprehension wherein this *Mystery of Antichristianity* does really consist; and therefore have left the World liable to think those things essential to this Mystery which are not, and those not to appertain to it that do: As if in the Description of a *Bear* they should be careful not to omit his Collar and Ring at his Noise, and yet leave out some integral Parts of the Body.

But such imperfect and indistinct Representations as these tend to nothing but the raising Mens Passions against things that are in themselves innocent, and making them to connive at those that are truly vicious and hurtful. As if, for Example, a Man should declare in gross that the *Turk* is Antichrist, or the *Pope*; not expressing

what it was that did really conſtitute them ſuch: The Effect thereof would only be this, namely, without any further Examination to congratulate our ſelves that we are neither *Turks* nor *Papiſts*, (though we may really have no ſmall Meaſure of the *Myſtery of Iniquity* in us for all that) and to take offence at the Sight of a Turbant, a Croſier, or a Miter (or other things that have as little, or leſs Hurt, if it be poſſible, than theſe) becauſe they are found amongſt the *Turks* or *Papiſts*. And yet methinks the moſt furious Reformers ſhould not have ſo little Wit in their Wrath, as to think the Reformation will never be compleat, till with Mattocks and Spades they have dug down *the ſeven Hills of Rome*, and flung the Earth with Shovels towards the four Winds of Heaven; tho' indeed that ſeems the moſt manifeſt and obvious circumſtantial Characteriſtick of the *Whore of Babylon* (be that *Whore* who ſhe will) that is to be found in the Scripture.

3. We ſee it therefore very requiſite, that we may not quarrel with Shadows, to ſeek out and propoſe ſuch a Delineation of *Antichriſtianiſm*, as may let go innocuous Circumſtances, and take in what is truly and eſſentially *Antichriſtian*; nor make any thing a part of the *Myſtery of Iniquity* that has not any Iniquity in it; as we cannot in reaſon any confeſſed Wickedneſs, but as it is the Effect of ſome pretended Holineſs. In theſe two things therefore in general does this *Myſtery of Iniquity* or *Antichriſtianiſm* conſiſt. Firſt, *In the Inſtituting of ſuch Laws, or authoritatively teaching ſuch Doctrines, and promoting or commanding ſuch Cuſtoms and Practices, as naturally defeat and fruſtrate the true Scope and Purpoſe of the Goſpel of Chriſt.* And then Secondly, *In the doing this with ſuch Artifice and ſo fair Pretences, that they bear the World in hand in the mean time that they are doing the Work of God, and promoting the Intereſt of the Kingdom of his Son Jeſus.*

This, I ſay, in general is the very Nature and Eſſence of *Antichriſtianiſm:* And where this Poiſon is imbibed into publick Authority; that either one Perſon, or a Body politick, or jointly both of them together, if they be the firſt Beginners or Continuers of this *Myſtery of Iniquity*, in a due latitude thereof, are aſſuredly *that Antichriſt* there is ſuch a Noiſe of in the Chriſtian World. And for others that have it not in ſuch a meaſure, yet ſo far forth as they are Teachers, Abetters, or Obtruders of ſuch Practices or Principles upon Pretence of Religion, as naturally fruſtrate the End of the Coming of Chriſt, they are ſo far alſo *Antichriſtian.*

4. Wherefore he that has duly conſidered, and ſatisfied himſelf, what is the great Scope of the Goſpel of Chriſt, and finds but out (which he cannot eaſily miſs) what things are contrary thereto; if he but colour them over with plauſible Pretences of promoting the Intereſt of Chriſt, he has *ipſo facto* drawn the true Image or *Idea* of Antichriſt, whereby he may ſurely know him wherever he is. Now that great Scope and thoſe main Concernments that the Goſpel of Chriſt aims at are plainly theſe; namely, *The Extirpation of Idolatry out of the World*, as alſo *A Releaſement of God's People from the improfitable Burthen of Judaical Ceremonies*, (which we may call the *Privative* End of the Goſpel:) and *The Exaltation of the Divine Life; whoſe Root is Faith in God and of a World to come; and the Branches, Humility, Charity, and Purity*; as I have more at large diſcourſed in my *Explanation of the Myſtery of Godlineſs.* And in this is comprized the *Poſitive* End of Chriſt's coming into the World.

CHAP. II.

1. *The Rooting out of Idolatry by the Meſſias propheſied of by* Jeremy, That all the Gods that made not Heaven and Earth, ſhould periſh from the Earth and from under the Heavens. 2. *An Explication of that Prophecy, and an Aſſertion of our Saviour's* Right *of being worſhipped for ever as the Eternal* Logos *who made Heaven and Earth.* 3. *Proofs out of the* Pſalms, *that the Meſſias was to root out Idolatry.* 4. *Several Places in the New Teſtament witneſſing againſt Idolatry and Image-worſhip.* 5. *That the Spirituality of Chriſtian Religion indigitated by our Saviour does abundantly evidence the unlawfulneſs of Image-worſhip, or of what Idolatry elſe ſoever.*

1. THAT *God intended the rooting out of Idolatry by ſending Chriſt into the World,* appears as well by thoſe Prophecies of the old Teſtament, that foretell that *all Idolatry ſhall be rooted out* (for by whom ſhould it be done but by the *Meſſi-*

as, in whom all the Nations of the Earth ſhould be Bleſſed?) as by ſeveral Paſſages in the New.

Of the firſt Sort is that in *Jeremy* Chap. 10. where the Prophet puts this Prophecy in the Mouths of the Jews that were carried captive into *Babylon*: *Thus ſhall ye ſay unto them*, (ſaith he) *The Gods that made not the Heavens and the Earth, they ſhall periſh from the Earth and from under the Heavens.* But the preceeding Context is ſo lively and magnificent, and ſo cloſe to our Purpoſe, that it ought not to have been omitted. We will begin at the ſeventh Verſe therefore, *Who would not fear thee, O King of Nations? For to thee doth it appertain: Foraſmuch as among all the wiſe Men of the Nations, and in all their Kingdoms, there is none like unto thee. But they are altogether brutiſh and fooliſh; the Stock is a Doctrine of Vanities. Silver ſpread into Plates is brought from Tarſhiſh, and Gold from Uphas, the Work of the Workman, and of the Hands of the Founder; Blue and purple is their Cloathing, they are all the Work of cunning Men. But the Lord is the true God, he is the living God and an everlaſting King: At his Wrath the Earth ſhall tremble, and the Nations ſhall not be able to abide his Indignation.* And then follows this prophetick Denunciation againſt every undue Object of Divine Worſhip; *Thus ſhall ye ſay unto them, The Gods that made not the Heavens and the Earth, they ſhall periſh from the Earth, and from under theſe Heavens.*

2. All things are exceeding clear in this Prophecy, ſaving in that Compariſon of the *King of Nations* with the *wiſe Men of the Nations*, betwixt whom there is that infinite Diſparity, that the Collation ſeems hugely improper if the *pure Deity* be here conceived to be compared with any *wiſe Men* whatever. *Grotius* therefore ingeniouſly hinteth, that it is meant of ſome of the *wiſe Men of the Nations* that had been tranſlated into the Number of their Gods, as *Taautes* for Example: which a little helps out one Term of the Compariſon, theſe *wiſe men* being ſuppoſed to have been advanced to Divine Honours after their Death, and to have been reckoned amongſt the Gods.

But I muſt confeſs even that in the 86 Pſalm, *Among the Gods there is none like unto thee, O Lord; there is none that can do as thou doeſt*, has often puzzl'd me, that the Prophet ſhould vouchſafe to compare the Gods of the Nations, which were but deified Mortals, or at beſt but particular Angels, or Dæmons in that higher Senſe, with the pure, infinite, and omnipotent Deity: which has made me often ſuſpect that ſuch Paſſages as theſe are to be underſtood of the *Meſſias*, who was alſo to be incarnated and to become the true ἀνθρωπος, and thereupon, after his Sufferings, to be declared *King of Nations* and the Worſhip of the whole Earth; according as it follows in that Pſalm. *All Nations whom thou haſt made ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy Name.* And you know he was the *Logos* or *Word which was in the Beginning, without which nothing was made that was made.* As the Author to the Hebrews alſo witneſſeth, *Thou, Lord, in the Beginning layedſt the Foundations of the Earth, and the Heavens are the Work of thy Hands.* Which is ſpoke of the *Meſſias*, his time being there ſo plainly deciphered, as appears in the 22 Verſe, *When the People are gathered together, and the Kingdoms to ſerve the Lord.* Whence that is alſo plain, that Chriſt ſhall be ever *the ſame*, and that *his Years ſhall have no End*; and that this Prophetick Denunciation, *The Gods that made not Heaven and Earth, ſhall periſh from the Earth and from under theſe Heavens*, cannot reach him. But the Worſhip of any thing elſe that is not the pure Deity, is to be caſt away according to the Meaning of that Prophecy.

Rev. 15. 3, 4.

Pſal. 102. 25.

Verſe 27.

3. That alſo in the 97 Pſalm plainly ſhews that *Idolatry* is to go down at the coming of Chriſt. *Confounded be all they that ſerve graven Images, that boaſt themſelves of Idols; worſhip him all ye Gods:* which the Author to the *Hebrews* does expreſly interpret of *Chriſt*, whereby he proves his Divinity, and doth therewith diſapprove of giving any *religious Worſhip* to any but that which is truly the Deity; as I have noted in its due Place.

4. As for the Places in the New Teſtament, they are more copious, and not leſs expreſs. The firſt is that in the *Acts*, where when the Prieſt of *Jupiter* would have ſacrificed to *Paul* and *Barnabas* at *Lyſtra*, by Reaſon of the great Miracles he ſaw done by them; they rent their Cloaths and ran in amongſt the People, crying out and ſaying, *Sirs, why do you theſe things? we alſo are Men of like Paſſions with you, and preach unto you that ye ſhould turn from theſe Vanities, unto the living God which made Heaven and Earth, and the Sea, and all things that are therein.* And what *Vanities* are thoſe from which they muſt turn, but from the giving of *Divine Honour* to mere Creatures? The ſame Apoſtle alſo at *Athens*, in his Speech he made to them on *Mars-hill*, reads them a very round Leſſon againſt Idolatry. *Foraſmuch then as we*

Chap. 14. v. 14, 15.

Acts 17. 29, 30, 31.

we are the Off-ſpring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art and Mans Device. And the times of this Ignorance God winked at, but now commandeth all Men every where to repent. Becauſe he hath appointed a Day in the which he will Judge the World in Righteouſneſs, &c. Which Exhortation certainly *Paul* made with the greateſt Earneſtneſs that could be, it being ſaid Verſe 16, ἐν παῳξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, that his Spirit was in a very ſharp Fit, in a *Paroxyſm* of Zeal, when he ſaw the City of *Athens* ſo given to Idolatry.

Chap. 12. v. 2. Again in his firſt Epiſtle to the *Corinthians*, he makes *Idolatry* the very Character of Gentiliſm, which Chriſt came to reclaim the World from. *Ye know that ye were Gentiles, carried away to dumb Idols, even as ye were led.* And elſewhere in the ſame Epiſtle he exhorts them more copiouſly and vehemently: *Wherefore my dearly beloved flee from Idolatry. The things which the Gentiles ſacrifice, they ſacrifice to the Dæmonia, and not to God. Ye cannot partake of the Lord's Table and of the Table of the Dæmonia. Do we provoke the Lord to Jealouſie? Are we ſtronger than he?* And this was only about the Meat Sacrificed to theſe *Dæmons*; what had it then been to bow to their Idols? He ſpeaks alſo very ſmartly on this ſubject in his ſecond Epiſtle to theſe *Corinthians*. *What Fellowſhip hath Righteouſneſs with Unrighteouſneſs? What Communion hath Light with Darkneſs? And what Agreement hath the Temple of God with Idols?* And in his Epiſtle to the *Galatians*, he plainly reckons up *Idolatry* amongſt the groſſeſt Works of the Fleſh, *Murther*, *Sorcery*, and *Adultery*. And therefore accordingly in the Apocalypſe *Idolaters* together with *Murtherers* and *Sorcerers* are threatned with the Lake that burns with Fire and Brimſtone, and are ſhut with obſcene *Dogs* out of the holy City. And therefore aſſuredly St. *John* is in very good earneſt in his Dehortation from *Idolatry* in the Cloſe of his general Epiſtle. *And we know that the Son of God is come, and has given us an Underſtanding, that we may know him that is true; and we are in Him that is true, through his Son Jeſus Chriſt: This is the true God and eternal Life. Little Children, keep your ſelves from Idols. Amen.* From theſe Places, I think it is abundantly manifeſt, *That the divulging of the Goſpel aimed at the taking away of Idolatry* (that ſottiſh Depravation of Religion) *out of the World.*

Cha. 6. v. 14, 16.

Cha. 5. v. 20

Cha. 21. v. 8.

Ch. 22. v. 15.

1 John 5. 20.

5. And we may be ſtill the more aſſured of it by thoſe Words from our Saviour's own Mouth; *The Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to worſhip Him. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* Where *Grotius*, and I think very truly, interprets ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖν, *ſublatis ut ritibus, ita Locorum Diſcrimine.* That is, *as well Ceremonies, as all Difference of Places being removed.* And ſurely the Chriſtian Worſhip being ſo pure as to abhor from the Voluminouſneſs of *Judaizing* Ceremonies, and the affixing of the Reſidence of God to a conſecrated Place, as in the Temple of the Jews; *Imagery* and *Idolatry* muſt be abhorred infinitely more, as infinitely more inconſiſtent therewith. And if God may not be worſhipped with an *Image*, much leſs any thing that is not God either with an *Image* or without it.

John 4. v. 23, 24.

CHAP. III.

1. *What is meant by* Grace and Truth coming by Chriſt. 2. *Further Teſtimonies of Scripture to evince that Chriſt came to eaſe Men of the* Judaical *Burthen of Ceremonies. The meaning of* χαλεπόγερον τοῖς δόγμασιν, *and of* δογματίζεσθαι. 3. *That the Death of Chriſt upon the Croſs was the Solution of the Ceremonial Law of* Moſes. 4. *Further Proofs to the ſame Purpoſe.*

1. BUT now *That the Groſſneſs and Carnality of the Judaical Ceremonies and the unprofitable Burthen of them was to be done away by the Coming of Chriſt,* (which is the other Point to be proved) is very apparent out of ſeveral Places of Scripture. *For the Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt:* that is to ſay, The *Law*, both *Moral* and *Ceremonial*, was given by *Moſes*: but even that *Moral* Law was but ſuch an one as *could not give Life*, as the Apoſtle ſpeaks; but the *gracious Aſſiſtance* of the Spirit of God promiſed in the Goſpel, that *does give Life* and Strength to walk according to the Will of God. And then for the *Ceremonial* Law; both it, and indeed all things elſe happening to the Jews, were

John 1. 17. Gal. 3. 11.

were but *Types* and *Shadows*; but in Chriſt is the *Truth*. They were not what they made a Show to be, and therefore in that Senſe may be ſaid to be falſe: ſo as he that ſays that the Image or Picture of a Man or Horſe is a Man or Horſe indeed, pronounces falſe. And therefore our Saviour ſpeaks true when He ſaith, *Moſes gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven.* John 6. 32. Whenas yet it is ſaid of the *Manna*, Pſalm 78. *He gave them Bread from Heaven to eat.* Ver. 25. But it being but a Shadow and Type of the true Bread from Heaven, which is Chriſt, it is ſaid not to be the Bread from Heaven. As in the Epiſtle to the *Hebrews* it is ſaid *to have a Shadow of things to come*: and *Paul* to the *Coloſſians*, *Let no Man judge you in Meat or in Drink, or in Reſpect of an holy-day, or of the new Moon, or of the Sabbath; which are a Shadow of things to come; but the Body is Chriſt.* Heb. 10. 1. Col. 2. 16, 17. So plain is it what is meant by *Grace and Truth coming by Jeſus Chriſt*. For he is that *Truth* which was ſignified by the Shadows of the Law; and by him is that *Grace* which was not afforded by the Law, namely the Quickning Spirit of God, which is the peculiar Promiſe of the Goſpel. Wherefore the Truth it ſelf, *the Body of the Sun of Righteouſneſs, being now riſen with Healing in his Wings*, it is time for obſcure *Shadows* and dark *Types* to fly away.

2. And hence it is that St. *Paul* ſo ſtoutly exhorts the *Galatians* not to be held in Bondage any longer within theſe ſhady Coverts. *Nevertheleſs what ſaith the Scripture? Caſt out the Bond-woman and her Son: For the Son of the Bond-woman ſhall not be Heir with the Son of the Free-woman. So then, Brethren, we are not Children of the Bond-woman, but of the Free. Stand faſt therefore in the Liberty wherewith Chriſt has made us Free, and be not entangled again with the Yoak of Bondage*: that is to ſay, neither with Circumciſion nor any other uſeleſs and burthenſome Ceremony. Gal. 4. 30.

And again upon the ſame Subject he ſpeaks very triumphantly in the above-mentioned Epiſtle to the *Coloſſians*, in the ſame Chapter, from the 8 Verſe to the Verſe before recited. In which Paragraph χειρόγραφον τοῖς δόγμασιν, *the Hand-writing of Ordinances*, ſeems moſt naturally to be underſtood of *Ceremonial* Ordinances, that theſe were nailed to his Croſs, and nulled by his Death: But for that Law which is purely *Moral* and Eternal, and the Obſervation whereof is the Perfection of Humane Nature, he came not to deſtroy it, but to reſcue it, and perfect it by clearer Gloſſes. Which Interpretation agrees the beſt both with the Matter in hand (which are *Ceremonial Ordinances*, which the Apoſtle ſpeaks of, *Traditions of Men*, and *Rudiments of the World*;) and alſo with the Signification of the Word δογματίζεσθαι in Verſe 20. *If you then be dead with Chriſt from the Rudiments of the World*, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; *Why, as living in the World, are ye ſubjected to Ordinances*, to the Decrees and ceremonial Impoſitions of Men? As it follows immediately, *Taſt not, touch not, handle not*; which he calls the *Commandments* and *Doctrines of Men*: and not unlike thoſe he mentions in his firſt Epiſtle to *Timothy*, *Forbidding firſt to marry, and commanding to abſtain from Meats*; which in one ſenſe of the Text he ſeems to term the *ſeducing Doctrines of Devils*, as ſuggeſted by them; over whom Chriſt is ſaid to *triumph* here under the Name of *Principalities* and *Powers*, by virtue of his Croſs; and ſo treading them down, is ſuppoſed to trample upon their Ordinances, thoſe *Doctrines of Devils*, which they enviouſly and inſultingly entangled poor Mankind withal. And little better than ſuch would the *Judaical Ceremonies* themſelves be accounted, when having been once abrogated by God through Chriſt, they are again re-inforced by new Impoſers. Col. 2. Chap. 4. v. 3.

For that Zeal that is inſpired into Men for the driving on ſuperſtitious Ordinances and Practices, contrary to the Command of Chriſt and the Honour of the Goſpel, may be rationally conceived to come from Satan, the active Enemy of the Church of Chriſt.

3. Like to this of the *Coloſſians*, is that of the *Epheſians*. *For he is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us; having aboliſhed in his Fleſh* (that is, by his Fleſh crucified on the Croſs, as before) *the Law of Commandments contained in Ordinances*; which anſwers to χειρόγραφον τοῖς δόγμασι, *the Hand-writing of Ordinances* in the former. And by both theſe places it is evident, *That the Sacrifice of Chriſt upon the Croſs was the Solution of all the Ceremonies of Moſes Law*, according as the Prophet *Daniel* had predicted; and that the *Everlaſting Righteouſneſs* ſhould take place, a Religion that would inſtruct us to worſhip God *in Spirit and in Truth*; and therefore ſhould ſtand for ever, there being none more Perfect to ſucceed. Chap. 2. 14. Dan. 9.

4. And

4. And according to this Tenour of the Gospel St. *Peter*, as well as St. *Paul*, is very earnest upon the Point in that Debate at *Jerusalem*, whether the converted *Gentiles* should be Circumcised; where he concludes his Speech in this manner: Act. 15. 10. *Now therefore*, saith he, *Why tempt ye God, to put a Yoak upon the Neck of the Disciples, which neither our Fathers nor we were able to bear?* Namely, *ob ingentem illum numerum præceptorum ritualium*, that is, *because of that great Number of ceremonial Precepts*, as *Grotius* has noted and superadded. And St. *Paul* is so zealous for the *casting out the Bond-woman and her Child*, that he tells the *Galatians* roundly, *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing.* So industriously did the Apostles of Christ fling off from the Church that wearisom Burthen of the Rites and Ordinances of the *Mosaical* Law.

And thus we are sufficiently assured of the *Privative End* of the Gospel, namely, *That it was to eradicate Idolatry from amongst the Nations, and to null the Law of Moses in all the Ritual or Ceremonial Ordinances thereof, as a troublesom and useless Incumberment upon Christianity and the Churches of God.*

CHAP. IV.

1. *The* Positive *End of the Gospel summarily proposed.* 2. *The several Grounds of Honour due to Christ, and particularly of his* Paternal *Title.* 3. *Both God the Father and Christ the Authors of our* Regeneration; *and how the first Hypostasis being called* Father *does not exclude the second from that Title in respect of his Church.* 4. *The other Titles of Christ plain of themselves.* 5. *The* Divine Life *with its Root and Branches, the second part of the* Positive *Scope of the Gospel.* 6. *That such a Mystery as upon religious Pretences does really supplant all the grand Ends of the Gospel, whether* Privative *or* Positive, *is mathematically manifest to be that notorious* Mystery of Iniquity. 7. *The Method of pursuing the Particulars of this Mystery more largely.* 8. *The* Falseness, Fraud, *and* Mischief *of every Member of* Antichristianism *to be enquired into.* 9. *The Author's serious Desire that the Truth of the Description may be perused without Prejudice, and acknowledged without Tergiversation by them that are convinced.*

1. THE *Positive Scope of the Gospel*, as I said, and have elsewhere proved, is *The Exaltation of the Divine Life:* which is either by giving all due Honour and Obedience to Christ in whom this Life did so eminently reside; or by promoting the Increase thereof, both intensively and extensively in his Members, that it may rise to a due height where it is, and get footing amongst those where it is not; that the whole Mass of Mankind, if it were possible, might be leavened, not with the Leaven of Hypocrisie, but with the sincere Doctrine and enlivening Spirit of the Gospel of Christ.

2. That *Honour* and *Homage* we owe to the Person of Christ is to be considered chiefly in these five Respects: As he is *our King*, As he is *our Priest*, As he is *our Prophet*, As he is *God blessed for ever*, and As he is *in a particular manner* Πατὴρ τοῦ μέλλοντος αἰῶνος, as * *Isaiah* describes him, that is to say, *the Father of his Church.* As it is written concerning the *Logos* or *Eternal Word*, That, *as many as received him, Power is given unto them to become the Sons of God: which are born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God:* According as our Saviour speaks to *Nicodemus*, *That which is born of the Flesh, is Flesh*; but *that which is born of the Spirit, is Spirit.* It is therefore the Spirit of Christ whereby we are begotten into a New Creature. *If any Man has not the Spirit of Christ, he is none of his.*

*Chap. 9. John 1. 12. John 3. 6.

3. But this Spirit of Christ is also the Spirit of God the Father, and therefore our new Creation, or Regeneration, is also attributed to him. *For we are his Workmanship, created in Christ Jesus to good Works.* And St. *Peter* in his first Epistle, *Blessed be God and the Father of our Lord Jesus Christ, who hath begotten us again*, or *regenerated us*, &c. But after in the same Chapter he again brings the *Eternal Word* as a Sharer in this Action of Paternity; *Being born not of corruptible Seed, but incorruptible, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα, per sermonem viventem Dei & in aternum permanentem:* though it may be also rendred, *per sermonem Dei viventis & in aternum permanentis*; and thus may refer either to God the Father, or to the eternal *Logos*:

Eph. 2. 10. Ch. 1. v. 3. Ver. 23.

*

Logos: As I conceive that may alſo in St. *John*, *He that is born of God, doth not commit Sin; for his Seed* (that is, the Spirit of Truth, which is from the Father and the Son) *remaineth in him; and he cannot ſin, becauſe he is born of God.* 1 Ep. 3. 9.

Wherefore as Chriſt is ſaid to be *Head of all Principalities and Powers*, though God the Father be alſo rightly ſo ſtyled; and Chriſt is likewiſe ſaid to be the *Head of the Church*, though no Man can deny but that God is ſo alſo; for he that is an *Husband* to his Church, is alſo *ipſo facto* the *Head* of her: So Chriſt in like manner may rightly be termed *the Father of his Church*, although that be the ordinary Appellation of the *firſt Hypoſtaſis* of the holy Trinity. And therefore there being ſuch a real Reſpect of *Paternity* betwixt Chriſt and his Church laid in this ſo remarkable Ground of Regeneration by his Spirit into a new Creature; I thought it both allowable and uſeful to take Notice thereof, and add this fifth Title to the reſt, there being moſt hainous Sins committable againſt Chriſt in this reſpect alſo.

4. That Chriſt is *our King*, *Prieſt*, *Prophet*, and *our God*, are Truths ſo generally acknowledged, and ſo exceeding plain, that I need produce no Proof either of the things themſelves, or of the Fitneſs of the Phraſe.

5. The other general Branch of the *Poſitive* Scope of the Goſpel is, *The ſpreading and propagating, the exciting and nouriſhing the Divine Life in the Members of Chriſt, to the beſt of their Capacities.* In which *Divine Life* is comprized *Faith in God, and a Belief of a Reward of Righteouſneſs in the other World*, as alſo thoſe three excellent Evangelical Graces, *Humility*, *Charity*, and *Purity*. That theſe make up the grand Scope of the Goſpel, I think any one will be ſufficiently ſatisfied by what I have written in my *Explanation of the Myſtery of Godlineſs*.

6. Now from hence it will follow with Evidence and Certitude plainly Mathmatical, "That ſuch a Myſtery as in effect is a real Counterplot and Undermining as "well of the *Privative* as *Poſitive* Scope of the Goſpel of Chriſt, in the above-named "Particulars; that is to ſay, That Myſtery that, inſtead of ridding the World of I-"dols, pollutes the Church with multifarious Idolatry; inſtead of eaſing of the "Church of the Burthen of Judaical Ceremonies, fills it with a Number of ſuperflu-"ous Rites, either Judaical, Pagan, or pretendedly Chriſtian; That Myſtery that "makes Chriſt a King without Power and Laws, a Prophet without Prediction or "Inſtruction, that ſets up Corrivals with him in Heaven and on Earth, for both his "High-Prieſthood and Divinity, and eludes or prevents the Inchoation or Growth "of the New birth by miſchievous Devices and Practices; That Myſtery that natu-"rally tends to the ſuperinducing upon the World Atheiſm and Infidelity, by magi-"ſterially obtruding upon Mens Belief the Acknowledgment of ſuch things as "are not only uſeleſs to be believed, but impoſſible to be; and laſtly, That My-"ſtery that is the Mother of Pride, the Nurſe of Uncleanneſs, the School of barba-"rous Injuſtice and bloody Cruelty: This Myſtery, I ſay, that is ſo horrid, and dia-"bolical, and ſo Antipodal to both the Perſon and Spirit of Chriſt, and to all the "Chriſtian Graces, (provided there be but found a Colour for theſe groſs Wicked-"neſſes and Enormities, as if they tended to the Honour of Chriſt and the Good "of his Church) muſt needs be that famed *Myſtery of Iniquity*, and the very Body "of *Antichriſtianiſm*, with the diſtinct Limbs and Articulations thereof.

7. Whoſe Image I having exhibited to your Sight in this contracted Draught, I ſhall now endeavour more fully and amply to ſet it before your Eyes; purſuing the Parts I have enumerated in a more particular Manner, and in ſuch a Method as will carry along with it a Reflexion upon the univerſal Nature of the *Myſtery of Iniquity*, as it is oppoſite in a general Reſpect to the *Myſtery of Godlineſs:* that is to ſay, As thoſe more comprehenſive Members of the *Myſtery of Godlineſs* were *a venerable Obſcurity*, *A communicable Intelligibleneſs*, *Demonſtrable Truth*, and *deſirable Uſefulneſs*; ſo I ſhall trace along as I go in every one of the above-mentioned Particulars of the *Myſtery of Iniquity* theſe three general Depravations or Malignities; as namely, in oppoſition to the *Truth* in the Myſtery of Godlineſs, groſs and palpable *Falſeneſs*; inſtead of *Uſefulneſs*, intolerable *Miſchievouſneſs*; and inſtead of that venerable *Obſcurity* joyned with *Intelligibleneſs*, the unwholſome and abhorred Fogs of a worſe than Ægyptian Darkneſs, wherein harbours nothing but deceitful *Sophiſtry* and *ſelf-ſeeking-Fraud*.

8. In brief therefore the *Falſeneſs*, the *Fraud*, and the *Miſchief*, ſhall be the Points of Inquiſition upon every particular Member of this *Myſtery of Antichriſtianiſm*: whoſe *Idea* when we have fully ſet out, and demonſtrated to be ſuch, we ſhall then proceed further to enquire *Where it is actually to be found*; and by virtue of the ſaid

Idea to clear our own Church, that is guiltleſs, from the unjuſt Suſpicions and Aſperſions of malicious or inconſiderate Spirits, that either miſrepreſent, or miſapprehend things, and ſo paſs unrightful Cenſures upon what is at leaſt allowable, if not Praiſe-worthy.

9. He that is the Searcher of Hearts and the Enlightner of our Eyes, ſo purge all our Hearts from Partiality and Hypocriſie, and ſo clear our Underſtandings, that what ſhall be penned down with Truth and Sincerity, may be peruſed without Prejudice, may be diſcerned with Facility, and be acknowledged by them that are inwardly convinced without any Slights or Tergiverſations; to the Glory of God's Name, the Peace of his Church, and the Advancement of the Kingdom of his Son *Jeſus*, Amen.

CHAP. V.

1. *Inſtances of ſeveral ſpecious Pieces of* Idolatry *introducible into Chriſtian Religion.* 2. *The overmuch ſtreightening, or widening the Notion of* Idolatry, *taxed.* 3. *The Uſefulneſs of giving a true Notion thereof.* 4, 5. *That it is not reſtrained to the Worſhipping of* Idols *properly ſo called.* 6. *That any thing religiouſly worſhipped that is not God, becomes* ipſo facto *an* Idol; *and of the Seventy's rendring* אלילים εἴδωλα *and* χειροποίητα, *as well as* θεοὶ, δαιμόνια, *and* μεγιστᾶνες. 7. *That they likewiſe render* אלהים *ſometimes* εἴδωλα, *as they do alſo* Baalim, *and* עצבים; *which further argues that more general Senſe of the Word* Idol. *That an* Idol *and* לא-אל, *i. e.* Non-Deus, *is all one in the Eſtimate of God.*

1. LET us begin then with the Delineation of the firſt Member of this hideous Myſtery, oppoſite to the firſt Branch of the Scope of the Goſpel of Chriſt, which was *The ridding of the World of the impure Worſhip of Idolatry.* I ſay therefore, if inſtead of thoſe manifold *Idolatrous Worſhips* in Paganiſm there were introduced (upon Pretence of the greater Honour to God and Chriſt, and the better Inſtruction of the People) the Religious Worſhip of the Croſs, as alſo the Image of God the Father, Son, or Holy Ghoſt; the devotional Invocation of the bleſſed Virgin, or any other Saints, or Angels; the Worſhipping of their Pictures, or Images; and the doing Divine Honours (accordingly as it was practiſed toward the *Roman* Emperours) to a mere Man upon Account of his being the *Vicar General of Chriſt* and *Oecumenical Head of his Church upon Earth*; and laſtly, the Adoration of the conſecrated Bread in the Euchariſt upon the Imagination that it is *tranſſubſtantiated* into the very Body of Chriſt: I ſay, where theſe things are brought into the Church as true Doctrine and laudable Practice, they will not fail to make up one Limb of *Antichriſtianiſm*, and that a principal one too.

For the Doctrine is not true nor the Practice allowable, but groſs and palpable *Idolatry*, (one of the moſt abhorred Sins the Scripture takes Notice of;) as you ſhall eaſily underſtand after I have with all poſſible Caution ſearch'd out the true Notion and definitive Nature thereof.

2. This Term *Idolatry*, tho' nothing is more frequent in the Mouths and Writings of Men, yet there is nothing of ſo unſettled and fugitive a Signification. For ſome, to excuſe or palliate their groſly-diſallowable Rites and Practices in Chriſtian Religion, have reſtrained the Senſe of the Word to ſuch narrow Limits, that according to their nice Diſtinctions and Reſtrictions the fouleſt Paganiſm will ſcarce be found guilty of *Idolatry*. Others, whether out of a Fright and Abhorrency of ſo deteſtable a Crime, or out of an over-factious Diſguſt and Deteſtation of the contrary Party, have ſo ſtretched the Signification of the Word beyond the natural and uſual meaning thereof, that not only harmleſs, but even laudable Circumſtances of Divine Worſhip appointed by the Authority of the Church will not fail to be ſtigmatized by them with that odious and reproachful Name: whoſe Zeal and paſſionate Unskilfulneſs in amoving this grand Error out of the Church has had an anſwerable ill Succeſs, in that they have not ſo much wrought a Cure, as changed the Diſeaſe, and bartered away one great Evil for ſeveral others of ſomething a lower Form; ſuch as *Scandal*, raſh and *unjuſt Cenſure*, and *Superſtition*; which are very evil and undeſirable Diſtempers in the Church of Chriſt, and the neceſſary Authors and Fomenters of unneceſſary Schiſms. And indeed if I had ſaid only, that they had chang-

ed

ed *Idolatry* into *Superſtition*, it had been enough, and all, it including the reſt. For *Superſtition* being properly *a Fear of diſpleaſing God in ſuch things as neither do oblige him nor offend him, ariſing out of an Opinion of the good or evil of thoſe things that are in themſelves indifferent*; Thoſe that either out of Ignorance, or ſome worſe Principle, ingender in the Minds of Men a ſuperſtitious Averſation from ſuch harmleſs and allowable Actions, muſt needs make them obnoxious to *Scandal*, and tempt them to *raſh and unjuſt Cenſures.*

3. Wherefore as well to excuſe the Innocent, as to diſcover the Guilty, I ſhall endeavour exactly to ſet out the Bounds of this great Sin of *Idolatry*; that thereby we may know when it is committed, and when not; when it may be called by that ſo hateful Name, and when again it is Injuſtice and Uncharitableneſs ſo to term this or that Action of religious Worſhip.

4. That the Name or Guilt of *Idolatry* is not to be reſtrained to the Worſhip of an *Idol* only, is plain out of ordinary conſent of Speech, when we diſcourſe of *Idolatrous* Nations that worſhip the *Sun*, *Moon*, and *Stars*; not conſidering whether they make any *Images* to them or no. For theſe ἐμφανεῖς καὶ αἰσθητοὶ θεοὶ, theſe *conſpicuous and ſenſible Deities*, as they are termed by the Greeks, may eaſily be conceived to have allured the rude People to adore them, before they had either Art or Leiſure to build Temples and erect Statues to them. From whence that Caveat is given by God to his own People in *Deuteronomy*; *Take ye therefore good Heed unto your ſelves, (for you ſaw no manner of Similitude on the Day that the Lord ſpake unto you in Horeb out of the Midſt of the Fire) leſt you corrupt your ſelves, and make you a graven Image*, &c. *And leſt you lift up your Eyes to Heaven; and when you ſee the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven, ſhould be driven to worſhip them and ſerve them.* So ſtrongly enticing have they been to Mankind to beſtow Religious Worſhip on them. Theſe were the firſt Objects that gain'd the Title of θεοὶ, as *being in perpetual Motion*, as *Philo* has obſerved; which Appellation was afterwards derived upon all other Deities whatſoever. And *Maimonides* alſo laies the firſt Foundation of *Idolatry* in theſe.

Origen. contr. Celſ. Lib. 5.

Ch. 4. v. 15, 19.

5. But Nations ſufficiently civilized, as namely the *Perſians*, made ſhift to be *Idolaters* without *carved Images* or *Idols*. For they ſacrificed on the Tops of Mountains to the viſible Heaven under the Name of *Jupiter*, as alſo to the *Sun*, *Moon*, and *Earth*, to the *Fire*, *Water*, and *Winds*; all ſenſible Objects, but worſhipped without any ſenſible Figure or Repreſentation. And yet I think no Man learned, or Idiot, will ſtick to ſtyle this Nation *Idolatrous*: As neither the ancient *Romans*, who worſhipped their many Gods without the Uſe of any *Idol* or *Image*, for near two hundred Years together; as both *Varro* and *Plutarch* affirm.

Herodot. Lib. 1. c. 131.

6. Wherefore *Idolatry* is not only there where an *Idol* is worſhipped, but where any thing is worſhipped which is *not God*, whether that thing be viſible or no. In which Senſe * *Gregory Nazianzene* defines *Idolatry* to be Μετάθεσιν τῆς προσκυνήσεως ἀπὸ τοῦ ποιητικοῦ ἐπὶ τὰ κτίσματα. And * *Tertullian* pronounces that whatſoever is exalted *ultra humani Honoris Modum*, with more than civil Worſhip, does *ipſo facto* become an *Idol*. When they are not truly אלהים they become by being worſhipped אלילים that is to ſay אל־אלים *non-Dii* (as ſome would have the Notation of the Word) *not Gods* but Εἴδωλα, *Idols*, as it is often rendred by the Seventy, and alſo χειροποίητα. And in the firſt of the * Chronicles, Πάντες οἱ θεοὶ, τῶν ἐθνῶν εἴδωλα, ſhews plainly that Εἴδωλον is to be referred alſo to thoſe things that are not carved Images. For the Nations worſhipped the *Sun* and *Moon*, and the *Souls of Men departed*, which are not *Imagery*, but natural things. And therefore ſometimes they render אלילים θεοὶ, δαιμόνια, or μεγιστᾶνες: the latter whereof muſt refer to thoſe *inviſible Dæmons* themſelves, who being but אלילים in Scripture-Account, their Worſhip muſt alſo be *Idolatry*, and will without any Scruple be acknowledged ſo by any one that either the Senſe of things or the Force of Words has left any Impreſs upon.

* In Orat, Panegyr. in Natal Chriſti.
* De Idololatria cap. 15.
* Chap. 16. 26.

7. This might alſo make the Seventy careleſs of tranſlating אלהים always θεοὶ, when ſpoke of the Heathen Gods, but ſometimes εἴδωλα: thoſe Deities themſelves to whom Idols were conſecrated being but *Idols* in this Senſe. And whereas they underſtood by *Baalim* thoſe falſe Deities diſtinct from their Images (as appears from the ſecond of the * Chronicles, where they tranſlate מסכות עשה לבעלים γλυπτὰ ἐποίησε τοῖς Βααλὶμ, *Ahaz made Statues*, or *Images*, *for Baalim*; yet for the ſame Reaſon they ſeveral times tranſlate it εἴδωλα: the *Baalim* themſelves, whether the *Sun*, or the *Souls of Men deceaſed*, being but *Idols* in this Senſe we ſpeak of.

* Chap 28. Verſ. 2.

For which Reaſon, laſtly, I conceive they alſo tranſlate עצבים εἴδωλα above a dozen times, and θεοὶ but once; whenas a learned Doctor of our Church conceives the Word according to its original Meaning (it ſignifying any Cauſe of Anxiety, Grief, or frightful Paſſion) to note δαίμονες themſelves chiefly, whoſe hard Uſages, and affrightful Appearances to diſmaied Mankind, brought in that kind of Puſillanimity which the Greeks call properly δεισιδαιμονία, *the Superſtitious Fear and Diſquieting Dread of Dæmons*; which is ſo far from being ſuppoſed to proceed from the *Images* themſelves, that *Grotius* has noted it as the Complaint of *Varro* againſt thoſe that had corrupted that purer Kind of Worſhip inſtituted by *Numa*, by their bringing in of Images, *Eos utique Civitatibus ſuis & Metum dempſiſſe, & Errorem addidiſſe.* But every thing that has religious Worſhip done to it that is not God, becoming thereby an *Idol*, the Seventy may very well be excuſed for their Proneneſs of rendring theſe Words by εἴδωλα, which had been more properly and expreſly in ſuch and ſuch Circumſtances rendred δαιμόνια. As their Proneneſs in ſo doing is alſo an Argument, as I have already intimated, of the Warrantableneſs of their both Notion and Expreſſion, who call the Worſhipping of any thing that is not God, *Idolatry*.

Grot. in Decalog.

8. To which God himſelf alſo witneſſes that it is ſuch, by declaring himſelf ſo affected at *worſhipping that which is not God*; as he does at the bowing towards *Images*, which he forbids, giving this Reaſon, For *I the Lord thy God am a jealous God*, Exod. 20. The original is אל קנא. And *Deuteronomy* the 32. he ſaies, הם קנאוני *They have moved me to Jealouſy* בלא־אל *in non Deo, by that which is not God.* Whereby we ſeem to be admoniſhed wherein the Nature of *Idolatry* does immediately conſiſt; and that the worſhipping of an Image is not *Idolatry* as it is an Image, but as that Image is not God; no Image being God, but that true and living Image of the Father, *Jeſus* Chriſt. That therefore is the true and general Notion of *Idolatry*, *To worſhip any thing that is not God*; whereby we forſake God himſelf, and devotionally proſtitute our ſelves to every evanid Repreſentation or far-caſt Shadow of Him, ſuch as are but εἴδωλα εἰδώλων, *Shadows of Shadows* in infinite Myriads of Degenerations (if we may ſo ſpeak) from Him; and ſo provoke his Jealouſy by theſe multiplied *Baalim*, whenas He alone is to be our Lord and Husband. But this is a Truth ſo plain and acknowledged, that I need not have ſpent ſo much time in the verbal Alluſions to add any Countenance thereto.

CHAP. VI.

1. *That the Iſraelites worſhipped Jehovah in the* Golden Calf, *proved out of* Exodus. 2. *That* Elohim, *though joyned with a Verb of the plural Number, is underſtood of the true God; with further Teſtimony out of the* 106 *Pſalm, that God was worſhipped in that* Calf, *and what* כבוד *there ſignifies.* 3. *That the* Golden Calf *was no Figure of the Ægyptian* Apis, *but a* Cherub. 4. Aaron's *Caſe of making the* Golden Calf *compendiouſly opened, as alſo the Ground of* Tacitus *his ridiculous Error diſcovered.* 5. *That the* Golden Calves *in* Dan *and* Bethel *were two* Cherubims *ſet up for the Worſhip of the God of* Iſrael, *proved from* Jeroboam's *Politicks.* 6. *Alſo from* Jehu, *and* Elias *his Zeal, and the Inſtruction of the* Aſſyrian *Colonies by an Iſraelitiſh Prieſt.* 7. *That* Micah's Ephod *and* Teraphim *were alſo meant to the true God.* 8. *And yet both he and the Iſraelites in the Wilderneſs Idolaters, in their Uſe of the* Teraphim *and* Cherub *in Divine Worſhip.* 9. *That* Jeroboam *was alſo an Idolater in ſetting up the* Calves *in* Dan *and* Bethel, *proved out of Scripture.* 10. *Other Teſtimonies to the ſame Purpoſe; and of the* Idolatry *committed in the* Brazen Serpent.

1. THat which ſeems more ſeaſonable to inquire into is this, *Whether as there is Idolatry without the worſhipping of Images; ſo there may not be the Worſhipping of Images without Idolatry, the Images being worſhipped in Reference to the true God.*

That to worſhip the true God by an Image, is Idolatry, I conceive is very plain from the Children of *Iſrael's* Worſhipping Him by the *Golden Calf* which *Aaron* made. For firſt, that they worſhipped God by this *Calf*, is evident from what is written *Exod.* 32. 4. where it is proclaimed. *Theſe be thy Gods, O Iſrael, which brought thee up out of the Land of Ægypt:* And Verſe 8. God there telling *Moſes* what was done, *They*

They have (ſaith he) *made them a molten Calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy Gods, O Iſrael, which brought thee up out of the Land of Ægypt.* But it is manifeſt that *this Calf* did not bring them out of the Land of *Ægypt*, but they brought it, I mean the Materials of it: and that therefore they underſtood it only as a viſible Image and Repreſentation of the Preſence of Him that did bring them out thence, namely of Jehovah the true God.

2. Nor is there any Scruple to be made from the pronouncing thereof in the plural Number, as if that *One true God* could not be meant there: For *Elohim* is not only as fitly ſaid of one ſingle Deity as of one ſingle Image, but is really, and that frequently, ſaid of this one God Jehovah. And *Nehemiah* reciting this Paſſage, ſhews plainly that the Senſe is to be underſtood of one; he reading, not, *Theſe are thy Gods*, but, *This is thy God, that brought thee up out of Ægypt.* Nor does the Verb, being in the plural Number, make any Infringement to this Truth. For אלהים joined with a Verb of the plural Number is notwithſtanding underſtood of this one true God, as appears from * ſundry Places of Scripture: And to make all ſure, *Aaron*, after he had made the *Calf*, is ſaid *to build an Altar before it, and to make Proclamation*, ſaying, *To Morrow is a Feaſt unto the Lord*, that is, to Jehovah the known God of the Iſraelites. And the Pſalmiſt taxing this Tranſgreſſion of theirs, *They made*, ſaith he, *a Calf in Horeb, and worſhipped the molten Image. Thus they changed their Glory into the Similitude of an Ox that eateth Graſs.* Which *Glory* whether you refer to God himſelf, or to the conſpicuous Symbols of his Reſidence, which later Ages did more expreſly call כבוד *the Glory* (and indeed I think may be fetched higher than thoſe times, *the Ark of the Covenant* being ſo called in the firſt of *Samuel*, and it may be Pſalm 85. and according to *Munſter* in the 63. and in *Jeremy* 2. if the ancient reading was כבורי as *Grotius* would have it; and laſtly in this very Pſalm, if the ancient Hebrews read not כבורם but כבודו not *their Glory*, but *his Glory*, as *Grotius* alſo ſuggeſts) I ſay, whether it be referred to God himſelf, or to his Symbolical Preſence in the *Ark of the Covenant*, it is manifeſt that the Worſhip was intended to *God*, when they adored this *graven Image*.

Ch. 9. v. 18.

* See Gen. ch. 20. v. 13. ch. 35. v. 7.

Pſal. 106. 19, 20.

1 Sam. 4. 22. Pſal. 85. 9. and 63. 2. Jer. 2. 11.

3. Which as it is moſt certain from theſe Texts of Scripture, ſo it will ſeem leſs ſtrange, if we do but conſider that the *Golden Calf* which *Aaron* made was in all Likelihood nothing elſe but the *Figure of a Cherub*, ſuch as was made by *Moſes* himſelf, and placed in the *Ark*. For *Cherub* ſignifies properly μόσχος *a Calf* or *Ox*, from כרב *to plow*, and is one of thoſe four Animals which are in the Chariot of God, in the Viſion of both *Ezekiel* and St. *John*. And it is remarkable in *Ezekiel*, that when he had reckoned thoſe four ſeveral Forms, of a *Man*, *Lion*, *Ox*, and *Eagle*, in the firſt Chapter, he repeating the ſame in the tenth, inſtead of *Ox* puts the Name of *Cherub*: *And every one had four Faces; the firſt Face was the Face of a Cherub, and the ſecond Face was the Face of a Man, and the Third the Face of a Lion, and the fourth the Face of an Eagle.* The firſt of theſe therefore muſt needs anſwer to the Face of an *Ox* ſpecified in the former Chapter. But in the firſt Chapter he obſerves generally of them all, that their *Feet were as the Feet of Calves*: which is no obſcure Intimation that *Aaron's* Act was not ſo extravagant as it ſeems at firſt Sight, he erecting ſuch a Symbol of the Divine Preſence as was to be afterward repoſited in the Ark, namely, the Figure of a *Cherub*, or Golden *Calf*: But to conceit that ſo holy a Man as *Aaron* poſed to them the Worſhip of the Ægyptian *Apis*, and made them an Idol of an Idol, to celebrate a Feſtival to *Jehovah* by it, is a thing ſo impious, incoherent and exorbitant, that it ſeems utterly incredible.

Ezek. 1. 10. Ezek. 10. 14.

4. Wherefore in brief the Caſe ſeems to ſtand thus. God having by *Moſes* promiſed to his People his viſible Preſence to conduct them into the Land of *Canaan*; which Symbolical Preſence was to be in the *Ark*, and eſpecially in the *Cherubim*, on which he was ſeen to ſit by *Aaron* when he was admitted into the Sight of God in the Mount: He being therefore privy to the Deſign of this Manner of repreſenting the Preſence of God by *Cherubims* or *Golden Calves*, and *Moſes* having ſtaid ſo long in the Mount, that both *Aaron* himſelf and the People took it for granted that he was dead; they requiring of him that he ſhould make good that Promiſe of the ſenſible Preſence of God, and make Gods to conduct them to *Canaan*, or at leaſt back again to *Ægypt*, that they might not be loſt and periſh in a barren Wilderneſs, he thought fit in this Exigency of Affairs to erect that Symbol of the Divine Preſence which was intended by *Moſes*, and ſo made this *Cherub* in the Form of a *Calf*, both out of Skill and Integrity. But it was the Vainneſs and

Exod. 24. 10.

Wickedneſs of the People to turn it into an *Idol* by worſhipping it, and ſo to *Ægyptianize* in the Adoration of the God of *Iſrael*.

Which he endeavoured as wiſely as he could to prevent, in chuſing this Form rather than that of an *Eagle*, *Lion*, or *Man*; as being the leaſt alluring to religious Worſhip: which was the Reaſon of *Moſes* his Choice alſo, who is thought to have made both the *Cherubims* in this Shape. And that idle Miſtake of *Tacitus* and others, *of the Jews worſhipping the Head of an Aſs*, may probably be grounded upon the ſeeming Vility of theſe *Figures*; as being little ſuperiour to thoſe ſlow Creatures: And therefore the more unlikely, ſay I, of ever being intended for Objects of Worſhip, as certainly they were not, but only for Symbolical Repreſentations of the Chariot of God and of his viſible Appearance to the Prophets. Which Viſions themſelves I do not doubt but were a Figure or Symbol of ſome very Noble and ſubſtantial Truths, which would be too long here to dive into.

To this Purpoſe *Moncæus* argues in his Treatiſe of the Subject, where he purſues the Matter more copiouſly: which if a Man duly conſider, he cannot imagin but the Worſhip given to the *Golden Calf* was not intended for the Ægyptian *Apis* or any other Foreign Deity, but for *Jehovah* himſelf the Lord of *Iſrael*.

5. And there is the ſame Reaſon aſſuredly of the *Golden Calves* in *Dan* and *Bethel* which *Jeroboam* ſet up, which will both give Light to and receive Light from this of *Aaron*, and joyntly prove that they were both ſuch *Cherubims* as were in the *Ark of the Covenant*, and that the Sacrifices and Solemnities of the People were intended
V. 26, 27, 28. to *Jehovah*: As it appears in the firſt of Kings Chap. 12. where it is plain that it was a Fetch of Policy in *Jeroboam* to ſet up thoſe *Cherubims* or *Golden Calves* in *Dan* and *Bethel*, for to keep the ten Tribes from revolting to *Rehoboam* King of *Juda*, by their going up to do Sacrifice in the Houſe of the Lord at *Jeruſalem*. *Whereupon the King*
V. 28. *took Counſel, and made two Calves of Gold, and ſaid unto the People, It is too much for you to go up to Jeruſalem: Behold thy Gods, O Iſrael, which brought thee up out of the Land of Ægypt.* Which had been falſe and ridiculous to avouch of any ſtrange God; and it had been the moſt unpolitick Action that could be, and contrary to his Deſign, to offer them any ſtrange God to worſhip. For could he hope ſo in a Moment to take off their Devotion from the God of *Iſrael*, whom they had ſo long ſerved, even from their Childhood; and ſo ſtop their going to *Jeruſalem* at their ſet times of Solemnities? Surely no: But his Meaning was, that they might ſerve the ſame God here at home, and ſave themſelves the Labour of ſuch tedious Journies; and to this Purpoſe he had ſet up two *Golden Cherubs*, the acknowledged Symbols of his Preſence, the one in *Dan*, the other in *Bethel*, before which they might meet, and ſacrifice, and perform their anniverſary Solemnities to the God of *Iſrael* as well as if they went to *Jeruſalem*.

6. And hence it is that when the Worſhip of *Baal* and that of theſe *Golden*
2 King 10. 23. *Calves* came into Competition, theſe latter Worſhippers are called *the Servants of the Lord*. And *Jehu* profeſſes his Zeal againſt *Baal's* Prieſts to be in the Behalf of Jehovah, though he never ceaſed to worſhip the Golden Calves. *Elias* alſo abets the Tribes of *Iſrael* againſt ſuch of them as were turned Worſhippers of *Baal*, as allowing them to be Worſhippers of the true God, though the Iſraelitiſh Mode of
1 King 16. 21 worſhipping Him at that time was in thoſe Golden Calves. *If the Lord be God follow Him; if Baal be God, follow him.*

2 Kings 17. 26, 27. And when the *Aſſyrian* Colonies were worried with Lions in *Samaria*, it is imputed to their Ignorance of the Worſhip of the God of the Place, who was known to be Jehovah; and it was an Iſraelitiſh Prieſt that was ſent back to teach them, that dwelt in *Bethel*, and taught them certainly after the Manner of *Iſrael* to worſhip Him in thoſe *Golden Cherubims*, as they did from *Jeroboam's* time to that very Day. So little doubt is there but that *Jehovah* was worſhipped in thoſe *Calves of Gold*.

7. A like Inſtance to which I conceive is diſcoverable in more early times. As
Jud. 17. in that of *Micah's Ephod* and *Teraphim*, and his conſecrated Son, and devout Mother that had dedicated ſuch a Sum of Silver to the Lord, of which an *Image* was
V. 13. made by the Founder: His eager Entertaining a Levite alſo, in ſtead of his Son whom he had conſecrated to the Lord, and his Bleſſing himſelf for his good Hap in lighting on this Levite, ſaying, *Now know I that the Lord will do me good, ſeeing I have a Levite to my Prieſt.* All this ſhews plainly that theſe *Teraphim* were conſulted as the Oracle of the God of *Iſrael*, I mean as the Oracle of Jehovah: And the Mention of the *Ephod* would eaſily induce one to believe that the *Teraphim* were, as St. *Jerom* conceits

ceits of them, in the Form of the *Cherubims*. And this therefore was the Worſhipping of Jehovah by a bare Image, and is a ſecond undeniable Inſtance of this Kind of unlawful Worſhip.

8. For that this Religion of *Micah* was unlawful, is intimated in that *Epiphonema* immediately ſubjoyned to the Mention of his *Houſe of Gods*, and *Ephod*, and *Teraphim*. *In thoſe Days there was no King in Iſrael, but every one did that which was right in his own Eyes.* Judg. 17. 6. But to make ſhort Work. Either theſe *Teraphim* and Images were like the *Cherubims* which *Moſes* made, or they were other prophane Idols: If the ſecond, the *Idolatry* is ſo conſpicuous we need purſue the Proof thereof no further: If the firſt, we ſhall yet prove that to be down-right *Idolatry*, and thereby evince the ſecond to be much more.

That the Worſhipping the *Golden Calf* in *Horeb* was *Idolatry*, though the Worſhip was intended to *Jehovah*, is plain, both from that Height of Wrath and Diſpleaſure that God conceived againſt them for worſhipping and ſacrificing to the molten Image; *Let me alone*, ſaith God, *that my Wrath may wax hot againſt them, and that I may conſume them:* Exod. 32. 10. and alſo from *Moſes* his being ſo tranſported into Paſſion at the Sight of the thing, that out of the Heat of his Anger he caſt the two Tables of Teſtimony, written with the Finger of God, out of his Hands, and brake them beneath the Mount. V. 19. To which you may add the ſevere Puniſhment, the ſlaying of the Tranſgreſſors, which *Moſes* commanded, and the Form of his Confeſſion of their Sins to God: *Oh this People have ſinned a great Sin, and have made them Gods of Gold.* V. 31.

Qui fingit ſacros Auro vel marmore Vultus,
Non facit ille Deos; qui colit, ille facit.

And this was the Sin of the People, even that great Sin of *Idolatry*, who by worſhipping the *Golden Calf* that *Aaron* made, though they intended the Honour to *Jehovah*, made an *Idol* thereof: As St. *Stephen* alſo gives Sentence, *They made a Calf*, Acts 7. 41. ſaith he, *in thoſe Days, and ἀνήγαγον θυσίαν τῷ εἰδώλῳ, offered Sacrifice to the Idol.*

9. And Divine Writ gives the ſame Cenſure of the *Golden Calves of Jeroboam*, in whoſe Days, and till *Ahab* was ſeduced by his Wife *Jezebel*, the Worſhip neither of *Baal* nor any ſtrange God was admitted in *Iſrael*. 1 Kings 16. 31. Yet *Jeroboam*, though he worſhipped *Jehovah* in thoſe *Golden Calves*, is ſaid to have *ordained Prieſts for the high Places and* * *for Devils*. The Original has it לשעירים *Faunis* or *Satyris*, for the hairy Dæmons of the Woods or Mountains. * 2 Chron. 11. 15. The *Monticulæ Sylvani* I ſuppoſe are alluded to, and that in Reproach to his Idolatrous Worſhip of the true God on the *high Places*; though the Seventy tranſlate it only τοῖς μοσχοις which yet tends to the ſame Senſe; for they alſo tranſlate הבלים (*Vanities*) εἰδώλοις, in ſeveral Places. Again in the ſecond Book of the Chronicles, there *Abijah* King of *Juda* ſpeaking to *Iſrael*, upbraids to them their Confidence *in their Multitude*, and *in their Golden Calves which Jeroboam made them for Gods*; twitting them thereby aſſuredly for their *Idolatry*; אלהים here anſwering to שעירים in the forecited Place, *Dii* to *Dæmons* or *Dæmonia*. Ch. 13. v. 8.

10. I ſhall only inſtance in one Place more, in the firſt Book of the Kings, where *Ahijah* the Prophet inſtructed by God ſends this ſmart Meſſage to *Jeroboam*: *Thou haſt done Evil above all that were before thee: For thou haſt gone and made thee other Gods, even molten Images, to provoke me to Anger, and haſt caſt me behind thy Back.* Ch. 14. v. 9. Which is the very ſame Cenſure that the Pſalmiſt gives of the worſhipping of the *Calf* in *Horeb*; *They forgot God their Saviour, that had done great things for them in Ægypt.* Pſalm 106. 21. And yet *Jeroboam's* and the Iſraelites Fault was only the worſhipping of God in *thoſe Calves*, even that God that brought them out of *Ægypt*; as appears from the very Title of their Pretenſions in both Places, *Theſe are thy Gods that brought thee out of the Land of Ægypt.* But the natural Meaning of the Words of *Ahijah* is this, That they doing Divine Worſhip to any thing beſides God, make thereby a God to themſelves, diſtinct from him whoſe Worſhip is uncapable of any Corrivalry or Copartnerſhip. But this worſhipping of the *Golden Calves* in *Dan* and *Bethel* being ſo like (if not worſe) to the Worſhip of the *Golden Calf* in *Horeb*, it had been enough to have proved the former *abſolute Idolatry*, it neceſſarily following thereupon that this muſt be ſo too.

We might add to theſe a fourth Inſtance, which is The *burning of Incenſe to the braſen Serpent*; 2 Kings 18. 4. which certainly was not in Honour to any ſtrange God, it being a Monument of thoſe miraculous Cures done by Jehovah the God of *Moſes*. But it is ſo clear already, that nothing can be clearer, *That to worſhip an Image, though the Honour be intended to the true God, is notwithſtanding flat Idolatry.*

CHAP.

CHAP. VII.

1. *The Worshipping that which is not God by an Image, a third Mode of Idolatry.* 2. *Of the Worshipping of an* Image *as such.* 3. *How the vulgar Sort of the Heathen came to take the very* Idols *themselves for Gods.* 4. *What Arguments used for the begetting an Opinion of the Residence of the Dæmons near their Statues.* 5. *What Indications of their Presence there, and how awful the Images themselves became from thence.* 6. *The Conceit of the Dæmon and dedicated Image's Coalition into one Person.* 7. *And that the Worshipping of this* Complicate *was a fourth Mode of Idolatry.*

1. THus we have demonstrated *two Modes* or *Manners of Idolatry*; namely, *The Worshipping of that which is not God without an Image*, and *The Worshipping of the true God with one.*

From whence the Evincement of a *third Mode* will follow, viz. *That the Worshipping of that which is not God by an Image, is Idolatry*; nay, I may say, *a double charged Idolatry*

For if to give Divine Worship to each apart be *Idolatry*; to worship both these unlawful Objects at once is *double Idolatry*. And if the Relation of the external Object of Worship to the true God makes not that Object lawful, no not when it pretends not to be the Shape or Image of the true God, (as certainly the *Golden Calf* did not pretend it, nor any one think it) then surely a false God cannot make an *Image* an Object of lawful Worship, no not though it were like it.

2. Nor can any *Image* of it self without Reference to some other thing be a due Object of Worship. For as the true God is rightly by the Psalmist styled אלהי האלהים *the God of Gods*; so certainly an *Idol* may well be esteemed אל׳ האלילים *the merest nothing of all nothings*, the vaineſt of all Vanities, that can be proposed to be worshipped religiously. From which Consideration arises *another Sort of Idolatry*, which is *The Worshipping of an Image absolutely, without Reference to any thing else*, (which would be *Idolatry* in the strictest Sense, according to the Notation of the Word) if it were practicable. For it seems very hard to worship an *Image*, we knowing it to be so, merely in Reference to it self; the very Nature of an *Image* referring to something else.

3. But Men may possibly worship that which is but an *Image*, without Reference to any other thing; the Garishness or Dreadfulness thereof strongly working upon the Minds of the more simple to conceit some strange Divinity in it, which is not. Which according to some Passages in Scripture seems to be the Condition of the vulgar Sort of the Heathen. As in Psalm 135. 15. and again in the 115. 4. עצבי הגוים *Dolores* or *Terricula Gentium, The Fear and Awe of the Gentiles*) that is, their Gods) *are but Images of Silver and Gold*, &c. which *Images*, though they were the next Way to bring all Religion into Contempt amongst the more crafty and Nasute, yet the Golden Splendour and Magnificency of them did, it seems, so perstringe the Eyes of the simple Sort, that they took them to be very Gods; as appears plainly out of these Places of the *Psalms*, and very copiously out of the Epistle of *Jeremy*. Which Censure both of *Jeremy* and of the *Psalmist* is notwithstanding so to be understood, as not to engage us to think that the Heathen had no other Objects of their Worship, but the very *Idols* themselves. For (as I have above intimated) in all Likelihood these עצבים, these awful Objects of their superstitious Worship, were first the *Dæmons* themselves; whether the Ghosts of the departed, or other Devils; who sometimes, though not so very frequently, have miraculously shown their Presence in these Images or Statues, as if they were in them, did actuate 'em, or were in some wonderful Manner assistant to 'em; the Fame whereof being continued, conciliated that superstitious Reverence to these Idols from the Vulgar, as if they had been living and powerful Deities.

Origen. contra Cels. lib. 7.

4. *Origen* speaks of the Religation of these Dæmons near their Statues, whether by Magical Incantation, or that, like so many smell-Feasts, they hankered near the Altars, to enjoy the nidorous Fumes of the Sacrifices, λίχνως μεταλαμβάνοντες τῆς ἀπὸ θυομένων ἀποφορᾶς, *Liquorsomely partaking of the diffused Reek of the things sacrificed.*

It is likely the imposing Priests would pretend either of these to the People (though not in that odious Scheme) as Perswasions of the Presence of the Dæmons themselves in these consecrated Places and Images. And truly the unctuous Vapours from

from the burning of the Sacrifices ſeems a more ſuitable Entertainment for them than the groſs Blood: Which yet *Maimonides* ſaies the *Zabii* conceived to be their Repaſt, and therefore ate it themſelves to communicate with them. Doct. perplex. part. 3. c. 40.

5. But as appears by *Origen*, in his third Book againſt *Celſus*, there were yet more evident Demonſtrations of the Preſence of theſe Dæmons in their Temples and Statues, by rendring of Oracles, by healing of Diſeaſes, and tormenting the ſuperſtitious if they tranſgreſſed in any Punctilio of religious Service to them. Theſe he calls δαίμονας μαντικὰς καὶ ἰατρικὰς, whom he intimates to be ſmart Monitors to them that violated their Rites, πρὸς τὸ δεδίττεσθαι τὸν πολὺν καὶ ἀπαίδευτον, *to terrify the rude Multitude.* But whether theſe *Terrors* were occaſioned by the Frauds of the Prieſts, or were the Effects of the Malignity of the Dæmons themſelves; I will not here diſpute. But queſtionleſs it ſtruck a great Dread into the ſimple People of the Images themſelves, as if there were a Power and Divinity in them. Origen contra Celſ. lib. 3.

6. But yet I am not come to what I was aiming at, which is, A Conceit of ſo near an Union of the *Dæmon* and the *Statue*, as if they were one ſacred Animal or Perſon. For ſuch certainly the *Tyrians* thought the Statue of *Apollo*, who, by binding it with golden Chains, conceived they tied *Apollo* himſelf ſo faſt to them, that he could not go away. As the *Athenians* alſo ſeem to have preſumed concerning the Image of *Victory*, who, by clipping her Wings off, thought to keep the Goddeſs herſelf from flying from them.

Which Opinion certain prodigious Paſſages in theſe Kind of Images might very well *foment*. As that in the Image of the God *Adranus*, who, when the *Adranites* were engaged in a War, was ſeen to ſweat copiouſly, as alſo to ſhake the Top of his Spear; as *Plutarch* relates in the Life of *Timoleon*. And **Valerius Maximus* alſo writes how the Statues of *Juno Moneta* and of *Fortuna* ſpoke; the one ſignifying her Willingneſs to go to *Rome*, the other approving the Manner of her Conſecration; *Ritè me Matronæ vidiſtis, ritéq; dedicâſtis.* * Lib. 1. c. 1.

The *Teraphim* alſo of the Gentiles (? which were made under a certain Figure or Conſtellation of the Heavens) were erected to receive Anſwers from as Oracles, and in all Likelihood are the *Statuæ animatæ futurorum Conſciæ*, which *Triſmegiſt* ſpeaks of in *Aſclepius*, and of which kind of *ſpeaking Statues* are ſundry Stories; but I have run out too far already.

7. The Caſe that emerges from the Conſideration of the Occaſions of the People's thinking theſe *dedicated Statues* or *Images* (whether it be from the fame of Truth, or mere Conceit) to be living and real Deities, is this, *Whether they can be ſaid to be Idolatrous in giving Divine Worſhip to them, not as to the Images of any thing elſe, but (according to their Belief) as to true and living Gods.* In which Point I conceive there is very little Difficulty. For if the Worſhip of that which is not God, under the Notion of a ſaving and living Deity, be not *Idolatry*, there will be none found Idolaters, but thoſe that think they wipe their Mouth cleaneſt of this Fornication, by pretending they worſhip not the Image it ſelf, but in Reference to the Deity whoſe Image it is; but in the mean time give Religious Worſhip to what is no Deity, but a dead Being.

But we have above proved, That the worſhipping the *Sun* and *Moon* or any *Dæmon*, though without an Image, is Idolatry, (and I think there is no Chriſtian that did ever ſtick to confeſs it;) wherefore the worſhipping of an Image, or the *Complicate of an Image and a Dæmon actuating it*, for a Deity, which is not the true and only Godhead Almighty and infinite, but finite Being, and ſuch as there may be many others beſides, is without all peradventure down-right *Idolatry*, which we may obſerve to be a *Fourth Mode* thereof.

CHAP.

CHAP. VIII.

1. *That the Heathen held one ſupreme God the Maker of all things.* 2. Proclus *his Conceit of ſo uniting the ſupreme Deity with a Magical Statue, as that the Complicate becomes one viſible and ſupream* Godhead. 3. *Whether the worſhipping of this Magical Complicate by him that is perſwaded it is the viſible Deity, were* Idolatry. 4. *Wherein the Sinfulneſs of Idolatry does conſiſt, and that the Worſhip of this Magical Statue was a* fifth Mode *thereof.* 5. *The Reduction of other Caſes to theſe* Five Modes of Idolatry. 6. *That the Worſhipping any thing but God, is* Idolatry; *and of* Numa's *caſting away Image-Worſhip, and of the Affinity of his Religion with* Pythagoriſm. 7. *The firſt Pollution of that Philoſophy, and that the Object of Divine Worſhip is as well* One *as* Inviſible.

1. BUT there is yet another Caſe behind, with which we will conclude. That the better Sort of the Heathen were not ſo ignorant of the Deity, but that they acknowledged the Unity of his Eſſence, his Omnipotency alſo, and his Omniſcience, were an eaſie thing to prove, if it were not admitted at the firſt Offer. *Falluntur in Nomine, ſed de una Proteſtate conſentiunt qui Jovem Principem volunt*, ſaith *Minutius Felix*. And I think he ſpoke ſparingly in their Praiſe in that he ſaid *they were miſtaken in the Name*. For *Jovis* is ſo near to *Jovah*, that to deduce it from *Juvo* rather than from יהוה is like fetching the Notation of *Fur* from *Furvus*, rather than from the Greek Word φῶς· for which *Gellius* reprehends *Varro*.

Noct. Attic. lib. 1. c. 18.

That the Inhabitants of *Thebais* worſhipped the Maker of the World, the Statue wherein they worſhipped him witneſſes for them, it being the *Image of a Man with an Egg coming out of his Mouth:* As if the Meaning was ſo exactly Moſaical, or Chriſtian, as to intimate not only the Creatour of the World, but that he created it by his Word. And * *Dion Chryſoſtomus* and * *Maximus Tyrius*, both Heathens, do plainly profeſs that in their Images of Gold and Silver and Ivory they worſhipped the moſt high God, the Maker and Conſerver of all things. But I will not enter into any copious Proof of this, the bare Suppoſition ſerving my Turn.

Pier. Hieroglyph. lib. 59.

* Dion. Chryſoſt. Orat. 12. περὶ τῆς πρώτης τοῦ θεοῦ ἐννοίας.

* Max. Tyr. diſſert. 38.

2. Let us therefore ſuppoſe that ſome Heathen Philoſopher, who knew the true God of the Univerſe, but was not yet cleanſed from the Practice of Image-worſhip, ſhould either himſelf believe, or at leaſt for ſome Ends beſt known to himſelf ſhould fully perſwade another, that there is ſome ſuch myſterious Art as *Proclus* ſeems to glance at, in his ſhort Treatiſe *De Sacrificio & Magia*: where, upon this Ground, That there is ſuch a cloſe Concatenation of Terreſtrial with Celeſtial, and of Celeſtial with ſuperceleſtial Eſſences, as alſo ſuch a particular Reſpect or Harmony of ſeveral of the one with ſeveral of the other, he would inſinuate to us, That there is a ſecret Method of framing a *Magical Statue* out of certain choice Materials; which Divine Symbols rightly mingled, and adapted into an Image conſecrated by ſome myſterious Prieſt or *Magus*, will become *Unum tale quale Divinum exiſtit ſecundum eſſentiam*, and therefore by Power of Cognation and Similitude will not fail to fetch down *Jupiter Olympius* himſelf from his higheſt or inmoſt ſuperceleſtial Throne, and make him vitally actuate this Divine Statue in ſuch Sort that the Statue and Divinity it ſelf ſhall become one viſible *Jupiter*.

3. The Queſtion now emerging from hence is, Whether if a ſimple Soul, being ſtruck by the Confidence and Canting of this impoſturous *Magician* into a full Belief that this Statue is become the viſible, but the true and eternal God of Heaven and Earth, ſhould therefore worſhip that Divine Complicate as is pretended, (though it be really a mere Figment) for the true God, this Act of Worſhip be blameleſs and irreprehenſible, or whether it conſtitute a *Fifth* Mode of Idolatry. For it may be ſaid in his Excuſe, it was well meant, and that he intended his Worſhip for the true God; which was not in the foregoing Caſe. But, as I ſaid before, if Ignorance will excuſe from Idolatry, Philoſophers will be the only Men that will be found capable of that Crime. And in the former Caſe, though they had not ſo true a Notion of God as is competible but to one, yet they thought they had lighted on a due Object of religious Worſhip, if that might plead their Excuſe. And he that, in this laſt Caſe, had the right Notion of the true God, yet miſſes the Mark in Application, and adores a mere Idol. And though it be in Reference to the true God, I mean, really meant

meant to him; yet to ſerve Him in an Idol, is Idolatry; but to take an Idol to be Him, far worſe.

4. In brief, the Sinfulneſs of any Idolatry, towards God, conſiſts chiefly, if not ſolely, in either a Kind of *Injuſtice to him*, or *Reproach of Him*, or both. Now I demand of any Man whether it be not a greater *Reproach* to the true God to take a mere Idol to be Him, than to apply that Worſhip which we uſe to Him (and which always falls infinitely ſhort of Him) unto that which is but an *Idol*: or whether it be not a leſſer Piece of *Injuſtice* to take that Mite of Honour (for all that we can do is no more) which is due to God, and give to an *Idol*, than to take God from himſelf, as it were, by taking that to be Him which is ſo infinitely debaſed below Him? As it would be a greater Piece of *Injuſtice* to ſteal a Prince out of his Cradle, and leave a Changeling in his Room, than to take away his Mantle to wrap a Changeling in; and a far leſs *Reproach* to fit a Scepter and *Tiara* to the Hand and Head of *Cyrus* his Ape, and then do the *Perſian* Reverence to him, than to take this Ape to be King *Cyrus* himſelf. For the former may be interpreted only a ridiculous Exceſs of Reſpect and Homage unskilfully intended to the King himſelf in thus royally adorning and reverentially courting his Ape: But this latter the groſſeſt and moſt ſottiſh *Reproach* imaginable; namely, for Want of a duly prefigured *Idea* of a Royal Prince, not to diſtinguiſh ſo Heroical a Perſonage as King *Cyrus* from an ordinary Ape or Monkey. And yet that myſterious Statue above mentioned, into which the preſtigious *Magus* or Pagan Prieſt would pretend to have vitally incorporated the true God of the Univerſe, any one will acknowledge to be more vile than theſe vileſt of Animals. So plain is it that this *fifth Caſe* will conſtitute a *fifth* Mode of Idolatry, and that a very Rank one too.

5. And theſe *Five* Inſtances of Idolatry ſhall ſerve our Turn to have recourſe to, as plain Patterns of that ſo hainous a Crime, there ſcarce being any Caſe which is not reducible to theſe either directly, or analogically. For the Religious Worſhip of *Rivers*, *Plants*, or *Animals*, ſuch as the *Egyptians* worſhipped, as they are natural Things, are to be referred to the firſt *Claſſis*; as Repreſentatives of a more hidden *Numen*, to the Second. *Pictures* alſo to the Second; and *conſecrated Pillars* and *Stones*, ſuppoſe they have no Image on them, are to be referred to *Statues*, if Divine Worſhip be done unto them: As that Stone which had only the Footſtep of *Hercules* on it, which the *Thracians* worſhipped; and another Four-ſquare one which *Maximus Tyrius* ſays was worſhipped by the *Arabians*. To which you may add the *Lapis Manalis* of the *Romans*, and their *Terminus Lapideus* in the Capitol. *Pier.* Hieroglo lib. 49.

6. And in brief, to hold you in no longer Suſpence, upon the View of all Particulars, the common Notion or *Idea of Idolatry* does undoubtedly conſiſt in this, namely, *In the giving Religious or Divine Worſhip to any thing that is not truly God*; as certainly no viſible Thing is, that either Nature or Art can exhibit. And therefore it is ſaid in *Deuteronomy*, *You heard a Voice, but ſaw no Similitude*. According to which is that *Dogma* of *Pythagoras* which *Plutarch* notes in the Life of *Numa*. Οὔτε γὰρ ἀιδιότον ἢ παθητὸν, ἀόρατον ἢ καὶ ἀπήρατον καὶ νοητὸν εἶναι τὸ πρῶτον. Which made *Numa* caſt away all *Images* in Divine Worſhip, but he erected a Temple that bore the Similitude of the World, that great and auguſt Temple of God, placing the τὸ ἄσβεστον πῦρ, the Veſtal Fire, in the midſt thereof. Wherein he did alſo *Pythagorize*, though he lived ſome Ages before *Pythagoras* flouriſhed. Which is a Witneſs of an happy Combination of the profoundeſt Skill in Nature and the pureſt Religion, in that Philoſophy which was afterwards called *Pythagorical*, of any that ever could be found, out of the acknowledged Church of God, and may well amuſe us from whence they had it, if not from thence. Chap. 4. v. 12

7. But then the Purity of this Philoſophy abated, when ever they admitted the *Worſhip of Angels*. For the due Object of our Worſhip is *One*, as well as Inviſible: *Hear, O Iſrael, the Lord thy God is One, and there is no God beſides Him*: of which the immediate Conſequence is, that he alone is to be worſhipped; according as our Saviour Chriſt has alſo ratifyed it, *Thou ſhalt worſhip the Lord thy God, and Him alone ſhalt thou ſerve*. And the Author to the *Hebrews* arguing the Divinity of Chriſt, produces that in the Pſalms, *Let all the Angels of God worſhip Him*. Which, if Religious Worſhip were not due to that alone which is God, would not infer Chriſt's Divinity. Deut. 6. 4. Luk. 4. 8. Chap. 1. 6.

And laſtly, even the very ſecond Council of *Nice*, who were over-favourable to Images, did yet condemn the *Arians* of Idolatry in holding Chriſt but a Creature, and not very God. And *Neſtorius* was ſtigmatized with the odious Style of ἀνθρωπολάτρης

ἀνθρωπότης or *Man-worshipper*, in that he held Christ a mere Man. For both the *Arians* and *Nestorians* held that Christ was to be worshipped, though he was but a Creature; which that Synod concluded absolute Idolatry, whether the Worship be with an Image or without it. As also the Synod of *Laodicea* makes the *praying to Angels* Idolatry. And *Epiphanius* concerning the *Persians*, he says they abhor *Images*, and yet they worship *Idols*; meaning the *Sun*, *Moon*, and *Fire*. *Gregory Nazianzen* likewise (as I have above noted) places Idolatry simply *in transferring that Worship which is due to the Creator, upon the Creature*; according to which Notion *Aquinas* and *Bellarmine* define it. And, lastly, St. *Jerome* roundly affirms *Idololatram factum esse, si quis tres Deos credit.* See Dr. *Rainolds*, *De Romanæ Ecclesiæ Idololatria.*

Lib. 2. cap. 9.

So plain is it that *Idolatry* is not confined to the Worshipping of an Image, but to the admitting of more Objects of Divine Worship than that one true God. For the Worshipping any more is that עבודה זרה, as the Jews call it, and is most frequently and most significantly termed in Scripture *Fornication*, which looks more at the Plurality of the Objects of Worship than the Kinds of them. For this Spiritual Fornication is committed where we worship any thing besides Him that is the Creator and Conserver of all things.

CHAP. IX.

1. *The Necessity of knowing what* Religious Worship *is, for the discovering of Idolatry.* 2. *The Faultiness of the Distribution of Worship into* Latria, Dulia, *and* Cultus civilis. 3. *That Christ only, who is* ἀνθρωποθεός, *has such a middle Excellency as may admit Religious Worship.* 4. *That the Excess of Excellency in God above that in Saints and Angels is so infinitely more than the Excess of Excellency in Saints and Angels above that in Men, that it is extremely forced and irrational to allot Worship of one Denomination to the First and Second, and not rather to the Second and last, which, they being Fellow-Citizens, might rightly be called* Civil. 5. *That no kind of Religious Worship is due to Saints and Angels, proved by the Angel's Refusing to be worshipped by S.* John. 6. *And also from the near Affinity of our Natures with theirs.* 7. *To whom* Origen *pronounces good Men equal, nor allows the glorious Stars, though they were intellectual, to be worshipped.* 8. *That the Religious Worship of Saints and Angels is no Duty of ours, as being reducible to the Precepts of neither Table.* 9. *That* Religious Worship *is but one, and due to God only, proved from our Saviour's Answer to the Devil.* 10. *As also from the Author to the* Hebrews, *arguing the Divinity of Christ from* Religious Worship *due to Him, with several other Testimonies.* 11. *An Answer to an Objection.*

1. THus we have found out the *adequate Latitude of the Object of Idolatry*: that it is whatsoever is not truly God, πᾶν τὸ μὴ φύσει ὂν Θεὸς, as the Apostle

Chap. 4. v. 8.

speaks to the *Galatians*. But unless we have also the Knowledge of what is *Religious* or *Divine Worship*, and when or by what we give this Worship to that which is not truly God, we shall be still at a loss how to discern when our selves or any one else commits *Idolatry*, and when not.

2. There are some who for the better palliating their unjustifiable Practices have framed a smooth Story; namely, That there are as many Kinds of *Honour* or *Worship* as there are of *Excellency*; and that therefore there being three kinds of *Excellency*, *Divine*, *Humane*, and a *middle betwixt Humane and Divine*, as that supernatural Grace and Glory of the *Saints* and *Angels*, there are also three kinds of Worship, *Latria*, *Dulia*, and *Cultus civilis*. But the Distribution had had less Fraud and better Logick in it, if it had been bipartite; for then would have appeared more plainly what kind of Worship they mean by *Dulia*. For they will not have it *Civil Worship*, in that it is a Distinct Member therefrom. It remains therefore that it must be *Religious Worship*, though they were afraid to speak out what they harbour in their Breast. For indeed *Religion*, which in its prime and proper Sense is nothing else but *Cultus Numinis*, belongs *de jure* only to the true God; and if it be transferred to any thing else, it is *Idolatry* and *Superstition*.

But if they would have dealt above-board, and like honest Men and exact Logicians, they should have distributed *Honour* or *Worship*, First into *Religious* and *Civil*, and then

then according to the Senſe that they intended, ſubdivided *Religious Worſhip* into *Latria* and *Dulia*. But this being craftily aimed at and ſuppoſed, though not ſo plainly expreſſed, and indeed being the chief thing intended, That *Religious Worſhip is due to Saints and Angels as well as to God Himſelf*, I ſhall direct my Anſwer only againſt this Miſtake.

3. Firſt therefore I ſay, That that Ground of allotting *Religious Worſhip* to Saints and Angels is very weak, namely, *becauſe they have a middle Excellency betwixt God and Man*. For it is plain they have not in a due and ſtrict Senſe; that being a Privilege belonging to Chriſt alone, who is the acknowledged θεανθρωπος, *God-Man*, and therefore may juſtly be worſhipped with *Religious Worſhip*. Wherefore there being nothing that has truly a *middle Excellency* betwixt God and Man, (as a *Zoophyton* may be rightly ſaid to have a middle Excellency betwixt an Animal and a Plant) ſaving the Man Chriſt *Jeſus*; there is no Creature capable of *Religious Worſhip* beſides Him: nor is he indeed capable thereof but in Virtue of that myſterious Union with the true Godhead, and thereby becoming as well God as Man.

4. And then again, there is another Fraud, and indeed the more principal and original one, in the Diſtribution of theſe *Excellencies* immediately into Three, whenas it had been more faithfully and logically done to have diſtributed *Excellency*, firſt into *Created* and *Increated*; and then *Created* Excellency into that of *Saints* and *Angels*, and that of *Men*. But hereby the Boldneſs and Groſsneſs of their aſſigning *Religious Worſhip* to that which is but a Creature would have appeared at firſt Sight; the Creator ſtanding in Counterdiſtinction to it, who is infinitely more Excellent than any glorified Creature whatſoever; or rather, whoſe Degree of Excellency above the moſt glorious Creature that is, is infinitely greater than the Degree of Excellency of *Saints* and *Angels* above *Men*.

Whence it plainly appears what a raſh and forced thing it is to hold together two Excellencies betwixt which there is that infinite Diſtance, in one common Capacity of receiving *Religious Worſhip*; I mean the *Divine* Excellency, and that of *Angels* and *Saints*: whenas the *Humane* Excellency and that of Saints and Angels are infinitely nearer one another, and therefore infinitely more fit to receive Worſhip of one common Denomination to both. Which may very well be termed *Civil*, the glorified *Saints* and *Angels* and *good Men* being but *Fellow-Servants* and *Fellow-Citizens* of that new *Jeruſalem* which reaches from Heaven to Earth; according as it is written, *But you are come to Mount Sion, and to the City of the living God, the Heavenly Jeruſalem, and to an innumerable Company of Angels, and the Spirits of juſt Men made perfect.* Which ſhews plainly that *Saints* and *Angels* and *good Men upon Earth* are all of one Communialty, Citizens of the ſame City, the new *Jeruſalem*; and *Fellow-Citizens* you know do not give *Religious Worſhip* one to another, but only *Civil*. Heb. 12.

5. Nor yet *Fellow-Servants*; as the Angel argues to *John* in the Apocalyps; *And I fell at his Feet to worſhip him. And he ſaid unto me, See thou do it not; I am thy fellow-Servant, and of thy Brethren that have the Teſtimony of Jeſus: Worſhip God.* Now if the Angel here refuſed *Civil* Worſhip, how groundleſs a thing were it, nay how diſallowable, to have offered him *Religious* Worſhip? And if he refuſed *Religious* Worſhip though preſent, how unlawful is this Worſhip, ſuppoſe but *Dulia*, to a Saint or Angel being abſent? And if that Worſhip tendred was *Latria*, and not *Dulia*, why did not the Angel rather ſay, *I am thy Fellow-Creature*, than thy *Fellow-Servant*? And laſtly, if *Dulia* be a warrantable Worſhip, and rightly given to *Angels*, why was not that Angel ſo charitable as to interpret *John's* Worſhipping him, to be that Kind that was lawful and warrantable? Or why was he ſo uncharitable to the Church, or injurious to his fellow-*Angels*, as to vex the one with Scrupuloſities about this Duty of Worſhipping Angels and Saints, by his ſo nice declining the Homage, and to deprive the other of their due, by his ſo eminent Example, that in all Likelihood would be ſo prevalent with the Church, that it would hazard the Belief of the whole Duty of *Angel-worſhip*? But I believe the Diſtinction of *Dulia* and *Latria* is ſo ſubtil, that the Eye of an Angel could never ſpie out any ſuch Chink or leaſt Crack in *Religious Worſhip*, whereby it might be broke aſunder, or ſo divided that any the ſmalleſt Part thereof may fall to the Share of that which is not truly God; as Saints and Angels aſſuredly are not. So plainly doth it appear both from the Senſe of Scripture, and that infinite Diſproportion betwixt the Diſtances that are found betwixt God and the Creature, and betwixt the Creatures themſelves, that only *Civil*, not *Religious* Worſhip is competible to them. Chap. 19.

6. But thirdly, There is not only this infinitely-vaſt Diſtance betwixt God and a Creature, the beſt Saint or Angel that is; but there is (which I have already gi-

ven an Hint of) a very cloſe Cognation and near Affinity of Nature betwixt *Saints* and *Angels* and *Good-men*. For as for the glorified *Saints* and *Good-men* upon Earth, beſides that they are of the *ſame Species* in their natural Reſpects, ſo their *Graces* are alike, though not in the like Meaſure; they both being Regenerate by one and the ſame Spirit, and therefore are both in a *ſupernatural* Condition. How then can that Honour due to the one and the other *toto Genere differre*, that one muſt be *Religious* Worſhip, the other *Civil*?

And there is ſo little Difference betwixt a *glorified Saint* and an *Angel*, that a *good Man* will be found to bear the ſame Proportion of Excellency to both; and therefore it is plain that *Religious Worſhip* is due to neither.

Contra Celſ. lib. 5.

7. *Origen*, though he can admit the Sun and Stars (out of his Want of better Skill in Philoſophy) to be ζῶα λογικὰ καὶ σπουδαῖα, to be *rational* and *virtuous Creatures*, nay ſo holy and ſo good as to put up their Prayers unceſſantly to God through his only-begotten Son; yet he does ſtrenuouſly dehort from adoring them or praying to them: which Creatures notwithſtanding were vaſtly more glorious than any *glorified Saint*, if they were ſuch as *Origen* ſurmiſes, οὐ μόνον διὰ τὸ θαυμαζόμενον ὑπὸ τῶν πολλῶν τὸ αἰσθητὸν φῶς, ἀλλὰ καὶ διὰ τὸ νοητὸν καὶ ἀληθινόν, *not only in Regard of their ſenſible Light admired by the Vulgar, but for the True and Intellectual.* How far think you then would this holy Father have been from allowing *Religious Worſhip* to either *Angel* or *Saint*? Nay he ſpeaks a bold Word in another Place; Ἀλλ' οὐδὲ τοὺς σπουδαίους καὶ μακαρίους, *But neither are the good and bleſſed Genii* or *Angels, as we call them*, ſaith he, *above Men once accompliſhed in Reaſon and Virtue.* How could he then ever have dreamed of giving *Religious Worſhip* to *Saints*, in whom there is ſomething a nearer Likeneſs or Cognation with us?

8. Fourthly, If there be any ſuch *Religious Worſhip* as *Dulia*, to the Duties of which of the two Tables does it belong? To the *Firſt* or to the *Second* Table? The Second concerns our Duty to our *Neighbour*. But if *Saints* or *Angels* be our *Neighbours*, how comes *Religious Worſhip* due to them? If they be not, how come the Dues of the *Second Table* to be challenged by them? If *Dulia* therefore have any Place at all in the Tables, it muſt, according to our Adverſary's Suppoſal, be referred to the *Firſt*. But to which of the Commandments therein? Does God his forbidding to *have any Gods beſides himſelf* infer Divine Worſhip due to Angels or Saints? Or his being a *Jealous God*, that his Pleaſure is to be worſhipped in an *Idol*? For ſuch is every thing that is not God, and yet is *religiouſly* worſhipped. Wherefore he that will aſſert that *Dulia* is a Duty owing to Saints and Angels, muſt forge a *Third* Table for it, and have the Impudence to add it to the *Decalogue*, and blame *Moſes* for a very great Omiſſion. For there were as worthy Angels, and as capable of Religious Worſhip, in his Time as ever there were ſince.

9. Fifthly and laſtly, Thoſe two Places which I produced to prove *That God alone is to be worſhipped*, will alſo prove *That religious Worſhip is but one*: as that in St. *Luke*, *Thou ſhalt worſhip the Lord thy God, and Him alone ſhalt thou ſerve.* The Force of which Anſwer made to the Devil by Chriſt, when he would have tempted Him to fall down and worſhip him, ſurely conſiſts in this, *That no Religious Worſhip is to be given to any but God alone.* For that the Devil did not require that which is called *Latria*, is evident in that he did diſcover himſelf not to be the Higheſt *Numen*, in acknowledging that the Diſpoſing of the Kingdoms of the Earth and the Glory of them was *but committed to him* from another, ὅτι παραδέδοταί μοι, and therefore he had them not from himſelf, and conſequently did not pretend to be the moſt high God from whom are all things. Wherefore the Devil could not be ſo unreaſonable as to expect, nor ſo fooliſh as to demand, that our Saviour ſhould do any Worſhip unto him as to the moſt High-God, whenas he had already confeſſed himſelf not to be ſo: but that which he drove at was to get Him to do *Religious Worſhip* to him, ſuch as is done to the many Gods of the Nations on this ſide of the Notion of the moſt High.

Chap. 4.

But the Senſe of our Saviour's Anſwer is, That there is not any Religious Worſhip at all belonging to any ſaving God alone: and being out of Patience (if I may ſo ſpeak) at the Motion to ſo impious an Act, he calls him *Devil*, for that ſo enormous a Suggeſtion; none but *Devils* either requiring or admitting the doing of any *Religious Worſhip* to them. He does not abſtain from worſhipping him becauſe he was a *Devil*, but concludes him a *Devil*, becauſe he not being the true God, would yet be religiouſly worſhipped. Nor did he anſwer, *Thou ſhalt only worſhip God and the good Angels*; but, *Thou ſhalt worſhip the Lord thy God, and Him alone ſhalt thou ſerve.* Wherefore there is *but one only Religious Worſhip*, namely that which is due to God alone.

10. The

10. The like also is manifestly inferred from that to the *Hebrews*, where the Author of that Epistle proving the *Divinity of Christ*, cites that of the Psalms, *Let all the Angels of God worship Him*: which questionless is understood of *Religious Worship*, or else it would be nothing to the Purpose; and yet if there be two kinds of *Religious Worship*, *Latria* and *Dulia*, it will be still as little. So plain is it that there is *but one Religious Worship*, which is appropriate to God alone. Nor could the *Arians* by the Council of *Nice* be justly deemed *Idolaters*, nor *Nestorius* an ἀνθρωπολάτρης, if there be more kinds of Religious Worship than one. For neither *Nestorius* nor the *Arians* could mean by that Worship they gave Christ, the Worship of *Latria*; for that had been expresly to acknowledge him to be what they so obstinately denied him to be, namely, the True and Eternal God.

Wherefore the Synod and St. *Cyril*, and as many else as judged the *Arians Idolaters* and *Nestorius* an *Anthropolatra*, do plainly give Witness that *Religious Worship is but one.*

11. Nor can that affectionate Respect we shew either to the Bible when we kiss it, upon the taking of an Oath, or that which we do to the holy Prophets of God, or his Priests and faithful Ministers, when we reverence them as such, disturb our Account, or in any Likelihood pretend to be an Example of another kind of *Religious* Worship. For I absolutely deny that it is any *Religious* either Respect or Affection at all to the Bible, or to a Man of God; but out of that *Religious* Respect and Affection we bear to God himself, another emerges toward those things that relate to Him, but quite of another kind; to Persons, *Civil*; but to inanimate things, if they be compared with Persons that are holy, it were scarce any Boldness to adventure to say it is a Species of Respect *less than Civil*: But Differences are where we have no Names to call them by.

And it seems to me as absurd to infer, Because I have a Respect for the Bible or any holy Man of God, from a *religious* Regard I bear to God himself, that this to the Bible or the holy Man is also a *Religious* Reverence or Respect; as to infer, because a Woman out of that conjugal Affection and Respect she bears to her Husband, has also from thence (which otherwise she would not have) a Respect and Affection for his Spaniel, that that Affection or Respect she bore to the Spaniel, should either be, or be called, a conjugal Affection: which is harsh and ridiculous at first Sight.

CHAP. X.

1. *A right Distribution of* Worship *into its Kinds.* 2. *The Definition of* Religious Worship. 3. *That the exhibiting of Honour to any undue Object, though forcedly or feignedly, by Signs appropriate to the Acknowledgment of the Divine Excellencies, is palpable Idolatry.* 4. *And that therefore there are no Stints, or specifick Degrees of* Religious Worship; *no* Dulia, *nor* Hyperdulia, *but all* Latria. 5. *That* Religious Worship *is not applied to a thing by directing it towards it as a Circumstance, but as an Object; and therefore the Misapplication thereof as to an Object is requisite to Idolatry.* 6. *But not that this Application should be made as to God himself.* 7. *That the Heathens themselves never committed such a Piece of Idolatry, as to give* Religious Worship *to that which they knew not to be the supreme God, as to the Supreme.* 8. *That* Religious Worship *being but* One, *makes every Application thereof to what is not God,* Idolatry. 9. *That the Inculcation of the Divinity of Christ proves every Creature uncapable of* Religious Worship.

1. WHerefore we being so well satisfied concerning the *Oneness of Religious Worship*, we shall be able to make a more true and logical Distribution of *Honour* or *Worship* than what was above produced; dividing it immediately, first into *Religious* and *Civil*; and then *Civil* into *Political*, *Oeconomical*, and *Moral*; and *Political* again into *Secular* and *Ecclesiastical*, or else into *Temporal* and *Spiritual*, either Terms being well enough known. By *Moral Worship* I understand such Honour or Respect as passes from private Men one to another, or at least as to private, upon Account of *moral Worth*; such as *Liberality*, *Wisdom*, *Fidelity*, and the like: the rest the very Words will interpret. Nor is it pertinent to my Scope to meddle with any but the First, namely, *Religious Worship*; for the understanding the Nature whereof I have taken all these Pains hitherto.

2 Which

2. Which I conceive is rightly defined thus: *A devotional Acknowledgment of the incommunicable Name or Excellency of God, by the Performance of some outward Rite or Ceremony appropriated to that End or Purpose, namely, of externally signifying our inward Acknowledgment of the Divine Name or Excellency.* This is a true and the most general Definition that can be made of *Religious Worship*. For that Religion that is placed in worshipping Saints, Angels, Demons, Images, and the like, is truly Irreligion, Idolatry, or Superstition: but is no more to be called *Religious Worship*, than Vice Virtue, Injustice Justice, or Cowardise Fortitude, whatever Abuses of the Word may have crept in by the Unskilful and Inconsiderate.

3. Now since the giving of *Religious Worship* to that which is not God, is Idolatry, and that *Religious Worship* in this true and proper Sense is nothing else but *a devotional Acknowledgment of the Divine Eminency, by certain appropriate Signes significative of this our Agnition*; it is demonstratively evident, that where there is such *a devotional Acknowledgment* by these Signes made to that which is not God, it is *ipso facto* Idolatry.

Nay though these *appropriate Signes* were used without Devotion by the Party toward the supposed Object, (which is worthy our Observation, and true; because a plenary Pravity or Defect is not requisite for a vicious Action) and were intended only by other Men to be directed thither, or only were interpretable by Custom to be so directed, it were *Idolatry* notwithstanding: Or else the Sin of *Idolatry* could not be forced upon any Man, nor needed any either Jew or Christian to have scrupled the flinging Incense on the Altar to any Pagan-Deity, no not to have sacrificed whole Hecatombs to them, if their Purses would have born it: And whoever died Martyrs upon this Account, it were to be imputed rather to their Madness or Folly than to any true and solid Piety.

Wherefore as it would be *Blasphemy*, though it were extorted by Fear, and that a Man's Heart gave not assent thereto, to say, *That Jesus Christ was not the Son of God, but an Impostour*: so the using of the *appropriate Signs* of the Acknowledgment of the Divine Excellency to that which is not God, though the Assent go not along, is notwithstanding the Acknowledging of that to be God which is not, (as that *Blasphemy* was the denying of him to be that was) and therefore cannot chuse but be flat Idolatry.

4. And if Idolatry be committed without the Parties Devotion toward the undue Object, then let a Man fancy this external *Religious Worship* accompanied with as small Degrees of Devotion or inward Intention as he pleases, it will not fail to be *Idolatry* still. Which Consectary is of singular Use for the convincing Men of the Folly of such Subterfuges as are sought in the new-coined Terms of *Dulia* and *Hyperdulia* and *Latria*, whereby they would signifie certain *Differences* or *Degrees* of religious Worship, indeed distinct *Kinds* thereof; whenas it can be but one, according to that true Definition we have given of it. For every Act or Effect of our Religious Affection to God, expressed toward things or Persons, is not straightway *Religious Worship*, as may plainly appear from the Definition thereof, and from what we have already intimated in the foregoing Chapter. But to return to the Matter in Hand.

5. By this general Notion therefore of *Religious Worship*, we have got now a considerable Step nearer the Discovery *when Idolatry is committed*; namely, *when we perform some Rite or Ceremony*, that is to say, *some external religious Action, appropriate to the signifying our Acknowledgment of the Divine Eminency, before, or rather unto that which is not truly God.* Where by *before*, or *unto*, I understand an intended Direction (by our selves, or by others, or at least by Interpretation of Custom) of this religious Action, as to an *Object* we should honour thereby. For that is the only thing whereby the Action becomes *Idolatry*. For there will be always a Necessity of performing our religious Rites *before* or *towards* something or other by Way of *Circumstance of Place*, which yet may be without the least Guilt or Suspicion of that Crime. Wherefore it is *the intended and accustomary Application of the appropriate Signs of the Acknowledgment of the Divine Excellencies unto an Object where the Divine Excellencies are not*, that is to say, *to any thing that is not truly God*, which is this hainous Sin of *Idolatry*. Thus much, I say, must be; and thus much alone, without the Superaddition of any thing else, does fully complete the Nature of that Sin.

6. For those that fancy themselves so marvellously slie and subtil in foisting in this Requisite more, viz. "That the Application of these Signs appropriated to the signifying of that Honour we owe to God must, in Idolatry, be made to the Crea-

ture

" ture, as to God himſelf, that is to ſay, with an Intent of conciliating to the ado-
" red Creature the Eſteem of being very God; do aſſuredly commit a groſs Piece of Folly in daring to make ſuch an Aſſertion.

For as a Woman that renders or gives up to one that is not her Husband what is appropriate to her Husband, to wit the Uſe of her Body, let her fancy what mental Reſtrictions or Directions of her Intention ſhe will in the Act, is queſtionleſs a downright Adultereſs: So whoſoever applies the Appropriate Acknowledgments of the Divine Excellency, which is *Religious Worſhip*, to that which is not God, let him mince it as well as he can with mental Limitations and Reſtrictions, if he once paſs this Religious Worſhip upon this undue *Object*, he is thereby without all Controverſy a groſs *Idolater*. And as her ſaying ſhe did not do it as to her Husband, will not excuſe her from *Adultery*; ſo the Other's ſaying he did not do it as to God, will not excuſe him from *Idolatry*, which is *Spiritual Fornication*.

7. Beſides, if *Idolatry* be not committed but when the Creature is religiouſly worſhipped for the moſt High God, or as if it were the moſt High God, intending the Worſhip as to ſuch; it will be hard to find an Example of *Idolatry* in all Heathenism. For amongſt the many Gods they worſhipped, there was but one worſhipped *as the moſt High*, whom the Latines ſtyled *Jupiter*, the Greeks Ζεὺς, who was accounted the Father of the Gods, and which gave Occaſion to *Ariſtotle* to uſe this Expreſſion concerning the Diſtribution of Duties and Reſpects, οὐδὲ τῷ πατρὶ πάντα, καθάπερ οὐδὲ τῷ Διὶ θύεται, *That all Reſpects or Duties are not to be paid to the Father, as all Sacrifices are not made to Jupiter*. But thoſe that were not made to him (which ſurely were the moſt) were no idolatrous Worſhip according to this Hypotheſis; nor thoſe that were made to his Statue by them that took it not for *Jupiter*, nor thoſe that were ſacrificed to *Jupiter* himſelf as to the Father and Original of all things; for this is a ſound Notion of the true God. Wherefore by this Compute very few or none in Compariſon, amongſt the Heathens will be found *Idolaters*. Which is ſo incredible a Paradox, that *that* which infers it muſt needs be concluded a Falſhood. Ethic. Nic. lib. 9. c. 2.

8. To this you may add, That, in that we have already proved *That Religious Worſhip is but One*, the Application of it to any Object upon any Terms, ſaving to the only true God, is *ipſo facto* Idolatry.

9. And laſtly, if the appropriate Signs of religious Worſhip might be uſed in the Veneration of a Creature, to what End is the *Divinity* of Chriſt ſo expreſly ſet down in the holy Writ, and ſo zealouſly contended for in all Ages of the Church? For the Divine Worſhip we give him, according to the fond Aſſertion above mentioned, might be done unto him though he were a mere Man. So exceeding manifeſt is it, that the Application of the appropriate Signs of *Divine* or *Religious* Worſhip (for they are all one) with the Intention of thereby honouring that which is not God, though they do not thereby intend to worſhip it as the moſt High God, or as the true God, is an Act of *Idolatry*.

CHAP.

CHAP. XI.

1. Sacrifices, Drink-offerings, *and* Burning of Incenſe *appropriate Signs of* Religious *Worſhip, according to* Grotius, *as alſo whatever elſe Conſent of Nations has made ſo.* 2. *Alſo* Vows, Oaths, Asking ſupernatural Gifts, Invocating Saints or Angels *while they are Inviſible.* 3. *Or to ask of them, though viſible, any natural Boon at an Altar, or in a Temple conſecrated to them.* 4. Images *erected, and dedicated in Temples, or on Altars, a Mode of Divine Worſhip; with a Prevention of an Objection.* 5. Songs *alſo and* Incurvations *may be ſo framed and circumſtantiated as to become ſuch Signs.* 6. *That every* Idolatry *is* Blaſphemy; *as alſo to give the Name of God to any Creature, both.* 7. *A general Diſtribution of the appropriate Signs of* Religious *Worſhip.* 8. *A Prevention of a Subterfuge, from the Pretence of a larger Signification of* Religious Worſhip *than we have given, all our future Convictions depending only upon the Truth of our Definition of* Religious Worſhip *in that Senſe we have declared.*

1. WHerefore we want nothing now for the clear diſcovering when Idolatry is committed, but a diſtinct and determinate Knowledge of the *appropriate Signs of Divine Worſhip.* Which truly I think are not hard to be known. *Grotius*, a Perſon not over-forward to fancy that Idolatry which is not, has expreſly named Three, *Sacrificium, Libamen, Suffitus*, which he calls *Venerationis Signa, quæ conſenſus Gentium Divini cultûs eſſe propria voluit*, and ſo has not only afforded us Examples, but a Rule how to find out proper Signs of Divine Worſhip; namely, that at leaſt thoſe are ſuch that Conſent of Nations has made ſo.

And I think it ſeaſonable here (becauſe ſome do raſhly appropriate *Sacrifice* to that which they call *Latria*, as if this Sign of Religious Worſhip were adequately proper to God, others communicable to other Objects) to take Notice, that if they mean by *Sacrifice* the Mactation of living Creatures, that Manner of Worſhip not being in Uſe amongſt Chriſtians, it muſt needs enhance the Nature of other Signs of Religious Worſhip, and make them the more apparently incommunicable to any created Object, which yet were really ſo, though this Caſe were not. But this only by the Bye.

2. *Vows* alſo and *Oaths Grotius* acknowledges to be Part of this Kind of Worſhip, as alſo *The praying for the holy Spirit, for Remiſſion of Sins, and for Eternal Life.* Theſe then, according to him, are not to be asked of an Angel, though he were viſibly preſent. To which I will make bold to add the religious Invocation of any Angel or Spirit abſent or inviſible. For as, becauſe God is the only Giver of *Eternal Life*, of *Remiſſion of Sins* and of the *Holy Spirit*, he that asks ſo high things from any Creature, acknowledges the incommunicable Excellencies of God in that Creature; ſo alſo he that invokes any inviſible Angel, Saint, or Spirit, does in like Manner acknowledge an *Omniſciency* and *Omnipreſency* In this Saint or Angel, which are the incommunicable Excellencies of God.

3. Nay I add further, That the Asking of ſuch things as are in the Power of a Creature to give, as ſuppoſe a fit Medicine for ſuch or ſuch a Malady, or Aſſiſtance in Danger upon the Way in a Journey; if the one be asked, ſuppoſe, of *Æſculapius* in a Temple and at an Altar conſecrated to his Ghoſt, and the other of *Hercules* at one dedicated to his; theſe Petitions of ſuch feaſible good Offices, yea and, if you will, begged of theſe Ghoſts or Dæmons preſent there and viſible, (and there is the ſame Reaſon in Saints and Angels) would not fail notwithſtanding to be *Idolatry*; the *Conſent of Nations having made the erecting and dedicating Temples for Prayers, Vows and Sacrifices* a Sign of *Divine Worſhip*; and it was, you know, the formal Worſhip of the moſt high God, the God of *Iſrael*, while the Temple ſtood, whoſe Reſidence was conceived more peculiarly to be between the *Cherubims*, which were concealed from the Eye of the People, that they might not commit Idolatry with them.

4. But the Gentiles very depravedly uſed this Circumſtance of Religious Worſhip, and made their Addreſſes towards the open Images, or Statues of Divine Reſidence, conſecrated to that Purpoſe, where the God was to receive their Offerings and Prayers. So that though all Nations at all Times did not uſe this Repreſentation of the Divine Reſidence by *Images*, yet where it was not in Uſe (which was exceeding general) it is manifeſt that it was Part of the Divineſt Worſhip, and ſuch as they uſed towards the higheſt *Numen.* And ſeeing that this Manner of Divine Preſence

or viſible Reſidence by *Images* was not only uſed in the Worſhip of the *inferior Dæmons*, but of ſuch as were ſtyled *Dii cæleſtes*, (whom aſſuredly they could not think exiled from Heaven to aſſiſt at theſe earthly Statues) it is a Sign that the *Image* it ſelf was reckoned for the viſible Preſence of the Deity they did adore, and conſequently that this Repreſentation of the Deity, whether the Deity be perſonally there preſent or no, is that which by *Conſent of Nations* has paſſed into an ordinary Mode of Divine Worſhip.

Nor can the Erection of *Temples*, *Altars*, or other Symbols of Religious Worſhip, to them that are not Gods, make theſe ceaſe to be ſuch Signs or Symbols. For then, ſince they all have been after that manner abuſed, and imployed to other Purpoſes, there would be no Signs of Divine Worſhip left at all. But rather on the contrary we are to conclude, that whatever things were conſecrated to the Worſhip or Honour of the God of *Iſrael*, that to conſecrate the like to that which is not God is an invading his Right, and a manifeſt Act of Idolatry.

5. *Hymns* alſo, and *Incurvations*, as they may be framed, will be unavoidably *Signs of Divine Worſhip*: as namely, if this *Incurvation* be made to any particular inviſible Power, while he is inviſible; for it is an Acknowledgment of one of the incommunicable Excellencies of God, viz. his *Ubiquity*. For we may bow any where to the inviſible God, becauſe he is every where: but to bow to any particular Angel or Spirit, while he is inviſible, is manifeſtly incongruous, becauſe he is not every where. Therefore he that does this Worſhip to him as congruous, does therewith, *interpretativè*, acknowledge by that Act an *Ubiquity* in him; and thereby becomes an *Idolater*.

Incurvation alſo towards an *Image* erected to any Creature (eſpecially in a *Temple*, or on an *Altar*, yea though removed from both) were a Sign of Religious Worſhip or Service by infallible Definition, *Thou ſhalt not bow down to them, nor ſerve them*: that is to ſay, Thou ſhalt not doe the Service of *Incurvation*, nor any other Religious Service to them. For עבודה *Service* is *Cultus religioſus*, of which *Incurvation* in ſuch Circumſtances is aſſuredly one kind; I mean, exhibited either to an inviſible Power, or to its viſible Repreſentation in an Image. Concerning the latter whereof, *Conſent of Nations* has alſo made it an appropriate Sign of Religious Worſhip, eſpecially in a *Temple*, as I noted before.

And now for *Hymns*, I ſay, the framing of a *Song* to the Praiſe of any created Being, ſuppoſe *Sun*, *Moon*, or *Dæmon*, if there be ſuch Epithets therein as ſignifie the incommunicable Excellencies of God; as if one ſhould begin, *O Sol Omnipotens*, or *O Luna Omniſcia*; this would certainly not fail to be the giving of *Divine Worſhip* to the *Sun* and *Moon*: upon which Account *Martial* ſeems to me not a *Flatterer* only of *Domitian*, but an *Idolater*, in that *Hendecaſyllabon*,

Edictum Domini Deíque noſtri.

Wherein he writes after *Domitian's* own Copy, who taught his Miniſters of State this Epiſtolar Form, *Deus & Dominus noſter ſic fieri jubet*. Which if it might be more tolerable in Pagan Kingdoms, where *Dii* uſually amounted to no more than *Angeli* amongſt us; yet in Chriſtian Nations, where *God* is an *incommunicable Name*, as the Author of the *Book of Wiſdom* intimates, the calling of any Man *God* cannot but be horrible *Idolatry*, or *Blaſphemy*.

6. But not the leſs *Idolatry* for being *Blaſphemy*, ſith every *Idolatry* is ſo. For *Idolatry*, by giving the appropriate Signs of the Acknowledgment of the Divine Excellency to a vile Creature, (and every Creature is ſo in reſpect of God) does equalize that Creature unto God, and conſequently makes God as vile as that Creature. Which is a manifeſt Reviling and *Blaſpheming* of him, worſe than the Calling of a Prince by the Name of the baſeſt Vermin. I ſay therefore, in ſuch Countries as the Name of *God* uſually ſignifies the *true God*, and not Angels, to apply that Appellation to any Man, is both *Idolatry* and *Blaſphemy*: as it would be to uſe any Geſture to him that were appropriate to Divine Adoration; which made the Greeks that they would not do Reverence to the King of *Perſia* in the *Perſian* Mode, becauſe that was the very Poſture which in *Greece* they uſed in worſhipping their Gods.

7. Theſe are the chief, if not all, the *Signs of Divine Worſhip* that eaſily occur to my Mind. And if I have let any eſcape my recital in particular, they will eaſily be recalled, if not kept ſafe in the general Notion I have given of the *Appropriate Signs of Religious Worſhip*, namely, That all they are ſuch that either *Conſent of Na-*

tions, or *the Use of particular Countries*, or *the natural Signification of the thing it self*, or else *Divine Definition* has made so. Of the first Sort of which are *Meat-Offerings*, *Burning of Incense*, *Erecting Altars*, *Dedicating Images*, and the like. Of the second Sort is *such or such a Posture of Religious Veneration proper to such a Country*, as in that Example of the *Greeks*, which was obligatory to them of that Country. And of the third, *The praying for the Holy Spirit, for Remission of Sins, Eternal Life, or for what else is out of the Power of the Creature to give*; also *The making of Vows and Oaths*, they implying an absolute κυριότητα in them in whose Name they are made, and not only *a Knowledge of the Fact*, but *a Power of punishing* out of the Road of humane Laws; of which Power and Knowledge we have no Assurance in any particular Spirit, but in God only. To which you may add *The invoking of any particular invisible Powers, while they are invisible*, though in such things as they are naturally able to help us in. *Hymns* also, or any *Compellations* whatsoever made to a Creature, *if the Words signifie the incommunicable Excellencies of God*. All these of their own Nature and whatsoever are like these, are the *Appropriate Signs of Religious Worship*, though the *Consent of Nations* did not give their Suffrage; and are not due to any thing, nor lawful to be given to any thing, but to the true God. Whence the Misapplication of them to any other Object will certainly be the Sin of *Idolatry*. Lastly, an Example of the last Sort is *Bowing to Images*, it being declared in the Decalogue a kind of Service of them, according as I noted before.

8. And now, that no Man may fancy to have found any Creephole to evade the Power and Plainness of our Reason, by pretending that *Religious Worship* is of a larger Extent than what I have defined, I shall here timely advertise him, not only that I matter not what careless Abuses there may be put upon a Word, or what forced Pullings and Drawings to make proper Terms to stretch for the Covering and Palliating unproper Actions or unsound Opinions; but also (and of which I would have him take special Notice) that the Strength of our Demonstrations will not depend upon the Singleness of the Signification of *Religious Worship*, (which yet I have sufficiently proved to be but *one*) but upon the Truth of that Definition we have given thereof, in that Sense that is there professedly intended. For no Man can deny but the *Religious Worship* due to God alone (though he were so extravagant as to conceit some kind of *Religious Worship* due to some Creatures) is truly and exactly defined in the above-said Definition. And I promise here aforehand, that my Convictions of Idolatry shall be fetched, not from the Supposition that *Religious Worship* may have no other Sense than according to which I have defined it in this Definition, but only from the Truth of the Definition of that *Religious Worship* which is due to God alone; to the End that there may not be the least Room left for any imaginable Cavil or Evasion, or for any Shadow or Dream thereof.

CHAP. XII.

1. *A brief Enumeration of the Parts of that full Instruction we have to discern what is* Idolatry. 2. *That the* Adoration of the Cross *is* Idolatry. 3. *As also the Worshiping any Person of the Holy* Trinity *by an* Image *or* Picture. 4. *That Religious Worship given to Saints or Angels, though without the Use of any* Image *or* Picture, *is* Idolatry. 5. *That the mere* Invocation *of any particular* invisible Power *is also Idolatrous.* 6. *Certain Evasions touching the* Praying to Saints *answered.* 7. *Another Subterfuge answered.* 8. *Worshipping Saints by* Images *a double* Idolatry. 9. *That it is Idolatry to worship an* Image, *taking it for the* Saint *himself.* 10. *As also the Adoration of any Man alive upon Earth.* 11. *That the Worshipping of the* Eucharistick Bread, *taken for the real Body of Christ, is* Idolatry. 12. *That all the aboveſaid Acts are Idolatrous, let Men pretend what they will to cover the Guilt.* 13. *And that* εἰδωλολατρεῖαι ἀδέμιτοι *in St.* Peter *does not imply a Lawfulness in any kind of Idolatry.*

1. WE are now I think sufficiently instructed, partly by the acknowledged Examples of *Idolatry* committed by *Heathens* or *Jews*, and partly by the Knowledge of the adequate Object of *Idolatry*, as also of the right Definition of *Religious Worship*, and of the *appropriate Signs* thereof, and of the formal or essential

Application of thoſe Signs, to diſcern and define infallibly what would be *Idolatry*, where-ever it was practiſed amongſt Chriſtians themſelves, and what not.

2. As for Example, *To adore the Croſs*, or *to give any Religious Worſhip thereto, though there were no Image upon it, would be Idolatry*, according to the firſt Inſtance thereof, and of ſuch as are referrable thereto, which ſhew that *Idolatry* may be committed without an *Image*. And that it is here committed, is plain, in that we ſuppoſe the *appropriate Signs of Divine Worſhip* uſed in the Adoration thereof. Which done to any Creature, is *ipſo facto* Idolatry.

3. Secondly, *To do Religious Worſhip to the Picture or Image of any Perſon of the Holy Trinity, or of all Three, or particularly to the Image of Chriſt*, though this Religious Worſhip is intended to paſs through the Repreſentation to God himſelf, Father, Son, or Holy Ghoſt, is notwithſtanding *Idolatry* according to the ſecond Inſtance, where Worſhipping the true God by an Image is proved to be ſuch.

4. Thirdly, *The Worſhipping Angels, or Saints, yea the bleſſed Virgin her ſelf, with Religious Worſhip, though without an Image, is Idolatry*; And ſuch may be a Religious Invocation of them, the asking of them ſuch things as are proper only for God to give, as *Remiſſion of Sins*, *Aſſiſtance of Grace*, and *Eternal Life*; or uſing any *Epithets* in *Hymns*, or *Songs to them*, that ſignifie the *incommunicable* Excellencies of God; or laſtly, *making Vows*, and *Swearing in their Names*. This plainly appears from the firſt Inſtance of Idolatry, and from thoſe kinds of appropriate Signs of Divine Worſhip that of their own Nature are diſcoverable to be ſuch.

5. And truly ſuch is the *Invocation of the Help of this or that Saint*, though it were not in thoſe more conſpicuous Circumſtances of putting up our Petitions in a Temple, or before the Image of the Saint we pray to. For the *ſimple Invocation of a particular inviſible Power* is of it ſelf *Idolatry*, without thoſe other Circumſtances; becauſe it conſequently attributes that to *that Power* which is only proper to the true God, I mean *Omnipreſence* or *Ubiquity*. For no Man can be aſſured that an inviſible Power is in ſuch a particular Place, but by Suppoſition that he is in all Places at once; which is the proper Prerogative of God.

Wherefore *ſimple Invocation of any particular inviſible Power* is no ſuch ſlight Buſineſs as ſome make it, but *abſolute Idolatry*, nay, I think the moſt *fundamental part* of all *Idolatry* committed by the Heathen, (if rationally and philoſophically examined) and the Mother of the reſt. Or at leaſt whatever great Exception there is, or convincingly rational, againſt thoſe uſual Signs of *Religious Worſhip* being given to theſe particular inviſible Powers, it is found here, and is allegeable againſt *Invocation*. For the main is, That it implys an *Omnipreſence* of that inviſible Power they worſhip.

And therefore the *Conſecrating of a Temple and Altar, and a ſymbolical Reſidence or viſible Repreſentation, and offering of Sacrifices*, and the like, cannot be competible to any but the *All-preſent* God, whom we are always ſure to find at home, if I may ſo ſpeak, when we make our Approaches to his Houſe. But for other particular inviſible Powers, who knows whether they be at home or no; or whether purſuing, or in a Journey, or aſleep ſomewhere, as *Elias* ſarcaſtically argues concerning *Baal*; nay, I will add, whether they be not carried away captive, and confined to ſome other Place? None can have any Certainty of them where they are, or whether ever there where their *viſible* and *ſymbolical Reſidence* is erected, unleſs they be *Omnipreſent*, and of neceſſity are there, becauſe every-where: If not, we have no Faith nor Aſſurance of their *Preſence* or *Audience*. But *Prayer* and *Invocation* ſuppoſes Faith and Aſſurance of being heard, at leaſt in that ordinary Senſe; of which there being no Aſſurance without the *inviſible Power* invoked be *Omnipreſent*, it is plain that he that *invokes* an *inviſible Power* interpretatively implys its *Omnipreſence*, and conſequently, if it be a *particular* Power and *finite*, commits *Idolatry* thereby.

6. Nor can the Demonſtrativeneſs of this Reaſon be eluded or evaded by thoſe uſual Subterfuges of *the Saints ſeeing and knowing all things by particular Revelation from God*, or by *the exalted Peculiarity of their Condition in that ſeparate glorified State they are in*. For thoſe that talk at this rate rant it, and ſpeak unintelligible Riddles, without all Ground or Probability of Reaſon or Warrant of Scripture; they being mere After-Figments and precarious Suppoſitions to excuſe the Madneſs and Extravagancy of their idolatrous Actions.

For as for the latter Surmiſe, it is plainly a Dream, to think the bleſſed Virgin, ſuppoſe, merely by virtue of her glorified and ſeparate Condition from this terreſtrial Body, can hear from Heaven at ſuch a vaſt diſtance the devout Whiſpers or

Suſpirations of her affectionate Supplicants, or ſee through the Earth their humble Proſtrations. For ſhe is called upon by the Inhabitants of this Globe in all Poſtures or Diſtances of Habitation, even by thoſe that are *Antipodes* one to another: where if ſhe aſſiſt the one, ſhe muſt be at leaſt the Earth's Diameter diſtant from the other, through which Diſtance neither her Sight nor Hearing can ever penetrate.

And for the former Hypotheſis, How childiſh and ridiculous is it! they pretending that they ſupplicate the *Saints* to ſpeak to God in their Behalf, whenas the *Saints* cannot ſpeak to God till he tell them their Errand firſt, who has received the Meſſage from the Supplicant already, but muſt impart it to the Saints to ſay it over to him again; which ſhews the Incongruity of making any Addreſſes to them, and (conſidering how perfectly appeaſable and propitious, and how freely acceſſible God is through the only Name and Mediation of Jeſus Chriſt) is ſuch an uſeleſs Patch and Bungle in Divinity, that it cannot ſeem credible to any Man of common Senſe: and therefore there is no ſuch ſpecial Revelation to the Saints of our Compellation of them in our Prayers, and conſequently the *Invocation* of them (which is proper to God, by reaſon of his *Omniſcious Ubiquity*) being thus miſplaced upon theſe *particular inviſible Powers*, muſt be *interpretatively* an Act of *Idolatry*, there being done ſuch an Act of Worſhip to them as implys in the Object ſuch an Excellency as is found only in God.

7. Nor will their Profeſſion of thoſe diminiſhing Apprehenſions concerning Saints in other Reſpects (as, That they are not the true God, but only glorified Creatures, and that they are Interceſſors inferior to Chriſt, and the like) excuſe them from *Idolatry*: For the Acknowledgement of any one *Divine Excellency* or *Peculiarity of the Godhead* in that which is a mere Creature, is undoubtedly *Idolatry*; as the betraying any one Caſtle to the Enemy is Treaſon againſt a Prince. And the *Pagans* were eſteemed as *Idolaters* in worſhipping *Mercury* and the whole Order of the *Mediоxumous* or *internuntial Deities* or *Dæmons*, for all their acknowledging them inferior to the Supreme God. So that I cannot ſee but that *the mere Invocation of Saints or Angels is a palpable, nay a fundamental, piece of Idolatry*, and in reference to which all the Pomp and Furniture of Idolatry was ſuperſtructed; I mean the building of their Temples, erecting Altars and Images, incenſing, and ſacrificing, and the reſt. For all end in, or are Circumſtances of *Invocation*, upon Faith and Aſſurance to be heard, which cannot be rationally placed in any *inviſible Power*, unleſs it be *Omnipreſent*; which this *Invocation* does naturally and neceſſarily imply, elſe there will be no ſenſe of the Action, but it will be very incongruous and ridiculous. For all other Suppoſitions, touching the Condition of ſuch an *inviſible Power*, are arbitrarious, uncertain, nay incredible Surmiſes, and upon which there can be no Faith nor Aſſurance of being heard.

8. Fourthly, And as this Worſhip of *Invocation* to either Saint or Angel, *without the Uſe of an Image*, is thus plainly *Idolatry*; ſo the *invoking* them, or any other way of Worſhipping them *with an Image*, muſt be a double Piece of *Idolatry*, and is referrable to the *third* Mode thereof.

9. Fifthly, The worſhipping of an Image, ſuppoſe of the bleſſed Virgin or of any other Saint, upon a Miſtake that it is the very Virgin herſelf, or this or that Saint, is alſo *Idolatry*, and to be referred to the *fourth* Inſtance thereof.

10. Sixthly, To worſhip any Man yet living with Religious Worſhip, whether in *Geſture*, *Compellation*, *Appellation*, or any thing elſe that is an appropriate Sign of the *incommunicable* Excellencies of God, is alſo *Idolatry*, and is to be referred to the *firſt Inſtance*.

11. Seventhly and laſtly, To worſhip the *Conſecrated Bread in the Euchariſt*, though upon full Perſwaſion that it is *tranſubſtantiated* into the Body of Chriſt, and ſo Hypoſtatically united with the Divinity, is, notwithſtanding this Opinion conceited of it, a real Act of *Idolatry*, and is evidently referrable to the laſt Inſtance.

12. All theſe Acts, or what other ſoever of the ſame Nature that can be found, though amongſt Chriſtians, and upon the Pretence of worſhipping God and Chriſt, are aſſuredly Acts of *Idolatry*, according to the undeniable Notion and Definition thereof, which is, *The Worſhipping that which is not God by the appropriate Signs of Religious Worſhip, ſuch as either Uſe, or the Nature of the thing it ſelf has made the proper Modes of our Acknowledgement of the Divine Excellencies.*

13. And now that I have proved ſuch Acts as theſe *Idolatrous*, I need not beſtow any new Pains to prove them *unlawful*; becauſe all *Idolatry* is ſo, according to the Vote and Senſe of Scripture and of all Men. For to go about to infer that ſome kind

kind of Idolatry is lawful, because * *Peter* mentions Εἰδωλολατρείαι ἀθέμιτοι, is as weak and foolish, as if from the mentioning of *Impious Blasphemies* against God, one should infer that the Party that spake so supposed that some Blasphemies against God, were not impious. Wherefore it is plain that ἀθέμιτοι, is added not by Way of Distinction, but of Aggravation or Description; as when we say *Alba nix* or *Corvus niger*, which are not intended in common Speech as Notes of Distinction of *Crows* or of the *Snow* into *white* and *black*, but as Epithets denoting their Nature. The Practice therefore of such Actions as we have enumerated, if they be introduced into the Christian Chuch, will prove one Branch of *Antichristianism*, and a chief one too, and their Doctrines that averre the Warrantableness of them must be false and irrational.

* 1 Ep. 4. 3.

CHAP. XIII.

1. *That the Professing one only true God does not necessarily quit a People from the Guilt or Capacity of being* Idolaters. 2. *That to exhibit such Modes of Worship as are proper to the* true God *to a* Creature, *though we take it for a Creature, is* Idolatry. 3. *That the* Jews *were* Idolaters, *though they professed the* only true God. 4. *That the Belief of the* Eucharistick Bread *being the* real Body of Christ *does not excuse the Adorer thereof from* Idolatry. 5. *The Case of the Heathen that worshipped the* Sun, *and this of the* Bread-Worshippers, *compared.* 6. *A Solution of a Sophism the Author once put upon himself in Excuse of this* Bread-Worship. 7. *That their not thinking the* Bread *to be in the Eucharist does not excuse the* Worshippers of the Host *from Idolatry.*

1. HAving thus evidenced the *Falseness* of the *Mystery of Iniquity* in this first Point; according to my professed Method, I shall proceed to the *Fraud*, which (as I have already intimated) includes the fallacious *Pretences* and *Excuses*, together with the *Self-endedness* of the Drivers on of this impious Mystery.

And truly the *Pretences* and *Shelters* under which they would shroud themselves are very slender and scant, but their *Self-ends* may be gross and palpable. As methinks that would be a very poor Plea for the Christians, namely, that they, forsooth, cannot possibly be *Idolaters*, because they apertly and declaredly profess that there is only one true God, of a Nature infinitely excellent above any Creature, and that therefore if they were *Idolaters* they would contradict themselves: Wherefore no Professors of Christianity, though they did Religious Worship to *Saints*, to *Angels*, to *Images*, to *Crosses*, to a Piece of *consecrated Bread*, could be *Idolaters*, especially if they shamelessly stand out with it, and out-face the World they are not so.

But the Insufficiency and Weakness of this Excuse is too-too apparent, if we consider how easie and ordinary a thing it is for Men to contradict the Profession of their own Faith. For how many are there, even of those who do truly believe *there is a Life to come*, that do not live as if there were any such thing, and so contradict their Belief by their Actions? How many are there that professing *a particular Providence of God and Faith therein*, yet in time of Streights do not depend thereon, but divert to some unlawful Practice, or do some wicked Action to relieve themselves in Distress, or secure themselves from Danger? How many that will zealously declaim against Cruelty and Injustice, as things abhorred of God and Man, and yet are themselves notoriously Unjust and Cruel in the Judgment of all the disinteressed, though they themselves will make a more favourable Construction of their own Actions, and will stand it out as stoutly for their Justification, as these Professors of Christianity that they are no Idolaters?

It may so fare therefore, that, as the Apostle speaks to *Titus*, Men may profess to know God, but in their Works deny Him. They may say there is one only true God, yet do that Homage which is due to Him alone unto this or that Creature, without saying or intending that this Creature should be taken for the true God, or that they do that *Religious Worship* to it as to the true God. Which is such a Piece of Idolatry as never was amongst the Heathens themselves, nor can explicitly fall into the Mind of a Man, no more than to believe Contradictions while he thinks them so or consciencously to go against the Dictates of his own Conscience while he thinks those Dictates to be true. So plain is it, that no People can conscienciously

Tit. 1. 16.

ly

ly and devotionally give that Worſhip which they think due to God alone, unto that which they think is not the true God.

2. But out of Inadvertency, ill Education, or accuſtomary Superſtition, it is not impoſſible but that, not knowing or not taking Notice that ſuch or ſuch Ceremonies or Modes of Worſhip are properly due to the only true God, they may uſe them in Honour to that which is but a Creature, or the Image of a Creature, be it *Saint* or *Angel*; nor can the remembring they are God's Creatures in this Caſe ſecure a Man from *Idolatry*. For the Miſtake in the Nature of the Worſhip they perform to them does lapſe them into *Idolatry*, notwithſtanding they conceive of the Object as of a Creature. And Ignorance can be no Excuſe, where there is Opportunity of being better informed. Nay *Inceſt* and *Adultery* muſt be accounted and called by us *Adultery* and *Inceſt*, though practiſed in ſuch Countries as allow thereof, and we muſt ſay they are a more unclean People than our ſelves.

3. To which you may add, That the Church of the *Jews* were ſometimes *Idolaters*, and ſo declared by the Prophets of God, though they had not caſt away the Knowledge nor Acknowledgment of their *Jehovah*, the only true God. Why may not therefore *Chriſtians* be *Idolaters*, though they ſtill profeſs they worſhip the only true God, and *Jeſus Chriſt* whom he hath ſent, the very ſame God once incarnate of the Virgin *Mary*, and ſo living amongſt Men upon Earth?

4. And particularly concerning the *Adoring of the Bread in the Euchariſt* upon a Belief that it is the very Body of Chriſt, a Chriſtian could not defend himſelf from the Imputation of *Idolatry*, neither by the general Plea before, nor by the proper Plea to this Caſe, namely, That he that thus adores it, does verily believe it to be the Body of Chriſt or his corporeal Preſence; I ſay, he cannot clear himſelf from being guilty of real Idolatry, For his Ignorance is not his Excuſe, no more than before.

For the Senſe of his Excuſe is only this; That he gives this Divine Worſhip to the *ſeeming Bread*, becauſe he verily believes it to be *God*, and therefore a due Object of this Worſhip; and that he gives no more Worſhip than he thinks is due to the Object. If there be any Senſe in the Reaſon and Faculties of a Man, this is the Senſe of their Plea: which if it be ſound and juſt, we do very unjuſtly to accuſe any Nations or Perſons in the World of committing Idolatry, that were ſerious in the Action. For can they devoutly or ſeriouſly doing it, conceive at the ſame time they do their *Divine Worſhip* to an undue Object, and that that Object is not capable of as much Religious Worſhip as they do to it?

5. There was infinitely more Reaſon that the Pagans ſhould take the *Sun* to be that True and Eternal God that made and governs all things, as he is profeſſed to be in the Fragments of their Liturgies, than that any Chriſtian ſhould imagin a Piece of *conſecrated Bread* to be ſo. And I queſtion not but that the ancient Heathen did as firmly believe the *Sun* to be God, as any Chriſtian can believe the *Euchariſtick Bread* to be the Body of Chriſt: But yet notwithſtanding I think it never came into any Chriſtian Man's Mind to doubt but that the Worſhippers of the *Sun* were Idolaters. How then is it poſſible but that a *Bread-worſhipping* Chriſtian upon the ſame Terms muſt be an Idolater too, there being nothing intrinſecal that can excuſe the one but it will excuſe the other alſo?

And as for the Mitigation of the Fault of either Side from any exterior Circumſtances, I briefly add, That the glorious Luſter of the *Sun*, his comfortable Warmth, his notable Effects, and vaſt Influence upon the World, was a far ſtronger Inducement and more unavoidable to make the Pagans think him to be God, than *Hoc eſt Corpus meum*, or any Gloſs thereon by the Fathers of the Church, could juſtly be, to make any Chriſtian believe that the *Euchariſtick Bread* is the real Body of Jeſus Chriſt. Beſides that as *Murther* and *Adultery* may have ſeveral Degrees of Aggravation, the Fact being ſtill the ſame; ſo let the Circumſtances be more or leſs aggravable, as much as Men may imagin them, yet the Act we ſpeak of is certainly *Idolatry*.

6. I muſt confeſs time was when I marvellouſly pleaſed my ſelf in fancying I had found out ſo clear an Evidence, as I then thought, to prove that the adoring of the *Hoſt*, as it is called, was not *Idolatry* in them that believed that it was the very Body of Chriſt. For I thought it as pardonable a Miſtake as I my ſelf once committed, when I was a Boy, in asking a waggiſh Coſin of mine Bleſſing. For in the Dusk of the Evening, he having by Chance placed himſelf in the Chair where my Father uſed ordinarily to ſit, I paſſing by to go up to Bed, out of Miſtake begged, according to the Cuſtom of Children, his Benediction, thinking it was my Father; but

but he rewarding my blind Devotion with a ludicrous Bleſſing and loud Laughter, I preſently found my Error. (I know not how far I have tranſgreſſed the Laws of *Decorum* in telling this trivial Story of my ſelf; but I hope the Reader will pardon this φειλαυτολογία, it being ſo ſerviceable for my preſent Purpoſe.)

Now the charitable Uſe I ſometime made of this Miſtake of mine was this; That as I had not the leaſt Intention of begging a Bleſſing or doing any Act of a filial Duty to that unfit Perſon that then ſate in the Chair, but to my Father ouly; and that therefore though a Stranger had occupied the Place, yet that Duty was directed, intended, and indeed done to him alone, though he was not there to receive it: So I charitably concluded (and the impoſing ſo upon my ſelf was a great Eaſe to my Mind, being exceeding loath to find any more Miſcarriages in the World, in the Chriſtian World eſpecially, than needs muſt) that if a Man did Divine Adoration to the *Hoſt*, he being fully perſwaded it was the Body of Chriſt, that Adoration did no more paſs to the *Hoſt* than my asking Bleſſing did to him I never intended it for; but that as this latter was entirely directed to my Father, ſo the former did entirely paſs to the Perſon of Chriſt.

This Impoſement upon my ſelf was a great Eaſe and Pleaſure to the charitableneſs of my Nature, ſo long as I thought more careleſly upon the Matter. But after making it my Buſineſs to enquire more accurately into theſe things, I found that Saying of *Solomon* over-true, That *he that encreaſeth Wiſdom, encreaſeth Sorrow.* Nor can I apologize for this Miſtake on this Sort, but I muſt alſo thereby excuſe all the Idolaters in the World that were ſerious in their Idolatry. For undoubtedly they always took themſelves to have a due Object of their Worſhip; and what is *Idolatry* but the not having a due Object thereof? Wherefore if thinking we have, will excuſe us from Idolatry, no devout and ſerious *Idolater* was ever guilty of the Sin; which is an enormous Contradiction.

Beſides, there is a great Difference betwixt a ſudden Surprizal inevitable for one ſingle Action, and a conſtant Repetition of the ſame Miſtakes; and ſtill greater, if we conſider what a loud Warning there has been given in theſe latter Ages againſt this ſo palpable Errour of *Tranſubſtantiation*; Men having ſtrained their Voices, and called to them not only *ad ravim uſque*, but till they have ſpit Blood, and ſpilt their own Lives by freely and faithfully teſtifying againſt that Idolatrous Falſhood. And therefore where Men either take up or perſiſt in this groſs Errour and in the ill Effect therof, it muſt be now unexcuſable *Idolatry* in the Judgment of all Men that believe the *Euchariſtick Bread* not to be the Body of Chriſt; of which Truth there is as great a Certainty as of any one thing in the World.

7. Nor, laſtly, would that Evaſion ſerve there Turn, if they ſhould contend that they cannot be ſaid to adore the *Bread*, becauſe they do not think it there. For the Caſe is much-what the ſame with the former, and needs no new Anſwer. But I demand, Whether is it leſs Idolatry to adore the *Accidents* of the *Bread*, which they acknowledge to be there, or the *Bread* it ſelf? And if the Body of Chriſt be not there under theſe Accidents, their Act of Adoration falls upon the viſible Accidents of Bread: which if they be of leſs Nobleneſs than the Bread it ſelf, their Idolatry is the greater. Beſides, the Heathen who adored the *Sun*, did not think that Being which is really the *Sun* to be there, (for the *Sun* is nothing elſe but an inanimate and unintelligent Maſs of flammeous Matter) but thought it the glorious Godhead it ſelf, which they worſhipped as an Intellectual Power that created and govern'd all things, as I have already intimated; and yet no Man will ſay that this excuſed them from Idolatry in worſhipping the *Sun*. Where then is their Excuſe that pretend they are guiltleſs of that *Artolatria* they are fallen into, becauſe, forſooth, they think the *Bread* is not there, that is to ſay, that that which they worſhip there is not *Bread*? For the Pagans did not take the *Sun*, in our Senſe and Notion of him, which is the true Senſe, to be there; though the external Species of the *Sun* ſeems alike to both us and them, as the external Species of the *Bread* ſeems alike to both the *Artolatra* and his Accuſer.

CHAP.

CHAP. XIV.

1. *The Fondneſs of diſtinguiſhing betwixt an* Idol *and an* Image, *when they are both made Objects of Religious Worſhip,* 2. *That nothing but what is eſſentiall ynd infinitely Excellent is a due Object thereof.* 3. *That the Abſence of the Saints from their Images does not excuſe the Idolatry.* 4. *The Unlikelineſs that there is any true Image of Chriſt, if it were lawful to worſhip it.* 5. *But that it is unlawful to worſhip it, though there were.* 6. *That the whole Decalogue is* moral. 7. *That the Uſe of Images for Memory and Devotion was alſo the Plea of the* Heathen. 8. *That external Objects in divine Worſhip hinder the Perfection thereof.* 9, 10. *Other material Allegations againſt the pretended Uſe of* Images *in Churches.* 11. *That there are many other Ways of exciting Devotion in the People, infinitely ſurpaſſing this of Images.*

1. THat alſo would be but a lame Excuſe for the worſhipping of the *Images of Saints*, namely, That they are not *Idols*, but the *Images* of the holy Saints of God and Chriſt; but that an *Idol* is the Image of ſome *Heathen Deity*, ſuch as *Bacchus*, *Venus*, *Apollo* and the reſt, which were ſuppoſed to reſide in the *Idols* themſelves, whenas the Saints are with Chriſt in Heaven. As if any *Image* whatſoever to which *Religious Worſhip* is given, were not an *Idol*. For there is no Difference betwixt ſuch an *Image* and an *Idol*, but that the one is a *Greek* Word, the other *Latin*; they both ſignifying the *Likeneſs of ſome thing or other*. And the making of ſuch is but an harmleſs Piece of Art: but when-ever ſuch Likeneſſes or *Similitudes* of Things or Perſons receive *divine Honour* or *Religious Worſhip*, they do *ipſo facto* become *Idols* in the worſt and groſſeſt Senſe.

Nor is there any ſufficient Reaſon why the Image of *Bacchus* or *Ceres*, being worſhipped *religiouſly*, ſhould become an *Idol*, and the Image of *Peter* or *Paul* ſhould not; or that the Invocation of the one ſhould be Idolatry, and of the other not. For the Worſhipping of the true God by an Idol is Idolatry; wherefore the Worſhipping that which is not God by an Idol is double Idolatry. And this is the Caſe as well in worſhipping the Image of *Paul* or *Peter*, as of *Bacchus* or *Apollo*.

Myſtery of Godlineſs, Book 2.

2. For even *Bacchus* and *Apollo* and *Ceres* and the reſt were Benefactors to Mankind in the Gratifications of the *Animal Life*, as I have elſewhere noted at large. But they were not infinite Benefactors. *Mars*, its likely, was a valiant Warriour when he lived on Earth, but he is not *Jehovah Zebaoth*, God *Omnipotent*; and *Apollo* was a wiſe and skilful Man, but not *Omniſcient*. Wherefore they having not theſe Divine Excellencies in them infinitely and eſſentially, they are uncapable of Divine Honour.

Now there is the ſame Reaſon for our Benefactors in *Spiritual* and *Divine* Matters, as in thoſe that are *Animal* and *Natural*: For the Ground of the Unlawfulneſs of our doing *Religious Worſhip* to *Mars* or *Apollo*, is not that they were Benefactors only in thoſe things that concern the *Animal* Life, but that they were not the Infinite and Eſſential Authors and Originals of thoſe Perfections: And therefore St. *Peter*, St. *Paul* and St. *John*, yea the Bleſſed Virgin herſelf, though they were Excellent Patterns and powerful Perſwaders to the Love of God and all the Duties and Accompliſhments of the *Divine Life*, and were ſingularly well accompliſhed therein themſelves; yet they being not *infinitely* and *eſſentially* good and holy, they are as utterly uncapable of *Religious Worſhip* (which in this Caſe would become *Idolatry*) as any of the other. And they that would commit this Spiritual Fornication with them becauſe they are ſo holy and ſo good, would be as ridiculouſly impious, in my Apprehenſion, as thoſe Sectaries are that are reported to make nothing of carnal Adultery or Fornication with an holy Brother or Siſter, but with the prophane and ungodly they will refrain themſelves from that Liberty.

3. Nor can the Suppoſition, *That the Souls of the Saints are not in the Images of the Saints, as the Pagan Dæmons were ſuppoſed to be in their Idols*, have the leaſt Shew of a ſolid Excuſe: For the Preſence of the Saints would make the Act of Worſhip ſeem more excuſable, they being thereby more capable of ſuch devout Addreſſes and Compellations. But theſe Subterfuges are ſo ſlight that they are not worth the inſiſting upon.

4. The

4. The Apology for *Worshipping the Image of Christ* may be more plausible, in that he was truly God, and yet of a visible Shape and Figure. This indeed would be no frivolous Plea for the Lawfulness of making his Picture or *Effigies*, but will not reach the Warranting us to worship it.

Besides, Who knows what was the right Feature of our Saviour? And then how ridiculous and foolish is that Affection and Pleasure in contemplating the Picture which we take for his, when in all likelihood, it is neither like him, nor any one else? For it is not probable that the sad and aggrieved Spirit of our Saviour and his serious Followers had so little to do, as to concern themselves in having his Picture drawn, who was a * *Man of Sorrows, and acquainted with Grief.* But being that the Divinity was Hypostatically united with Christ's Humanity only, and that his visible Person was of a certain Shape and Figure peculiar and individual, and that it is pretended from this Union only that the Right of Worshipping his Image does arise; if the Image be not the Image of Christ, (as it happens often, they say, that the *Virgin's* Image is not hers, but of the faireſt, though not always the chasteſt, of the City) but the Image of some Body else, or an Image made at random, and it may be of no Body that ever was; the Ground of this Warrant, for the Worship of this Image will fail, so that none can be assured but that he committeth Idolatry. * Isa. 53.

5. And besides, though it were the true Image of the Humane Feature of Christ, and this the pretended Ground of the Lawfulness of the Worshipping it; we forget in the mean time that Christ himself is not a due Object of Divine Worship but as he is θεάνθρωπος, not a *mere Man*, but *God* also. But what Painter or Statuary can describe or carve out his *Divinity?* Or what Union is there betwixt *that* and his Statue or Picture? And lastly, What License have we to break the Commandment of God, who expressly forbids us the Worshipping of the Image or Similitude of any thing; nay, the very making of an Image or Similitude for Religious Worship? For the very Title of the First Table, which is concerning the Honour of God and his Worship, shews plainly that this is the Sense thereof.

6. And for my part, I do not question but that the *whole Decalogue is Moral*, and that we are as precisely tied from *Image-worship* as from *Adultery* it self. For why should *Moses* mix Duties of such different Natures in one short Decalogue? especially he copiously delivering his positive *Laws*, whether *Ceremonial* or *Political*, in other places. For the forbidding simply the making an Image is no Precept at all, but only the Prohibition of making an *Idol* thereof; and therefore those Words, *Thou shalt not bow down to them, nor worship them*, are added exegetically for the avoiding all Mistake, and plainly intimate that *Idolatry* is there forbid, and not simply the making of Images or Pictures; or Images are forbid to be made in relation to Idolatrous Worship, as I intimated before from the Nature of the Title of the First Table, which concerns Religion or our Duty to God.

Moreover, Why were these *Ten Commandments* more especially said to be *writ by God's own Finger on those Tables of Stone*, but that it was typically to indigitate to us, that it was that Law which is also writ in our Hearts by the Finger of God, durably and permanently; and that if every Man's Mind were wiped and cleansed from that Dirt and Filth that lies on it, those eternal Characters of indispensable Morality and Reason would so conspicuously and legibly appear there, that they would not only close with the Decalogue, but, if we may so speak, ratifie it, as a most just and righteous Law? We know that our Saviour has in a very special manner honoured the *Decalogue*, by his pointing to it as the Way to Eternal Life. And the general Consent of the Learned of Old, hath made it an Abridgment of the *Moral Law*: Nor can any one that duely considers the Nature of it but acknowledge it an everlasting Law of God to his Church, even in the literal Sense thereof. But in the behalf of Christianity (which requires a more spiritual Worship than ordinary) so to spiritualize the *Decalogue* as to leave Men free to *Image-Worship*, seems to me a spiritualizing it into gross Carnality, and to be both as impious and ridiculous, as the spiritualizing the Commandment against Adultery into an holy Licentiousness of lying with their Neighbour's Wife without Sin or Shame, which, they say, is accounted an high Pitch of Christian Liberty and Perfection with some Sectaries. Mat. 19. 17.

7. The last Excuse that occurs to my Mind in the behalf of the Religious Use of *Images* in Churches is, *That these are Helps for Memory and Devotion*, the Mind of the Vulgar being so gross and flagging, and so estranged from all Sense and Conceit of the Deity and Religion, that it must be fetched up by these palpable and visible Engines, on which they can lay hold, and so bear up their Devotion and Af-

fection toward Divine Things by the helpful Artifice of these exteriour Props. But this Plea is common with the Heathens and lapsed Christians: And that Apology must needs look fallaciously, that will serve as well a confessedly-bad Cause as a pretended good one.

Dissert. 38. Εἰ θεοῖς ἀγάλματα ἱδρυτέον.

Maximus Tyrius of old defended the Use of *Statues* in Religious Worship after this sort, alledging that they were only σημεῖα τῆς περὶ τὸ θεῖον τιμῆς, καὶ ὥσπερ ὑπομνήματα τις καὶ ὁδὸς περὶ ἀνάμνησιν, *only Signs of the Honour we do to the Deity, and a manuductive Method to the re-minding us thereof. But for those* (saith he) *whose Memory is more firm, and the Sight of their Mind more directly penetrative into the Divine Presence, these have not the Need of such Helps*: But he pretends they are very few.

Much to this purpose you may read in this Sophist, who having taken notice of the several Ways of *Idolatries*, as we must call them, in several Countries, and how all the while there may be τὸ θεῖον εἰς γνώμην, *God in their Heart*, though their Affection be stirred up to Him by some external Representation, as that of *Lovers* is to their absent Friends by their Pictures or any Token else that relates to them; he at last fairly and plausibly concludes his Dissertation with this Caution or Admonition: Εἰ δ' Ἕλληνας μὲν ἐπῆρεν περὶ τὸν μυήμονα τοῦ θεοῦ ἡ Φειδίου τέχνη, Αἰγυπτίους δὲ ἡ περὶ τὰ ζῶα τιμὴ, καὶ ποταμὸς ἄλλους, καὶ πῦρ ἄλλους, ἃ νεμεσῶ τῆς διαφωνίας, ἴσωσαν μόνον, ἐφάπτωσαν μόνον, μνημονεύσωσαν μόνον. That is to say, *If an exquisitely-wrought Statue put the* Greeks *in Mind of God, some holy Animal the* Ægyptians, *a River others, and Fire others; I am not offended at the Diversity; only let them understand, only let them love, only let them remember,* τὸ θεῖον εἰς γνώμην ἔχω μόνον, *only let God be in their Mind.*

8. But truly in my Apprehension, to fix a Man's Sight upon either *River*, *Cow*, or *Statue*, so as to take Notice he does so, (and if he does not take Notice of it, to what purpose does he look on it?) is the next way to exclude God out of his Mind: For who can think of two things at once? Wherefore those Religious Symbols which will least of all take up our Animadversion, or fix it to themselves, but leave it free to God, are the fittest for the more perfect Worshipping of him; and (what is yet closer to our Purpose) the having no Object in our Worship but what is truly God, will be the safest Way to lodge our Mind with him, and to think more truly, comprehensively, and devoutly of Him, than we can possibly while we pretend to see him, or conceive him in any Statue or Picture whatsoever. For the Apprehension of his Infinite Wisdom, Goodness, and Power, his Infinite Mercy, Justice, and Truth, and the Effects of these, the Vastness of his Providence, the Sense also of his Ubiquity or Omnipresence, and that *in him we live, and move, and have our Being*, is a more lively Representation of the Deity than the exquisitest Art or costliest Materials can afford.

But if any seek an external Image of God that falls under the Senses; behold the best and fairest is this *All* that we see: which yet is but a small Matter so far as our Sight can discern. What a pitiful Representation than must any particular thing be, whether Natural or Artificial, for the setting out the Divine Majesty, and how unfit and unworthy to pretend to become an Object, in any Sense, of Religious Worship? How far short must it fall of the inward Representation in the virtuous Mind, whenas that in the Mind does so hugely exceed the largest and fairest Prospect the Eye can take of this visible Universe? Wherefore whatever is interposed betwixt God and us by way of Object in our Worshipping Him, is not an Help, but an Hindrance, to the Perfection of that Worship.

9. And if we may compare small things with great, (as the Analogy does in some sort hold) the Character of the virtuous Life of any Saint is a better and more useful Image of the Saint, and will conciliate a greater Love and Honour of Him, than the seeing of his Picture or Statue. For no Figure, Posture, nor Colours, can decypher or set out *Sincerity*. For every artificial Feature, look it never so well and devoutly, is but the livelier Picture of *Hypocrisie*, because it is not what it would seem to be. Not to repeat my former Allegation, that it is not credible that any of the afflicted primitive Christians spent their Time so Idlely, as to sit to have their Pictures drawn, much less the blessed Virgin or holy Apostles of Christ. Which Mistake makes *Religious Worship* done to their Images ridiculous, as well as idolatrous. For it is a Sign that none of these Images are true, in that they all pretend to be so; as if all the Saints of God had been great Admirers of their own earthly Shadows, when there is no likelihood that any of them were. So entirely and universally contemptible and reproveable is *Image-Worship* in Christianity. But to return.

10. So

10. So far therefore (as touching the *Deity*) is this *Imagery* in Churches from erecting a Man's Mind to the Remembrance of God, and a due and worthy Senſe and Knowledge of him, that it ſinks it lower, and fixes it upon mean and trivial Objects; nay indeed, out of Inadvertence and an heavy Proneneſs to ſenſible Matters, depreſſes it, plunges and immerges it into groſs Idolatries: and (as touching the *Saints*) inſtead of warming it into an affectionate Admiration of their Virtues, makes it fall into ſuch Sins as were moſt zealouſly avoided and abominated by them.

11. To all which you may laſtly add, That this Plea is ſtill more weakened in the Caſe of Chriſtians, there being ſufficient Props and Engines, nay Screws and Pulleys, if you will, to raiſe Mens Love and Devotion in that *palpable and ſenſible Commemoration of the Death of Chriſt*, the Son of God and Saviour of the World. *God is Love, and he that abideth in Love, abideth in God, and God in him.* What better Senſe, Apprehenſion, or Repreſentation of God can there therefore be, than that of an Infinite Love? And what better Means to raiſe us to any proportionable Pitch of the Senſe of this Love, than the *Celebration of the Paſſion of Chriſt*, who poured out his own moſt precious Blood for the Redemption of the World?

Beſides, the Coming to an appointed Place of publick Worſhip at ſolemn Times, the Approaching and Continuing there with Reverence, the Putting up plain and eaſily-intelligible Prayers to God, the Hearing of the Scriptures with eaſie and plain Expoſitions of them; certainly ſuch Duties and Performances as theſe will bear Men up more firmly by far into a Senſe of the Deity, than the viewing any Imagery whatſoever. And if you add the Singing of Hymns or Pſalms, whether with the Organ or without, provided it be done well and tunably, it will excite the Devotion of the People much more powerfully, and with a more determinate Senſe and greater Edification, than the Dumb Shews of *Pictures* and *Images*, which can ſpeak nothing, when abuſed to Idolatry, but the Folly and Unfaithfulneſs of their Setters up. Alſo domeſtick Reading to People, or teaching them to Read, will make the Preſence needleſs of theſe ſilent Maſters.

What Want is there therefore of either *Images* or *Idolatry* for either improving our Knowledge or exciting our Devotion, or for the preventing our Relapſe into an utter Oblivion of God, and the Senſe of Divine things, ſeeing there are ſo many other Means, and theſe ſo well ſuited for the obtaining of the ſame End.

CHAP. XV.

1. *That the general End of this impious and uſeleſs Idolatry and Image-worſhip is the* Profit *of the Prieſt.* 2. *Several Artifices of making theſe Images gainful to them.* 3. *The Gainfulneſs of* Tranſubſtantiation *the Cauſe of the admitting it to the making up the full Stature of* Antichriſtaniſm. 4. *What a wonderful and powerful Interceſſour the Prieſt ſeems upon this Pretenſion.* 5. *Various Ways of the improving this gainful Perſwaſion to their own Advantage.* 6. *The unſpeakable Honour that ſeems to accrue to the Prieſt from this ſtupendious Miracle.* 7. *That it ſeems to give him a juſt Claim to Exemption from civil Juriſdiction, and ſaves him the Labour of endeavouring after Truth and Sanctity.* 8. *That their Pretences for Idolatry though they be weak, yet their* Self-ends *therein are exceeding palpable.*

1. WHerefore their *Pretences* for *Idolatry* and *Image-worſhip* ſo plainly appearing to be but mere Sophiſtry, let us conſider what *Self-endedneſs* may keep up ſuch unworthy Practices. And truly the Plot cannot lie ſo deep but every one may eaſily ſee it that is not wilfully blind. For there may be driven the ſame Trade that was in *Jeremy's* time by the Idolatrous Prieſts of the ancient *Babylon*, ſuch as he notes in his Epiſtle, * *As for the things that are ſacrificed unto Idols, their Prieſts ſell and miſpend: in like Manner their Wives lay up Part thereof in Salt.* And not far after, * *The Prieſts alſo take of their Garments, and cloath their Wives and Children.* In brief therefore, *The End of Image-Worſhip* may be *the enriching of the Prieſt*, and all the aboveſaid Pretences and Excuſes forged and framed merely to keep up that gain. For unleſs there were ſome ſuch Myſtery of worldly Profit underneath, it were a Wonder that the Chriſtian Prieſthood ſhould retain any ſuch Cu-

* Verſe 28.

* Verſe 33.

ſtom, that is ſo palpably contradictory to the Word of God, and ſo expreſly and particularly againſt the Second Commandment, and ſo great an Offence to ſober and conſciencious Chriſtians, and laſtly ſo huge a Rock of Scandal to both *Jew* and *Turk*.

2. It is therefore not hard to imagin how they having erected the Statue of this or that Saint, of the Virgin *Mary*, St. *James*, St. *Peter*, or the like, handſomely adorning them, and ſetting them out in a competent Liveſineſs of perſonal Shape; that they may teach the People (who are too prone to theſe Spiritual Fornications, eſpecially being animated and emboldened by the Counſel or Example of their lenocinant Leaders) not only to open their Mouths to them in Prayer, but their Hands alſo in various Offerings; having imbued their rude Minds with a ſuperſtitious Fear of the Saints Diſpleaſure, if they approach empty-fiſted, and, it may be, by ſome Artifices make the Images to ſeem to frown or ſmile upon them, according to the Scantneſs or Largeneſs of their Gifts; or at leaſt provoke the Offerer Emulations by hanging up in View what has been given to the Image, with the Names of the devouter and more liberal Clients.

The giving out alſo that this or that Saint has a ſpecial Power for doing ſuch or ſuch Miracles, for healing ſuch or ſuch Diſeaſes, for aiding in ſuch or ſuch Streights or Exigencies, were endow'd with ſuch or ſuch a Meaſure of Pardons or Indulgences; how ſtrongly would theſe Surmiſes attract the Devotions of the Simple, even to the making Vows to them in Danger, and the going on Pilgrimages to their Temples or Chappels? Where being brought into the viſible Preſence, as it were, of the Saint himſelf, repreſented by his well-adorned Statue or Image, (either out of a Conceit of ſome Help done to them already, or in Expectation of ſome future Succour) they cannot for Shame but offer at leaſt proportionably to their Ability, not doubting but the more liberal Clients of ſo good and powerful a Patron ſhall not fail one Way or other to receive at leaſt a full Penny-worth for a Penny.

But they do not conſider in the mean time, that the Imitation of any peculiar Virtue in any of thoſe Saints would oblige them more (Εἴ τις αὐτοῖς, if they have any Knowledge of humane Affairs) to do all the Good they can, than if a Man ſhould lay down all the Wealth he has at the Feet of one of their Statues; and that an hearty Prayer directed to God through Chriſt would gain more Favour from them, than if it had been directed to themſelves. As any good Chriſtian would ſooner relieve a poor Man whom by Chance he found earneſtly breathing out his Wants to God in Secret, than if he had begged Relief of himſelf.

3. We ſee plainly therefore what a *Gainful* Trade may be driven in the maintaining of the *Invocation of Saints and of Image-worſhip*. And if ſome ſuch like Prop did nor uphold that myſterious Conceit of *Tranſubſtantiation* and the *Idolatry* thereon depending, aſſuredly ſo huge an Extravagancy, and ſo repugnant to Scripture, and contrary to all Senſe and Reaſon, would not have the Poſſibility of being any Part of that *Idea of Antichriſtianiſm* which I am a-deſcribing: For it could never get into the Church of Chriſt upon its own Score, but as it ſerved ſome other End or Deſign; at leaſt it could not be *retained* there, when once ſeriouſly ſifted, unleſs it were found very *advantagious* to the Maintainers thereof.

4. What *Self-ends* therefore, will you ſay, can be ſerved by the Pretence of the Power of doing ſo ſtupendious a Miracle, as the *changing the Bread in the Euchariſt into the very Body or Corporeal Preſence of Chriſt*? Why certainly very great ones, and mightily advantagious to the Prieſt. For he that is ſuppoſed to have the Power *by pronouncing four or five Words to make Chriſt* Jeſus, who is God Bleſſed for ever, *perſonally and corporeally preſent*, cannot be well imagined to be ſtreightned ſo in the Effect of his Intention, but that, Chriſt's perſonal Preſence being thus procured, he will bring to paſs thoſe very Deſigns the Prieſt intended in procuring it. As very few doubt but that he that can raiſe a Spirit to be as it were Θεὸς ἀπὸ μηχανῆς in an hard Streight, can procure of the Spirit to aſſiſt to that End for which he was raiſed.

Wherefore ſuppoſing the Prieſt has Power to bring this real Θεὸς ἀπὸ μηχανῆς down into Coporeal Preſence by ſuch a divine Charm, as they would make it; who can ſuſpect but that Chriſt being *bodily* there, he will aſſiſt, favour and effect any allowable End for which the Prieſt by Virtue of the Words of Conſecration brought him thither? I ſay, Chriſt being thus really and Corporeally there, (Body, Soul, and Divinity) and being thus viſibly and perſonally offered up by the Hands of the Prieſt, in the Opinion of the People, for the Procurement of this or that Favour

vour of God; they cannot at all doubt but that he, having ſuch a Pledge in his Hand, will not fail of obtaining any thing, that is not plainly ſinful, at the Hands of God. For if he has thus palpably given him his own Son, how can he withhold any thing from him? Certainly, they that believe the Prieſt in the Firſt, cannot eaſily misbelieve him in the Second.

5. Wherefore the Prieſt might ſafely pretend that by Virtue of this Offering up Chriſt really and perſonally in the *Maſs*, and of his Direction of the Intent of his own Action therein, this Sacrifice will be available for both the Living and the Dead, for the Sick and for the Sound, for both Man and Beaſt; that he can thereby deliver Souls out of Purgatory, free Men from the Plague, heal Cattel, drive away Fevers, or prevent the Tooth-ach, recover loſt Goods, cure the Soreneſs of the Eyes, give Victory againſt a Man's Enemies, procure a good Husband or Wife, and what not?

Wherefore the Sacrificer being conceived to be inveſted with ſo mighty a Power; if he will but be ſo free and acceſſible, as to be perſwaded upon Occaſions to make Uſe of it either for Love or Money, may he not certainly have his Choice? Whence it is plain, that if the Prieſthood would enrich themſelves upon this Account, it is entirely in their Power; and that they would receive Money for ſuch holy Performances and ſo pious Uſes, is not uneaſie to be imagin'd. And therefore it is no hard Stroke in this Picture I draw of *Antichriſtianiſm*, to ſuppoſe that the Opinion of *Tranſubſtantiation* may be ſtoutly and tenaciouſly held up, for the upholding and increaſing the *Wealth* of an Antichriſtian Prieſthood. For if the Opinion be falſe, as moſt certainly it is, it is alſo the Mother of *Idolatry*; and therefore the Founders or Abettors thereof may be juſtly termed *Antichriſtian*, eſpecially it being ſuppoſed that it is maintained for the Love of filthy Lucre.

6. But it may not be *Wealth* only that is the End and Deſign of this monſtrous Doctrine, but *the Exaltation of their Perſons into a greater Eſteem and Honour than can well agree to a mere Man.*

For *to transform a Piece of Bread into the real Perſon of Chriſt*, is little leſs than *to create our Creator.* And if the Bleſſed Virgin, for being the Mother of God, does in their Judgment deſerve what they call ὑπερδουλεία, a Kind of Worſhip little inferiour to Divine Honour, ſuch as we give to God himſelf; what Reſpect muſt they think themſelves worthy of that fancy themſelves the *Creators* of that very God of which the Virgin *Mary* is ſaid to be the Mother?

Certainly it would puzzle Men to conceive a Way of Expreſſion of ſufficient Honour and Reſpect for ſuch a Wonder-working Prieſthood, who in this one Miracle, which yet is ordinarily and eaſily done by them, (though our Saviour was fain to groan for it when he raiſed *Lazarus* from the Dead) who, I ſay, in this one Miracle, of changing the dead Element of Bread into the living Body and Perſon of Chriſt, do out-do all the Miracles that Chriſt ever wrought, by this Creating of him who was the Worker of all thoſe Miracles, and that even then when he does not ceaſe to be; and (which is another great Miracle) without making the Bread ſeem to any of our Senſes any thing altered from what it was before. What Honour or Privilege may not they claim as due to themſelves, that aſſure the People that they are the ordinary Workers of ſo ſtupendious, ſo incomprehenſible, and ſo impoſſible a Prodigy?

7. Verily they that have derived upon them ſo boundleſs and miraculous a Power, which exceeds, nay is repugnant and contrary to, the ſtrongſt *Laws* of *Phyſicks*, *Logick* and *Metaphyſicks*, can it ſeem any more than a modeſt Claim in them to challenge an Exemption from all *Politick and Poſitive Laws* alſo, unleſs of their own making?

For how holy, how ſacred a Perſon muſt he ſeem to the World, who ſo eaſily and ſo frequently can work ſo aſtoniſhing a Miracle? And therefore how uncomely a thing would it be that the *Secular Powers* ſhould pretend any Dominion over one that is endued with ſo Divine a Power? Παραπλήσιον γὰρ κἂν τῷ Διὶς ἄρχειν ἀξιοῦεν· *For it is as if they would take upon them to give Laws to God himſelf*, (as *Ariſtotle* ſpeaks of his Heroically virtuous:) ὥσπερ γὰρ θεὸν ἐν ἀνθρώποις εἰκὸς εἶναι τὸν τοιοῦτον, *For it is fit that ſuch an one ſhould be as a God amongſt Men*, that is to ſay, ſuch an one that is ſo eminently and ſuperlatively virtuous as he there deſcribes. What then muſt he be accounted that is thought to have a Power (which is a more ſenſible Object of the Peoples Admiration) either *equal* or *ſuperior* to that of *God* himſelf; Polit. lib. 3.

who,

who, as ordinarily wiſe Men conclude, cannot do any thing that implies a Contradiction to be done?

Wherefore if the degenerated Chriſtian Prieſthood could perſwade the People that they had the Power of doing ſo huge and incomprehenſible a Miracle, that tends ſo infinitely to the Advancement of their Eſteem; it could be no Wonder that they were zealous Maintainers of the Impoſture, it conciliating to them, with ſuch as believe it, ſo mighty Credit and Reſpect, and ſaving them the Labour of that *harder Way* of winning it, to wit, *by unblemiſhed Sanctity and Exemplarity of Life, and by a true and ſound Knowledge in the Myſteries of the Religion they profeſs.*

8. Wherefore though the Pretences and Excuſes for the *Invocation of Saints, the Worſhipping of Images, and the Adoring of the Hoſt* be ſlight and trivial; yet we ſee the *Self-ends* of theſe Idolatrous Practices may be very ſubſtantial and palpable: but both put together make up that *Antichriſtian Fraud* (and aſſuredly it is an eminent one) that is diſcoverable in this *firſt* and *chief Limb of Antichriſtianiſm*, which is the *Introduction of Idolatry into the Church of Chriſt.*

CHAP. XVI.

1. *That* Idolatry *is the higheſt and moſt peculiar Injury that can be committed againſt God.* 2. *That giving* Religious Honour *to Saints or Angels, is really a* reproaching *them and* blaſpheming *them.* 3. *The exceeding great Miſchief done to the Soul of Man by* Idolatry. 4. *That* Idolatry *turns Men into bloody Wolves and Bears.* 5. *And is the Mother and Nurſe of the fouleſt Impurities.* 6. *That it is the Source of all manner of Wickedneſs, and eternal Death to the* Idolater. 7. *The great* Miſchiefs *it doth to the Church of Chriſt.* 8. *How the Church is leſſened by* Idolatry *at home.* 9. *And the ſpreading thereof hindred abroad.* 10. *And conſequently the whole World injured thereby.*

1. WE will now briefly conſider the *Miſchief* of this horrid Enormity, which reaches either to *God*, (as much as any Miſchief can reach him) to *the Saints*, to the *Idolaters* themſelves, to *the Church*, or to *the reſt of the World.*

The Sin of *Idolatry* is the moſt properly *injurious to God* of any Sin, it ſo peculiarly touching the Right of his Honour or Worſhip: which Honour he will not give to any other, nor ſuffer to be taken from him. And indeed it is highly reaſonable it ſhould be reſerved entire to himſelf, no other Tribute being competible to him but this. For God, who is that Infinite Fulneſs of Perfection, can want nothing; but we having all received of his Fulneſs, and poſſeſſing nothing but therefrom, it is according to the Senſe of that eternal Law of Reaſon and ingenuous Gratitude, as well as according to the expreſs Injunction of the ſacred Precepts of Scripture, that there ſhould be proper Homages of *Divine Honour* peculiarly due to ſo *Infinite* a *Benefactor*, which to alienate or prophane by applying to any Creature, ought to be reputed the moſt accurſed and execrable Sacrilege that can be committed.

This Robbing therefore of God of his Honour, of which he every where profeſſes himſelf ſo jealous, and ſo wrathful a Revenger, is the higheſt Affront or Injury that can be committed againſt that glorious Majeſty of Heaven. Which Point is ſo confeſſedly true, that it is needleſs any further to purſue it.

2. The next ſeems more *Paradoxical*, That by the Exceſs of Honouring and Worſhipping of the *Saints* we ſhould *injure* them and abuſe them, or by giving them over-much Reſpect become guilty of Diſ-reſpecting them. And yet it is in very Truth ſo, if examined to the Bottom. For the zealous and careful yielding of that Honour which is done to them, implys our Belief or Opinion of their Acceptance: but for them to accept of that Honour or Worſhip that is due to God, (as all Religious and Divine Worſhip is) is to be Rebels and Traitors to the *Divine Majeſty*, uſurping, or at leaſt accepting of *His* Rights and Prerogatives, and, inſtead of being truly *Saints* and faithful Subjects of Chriſt and his Heavenly Kingdom, to be tranſformed into *Titans* and *Giants*, or Children of *Lucifer*, that would aſcend the Throne of God, and divide his Empire amongſt themſelves.

Wherefore whoſoever pretend that the *Saints* accept of ſuch Homages or Services as are perform'd to them, do in effect proclaim to all the World that they are proud and

and vain-glorious, nay, that they are Traitours and Rebels againſt God; and thus inſtead of honouring them, do really injure them, reproach them, and *blaſpheme* them.

3. The *Miſchief* that is done *to the Idolaters themſelves* is very great and obvious to obſerve; *Image-Worſhip* and *Saint-Worſhip* debaſing the Mind, and making it ſuperſtitious and puſillanimous, begetting in it a craſs or groſs Conceit of things, making the Spirits courſe and carnal and leaning towards corporeal Matters; ſo that the Exteriority and Palpability of the Exerciſe of their Affections in this ſort toward Divine Things, inclines them with a greater Proneneſs and Readineſs to be tranſpoſed upon other viſible Objects, and to fall quickly from careſſing and embracing cold Statues and Images, and ſuch like ſenſible and palpable Entertainments of their Devotions, to the courting of warm Fleſh, and to the polluting themſelves with ſuch Sins of Uncleanneſs as the ancient *Pagan Idolaters* were ſignally guilty of.

For indeed all ſuch ludicrous and ſuperficial Religion muſt needs leave the Body of Sin entire and untouched, and the inward Mind dead and ſtarved; ſo that the full Reins will be given to every Impetuoſity of the Fleſh, and foul Luſt and bloody Wrath and Zeal for thoſe Idols of Fornication (as it fares in enraged Gallants in the Behalf of their Miſtreſſes) muſt rule and over-run all. The Craſsneſs, I ſay, of theſe Superſtititions leaves the Mind unmortified and unilluminated, but raiſes a Zeal for them both ignorant, bloody, and barbarous. Which, methinks, is a moſt ſad Condition for any Soul to be found in.

4. But that this beſtial Rage accompanies the Love of Idols, (to omit ſeveral Examples in Scripture) is a Truth largely writ and teſtified by the Blood of thoſe innumerable Companies of the primitive Martyrs, who with ſo much Reproach and ſo many kinds of Tortures were put to Death for deſpiſing or oppoſing the antient *Pagan Idolatry*, as is confeſſed by all. And *Idolatry*, whether *Pagan* or *Chriſtian*, will naturally diſpoſe them that are really devoted to it to the like cruel Fury and Madneſs. And though the Cruelty of the *Bear* or *Wolf* ſeems more the Miſchief of them that ſuffer by them, than the Evil of thoſe Beaſts themſelves; yet for that *Circe* that metamorphoſes Men into theſe ſalvage Shapes, few or none do doubt but that ſhe injures their humane Bodies. What a miſchievous *Circe* then is *Idolatry*, that transforms the Mind into ſuch beaſtly Salvageneſs?

5. And as for *Uncleanneſs*; that it is ſo cloſe an Attendant upon the Worſhip of *Idols*, is alſo a Truth very often intimated in holy Scriptures: as in the Epiſtle to the *Romans*, where the Apoſtle expreſly affirms, that becauſe the Heathen *changed the Truth of God into a Lye, and worſhipped and ſerved the Creature more than the Creator* (or rather *beſides the Creator*;) *for this Cauſe God gave them up to vile Affections; the Women changing the natural Uſe into that which is againſt Nature, and the Men likewiſe leaving the natural Uſe of the Women, and burning in their Luſt one toward another, Men with Men working that which is unſeemly, and receiving in themſelves that Recompence of their Error that was meet.* Chap. 1. 20, 27. Alſo in the firſt Book of the *Kings*, upon the mentioning of the Building High-places and *Images*, preſently is ſubjoined, That *there were alſo Sodomites in the Land*, &c. Ch. 14. 24. The Places are ſo many and ſo obvious where even *unnatural Uncleanneſſes* are link'd together with *Idolatry*, that it would be needleſs, as well as tedious, to recite them. And therefore it is a very ſuſpicable thing, that where *Idolatry* ſeizeth moſt on the Church of Chriſt, *all manner of Uncleanneſs* will there be moſt rife alſo.

6. But, methinks, I am too favourable in my Charge againſt *Idolatry*, while I ſeem to reſtrain the *Miſchief* of it only to *Uncleanneſs* and *Cruelty*. For the Author of the *Book of Wiſdom* does not ſtint the Effects thereof to theſe, but enlarges them alſo to *Diſſimulation*, *Theft*, *Unfaithfulneſs*, *Tumults*, *Perjury*, and what not? * *For the worſhipping of Idols*, ſaith he, *not to be named, is the Beginning, Cauſe, and End of all Evil.* * Ch. 14. 16, 27. And St. *Paul* in the above-named Epiſtle makes it the Fountain of all manner of Vices and Wickedneſſes: which he doth not raſhly, but very rationally conclude. *For even as they did not like to retain God in their Knowledge; ſo God*, ſaith he, *gave them over to a reprobate Mind, to do thoſe things that are not meet; Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs; full of Envy, Murther, Debate, Deceit, Malignity, Whiſperers, Back-biters, Haters of God, deſpightful, proud, Boaſters, Men of evil Machinations, diſobedient to Parents, devoid of Judgment, Covenant-breakers, without natural Affection, implacable, unmerciful.* Rom. 1. 28, 29. So great a Deluge of Wickedneſs breaks in upon Men by their being addicted to *Idolatry*. For Apoſtatizing from God by this hainous Sin, God alſo forſakes them, as the Apoſtle intimates.

And beſides, The Sottiſhneſs of Idolatrous Worſhip, that calls out the Affections to ſuch groſs and unfitting Objects, does naturally lay the Senſe of better things aſleep, and extinguiſh the *true Life of Religion*, which is the renewing the Mind into the Image or Similitude of God and Chriſt; which conſiſts *in an holy and peaceable Love, and in a pure, chaſt, and unpolluted Spirit, unſpotted of the vain Deſires of this preſent World.* Whence the Introduction of *Idolatry* into the Church of Chriſt muſt needs be the overflowing it with all manner of Vice and Wickedneſs. But that Conſideration belongs rather to the next Point, *The Miſchief that redounds to the Church from Idolatry*; to which I ſhall immediately paſs, after I have but briefly intimated *one Miſchief more* which falls upon the Idolater himſelf, and of which I
Rev. 21. 8. think he will be moſt ſenſible, and it is only this; *That he ſhall have his Portion in the Lake that burneth with Fire and Brimſtone, which is the ſecond Death*, that is to ſay, that eternal Death and Deſtruction that will aſſuredly attend all ſuch Enemies of God.

7. That *Miſchief* that accrues *to the Church* from Idolatry I have partly hinted already, namely, that it is the moſt likely way to debauch her with all other manner of Vices, and does *ipſo facto* transform her, who ſhould approve herſelf the pure Spouſe of Chriſt, into the abhorred Condition of an *Harlot*. To which you may add thoſe great Agonies and Aggrievances of Spirit that the true Members of Chriſt are caſt into by beholding ſuch abominable Practices; beſides their perſonal Unſafety, and Danger of barbarous Perſecutions, and thoſe hard Trials and diſquieting Solicitudes that naturally will attempt them, as they are Men conſiſting of mortal Fleſh, and liable to all the Evils it expoſes them to; and finally the actual Injuries, Reproaches, Impriſonments, and multifarious Deaths that would certainly fall upon the ſincereſt Part of the Body of Chriſt, for Oppoſing, or Refuſing to partake with others in their Idolatrous Abominations.

8. And yet this is not all: There is ſtill *a very grand Miſchief* behind, and exceeding conſiderable, done to the Church by this fearful Sin of *Idolatry*; and that is, *The hindrance of her Spreading and Propagating herſelf in the World.*

It is part of our Chriſtian Faith, as we make Profeſſion of it in the *Nicene* Creed, That there is One *Catholick and Apoſtolick Church.* Which implys that the Church has a Right to be *Catholick*, to be univerſally ſpread over the Face of the Earth; and that the true and proper Character of this *Catholick* Church is to be *Apoſtolical*: That whatſoever Nation or People, or part of any Nation or People, profeſs that Doctrine and Diſcipline which was delivered by Chriſt and his Apoſtles, become immediately thereby *part of the Catholick Church*; and thoſe that profeſs and enjoin Doctrines and Practices that are *Anti-Apoſtolical*, run the Hazzard of loſing the true Title of *Catholick*, and of making themſelves indeed no part of the Church of Chriſt. And certainly *Idolatry* is as *Anti-Apoſtolical*, as contrary to the *Apoſtolick* Doctrine, as any thing can be.

Wherefore the Introduction thereof into the Church of Chriſt is the reſcinding ſo many Souls from the Body of the Church as are perſwaded to entertain it. Whence it is manifeſt that *Idolatry* is as it were a *Gangrene* in the Church or Body of Chriſt, and eats ſo much away from it as it ſeizes upon, leaving them to become Fuel for the Fire of Hell, unleſs they repent.

9. But this is not the ſole *Miſchief* of this kind done to the Church by *Idolatry*, viz. *The ſtreightning the Extent thereof by the Divulſion of thoſe that were her true Members*; but as conſiderable as this is *The Prevention or Hindrance from making them Members that otherwiſe might be perſwaded thereto.* For it is very viſible that letting in of *Idolatry* into the Church of Chriſt, will for ever, while it there continues, exclude both *Jew* and *Turk* out of it, who are deſervedly ſo great Abhorrers of *Idolatry*. To ſay nothing of the *Idolatrous Heathens* themſelves, to whom it would be ridiculous to preach, as the Apoſtles did, *to turn from dumb Idols to ſerve the living God*, whenas they might eaſily ſee aforehand, that it would be but the turning from their wonted Idols to the ſerving of new ones.

It is a fearful thing therefore to profeſs the *Church Catholick*, and yet by Introduction of *Idolatry* to ſtreighten it at home, and hinder the Propagation of it abroad by ſuch horrible Scandals.

10. Which is not only a *Miſchief* to the Church herſelf, in curbing her Growth and eclipſing her Glory; but a ſad Diſaſter *to the whole World*, (which is the laſt Evil iſſuing therefrom:) it being to them the moſt certain Pledge of Everlaſting Happineſs, to become Members of the *Catholick Church* of Chriſt; of which there

is little Hope in either *Jew*, *Turk*, or *Heathen*, that are either judicious or conſcientious, while this ſtumbling-block is in their Way, and that they cannot profeſs Chriſtianity without the Allowance and Practice of *Idolatry*. Which in my Apprehenſion ought to be reputed a very ſad Calamity upon Earth.

Thus we have ſeen a competent Deſcription of the *firſt main Limb of Antichriſtianiſm*, namely, *Idolatry*, brought into the Church of Chriſt, under Pretence of Honour to him and the Saints; with a Diſcovery of the *Falſeneſs* and Unwartantableneſs of that Doctrine and Practice, and the groſs *Fraud* and grand *Miſchiefs* that accompany it,

CHAP. XVII.

1. *That a Multitude of ſlight* Obſervances *may amount to an intolerable Burthen.* 2. *That no* Religious Obſervance *can be ſlight while it has an Obligation upon the Conſcience.* 3. *Though this general Eſtimate of the Burthen of Superſtition from* Obligation of Conſcience *and* Multitude of Obſervances *might ſuffice, yet he will add a more particular Draught of this Limb of* Antichriſtianiſm. 4. *Of* Anointings, *and of the* Multiplicity of Sacerdotal Ornaments. 5. *The Pretence and* Self-endedneſs *in theſe* Ornaments *and* Anointings. 6. *The Miſchief ariſing from theſe kind of Ceremonies to Prieſt and People.* 7. *A more full* Deſcription *of their* Publick Service. 8. *That Reſpect to the Prieſt is better ſought and more certainly found in the* Power *of* Life *and* Doctrine, *than in any* Hiſtrionical Pomp. 9. *Which is ſo unſatisfactory to the ſerious, that it may hazzard their Departure.* 10. *The Opinion of a miraculous Power in* Religious Veſtments. 11. *The* Falſeneſs *and* Fraud *of this Opinion.* 12. *The* ill Conſequence *thereof.*

1. THE next *Limb of Antichriſtaniſm* is, *The burthening and entangling Mens Minds with Scrupuloſities in either unneceſſary or hurtful Obſervances and Opinions*, laying an equal or greater Yoke on Believers, by Reaſon of the Multitude of theſe Rites and ſuperſtitious Conceits, than *Judaiſm* it ſelf did upon the People of the *Jews*, and thereby fruſtrating that End of Chriſt's Coming, which was, *To put a Period to ſuch burthenſome and unprofitable Ordinances, and to conciliate to himſelf a Church that ſhould worſhip the Father in Spirit and in Truth.*

Which Burthenſomneſs, as I have already intimated, may ariſe merely from the *Multitude of theſe Ceremonies*, though the things may ſeem ſlight conſidered ſingly and in themſelves; as Feathers, that are ſingly light, may by their Number grow heavier than a Maſs of Lead: And what a Man may ſometime do out of Idleneſs or Wantonneſs, to wit, ſtoop to take up a Straw, or to divide Clay or Dirt into Squares or Oblongs; yet to be kept cloſe to this Task, how little different is it from that vile *Ægyptian* Bondage of being condemned to the perpetual making of Bricks or gathering of Stubble?

2. Beſides that every Toy to which there is once a Religious Obligation girds hard with thoſe that are ſerious and conſciencious. And ſuch Followers Chriſt expects, and therefore neither he nor his Apoſtles would burthen them with any thing but what was neceſſary. But we are exhorted rather *to ſtand faſt in that Liberty wherewith Chriſt has made us free*, and not to ſuffer our ſelves to be brought under the Bondage of any ſervile and unprofitable Burthens of Superſtition. And our Saviour Chriſt rebuking the Phariſees tells them plainly, that *they worſhipped God in vain, while they taught for Doctrines the Commandments of Men: Foraſmuch as laying aſide the Commandments of God, they held the Traditions of Men, as the Waſhing of Pots, and Cups, and brazen Veſſels, and the like.* Gal. 5. 1. Mark 7.

Wherefore if our Saviour Chriſt was ſo tender in the behalf of his Diſciples, that he would not have them ſuperſtitiouſly enſnared, no not in ſo commendable and eaſie an Obſervance as *the waſhing of the Hands ever before they did eat*; certainly it is utterly againſt his Mind to have his Followers intangled and enthralled in an innumerable Multitude of leſs uſeful Ceremonies: Which, be their Nature what they will, yet if by their Numeroſity they equalize the Burthen of the *Judaical Rites*, this general Eſtimate is ſufficient to diſcover it to be no inconſiderable *Limb of Antichriſtianiſm*, in what Church ſoever ſuch an Enormity ſhall appear.

3. Which I ſpeak not, as if I found it beyond my Skill to pourtray this *Limb of Antichriſtianiſm* more articulately, with ſtronger Sinews and more full and ſolid Muſcles. Such a Draught therefore of *Ritual Ordinances and dogmatical Obſervances* I will now draw, as I dare appeal to any indifferent Judge, whether it will not prove an eminent Part of that Myſtery that plainly oppoſes and defeats the purpoſed Ends of the Coming of Chriſt into the VVorld; which aſſuredly were to free his Followers from Sin and Superſtitious Slavery.

4. And truly obſerving how tender and careful our Saviour is in keeping off the leaſt Taint of Superſtition from his Diſciples about *waſhings* and *eatings of Meat*, and how expreſly he affirms to them in that excellent Parable, That *nothing* Mark 7. *that enters into a Man defiles the Man*; it will be eaſie thence to infer, that much leſs any thing that hangs upon him, or is about him, can Sanctifie or make him holy.

Whence in the firſt Place, though I do not lay the greateſt Streſs on it, If we ſhould ſuppoſe the Chriſtian Prieſts to heap to themſelves ſeveral Sorts of *conſecrated Garments* for greater *Ornament* and *Sanctimony*, inſomuch that every Prieſt's Veſtments would vie in Number with the Veſtments of *Aaron* the High-Prieſt, and imitate alſo his in Analogy, his Breaſt-plate, his Ephod, his Robe, his broidered Coat, his Mitre and Girdle; and the Biſhops, not content with theſe, ſhould add for the further adorning themſelves (as if they had a Mind to out-do the Ceremonial Habiliments of *Aaron* himſelf) *ſix* more holy Ornaments, nay I will ſuppoſe *nine* more; beſides the conſecrating of theſe Prieſts with *holy Oyl* on their ſhaven Crowns and in their Hands, which become thereby ſo ſanctified, that the more devout would eagerly and zealouſly kiſs the Hand of the Prieſt ſtrait after his Ordination, hoping thereby to partake more fully of his Devotedneſs and Sanctity: What were this, I ſay, but to *Judaize* under Chriſtianity, and to illaqueate the Minds of Men with ſuch Superſtitions as our Saviour Chriſt came to ſet them free from? Which Intimation is ſufficient to ſhew the *Falſeneſs* and Groundleſneſs of ſuch an Oeconomy in the Church.

5. But as for the Pretence for ſuch kind of *Aaronical* Ornaments, I can imagin none, unleſs it be the Imitation of the *Levitical* Laws, which is a very bad one; thoſe Laws being aboliſhed by Chriſt. Beſides that the Robes of *Aaron* were of a more * profound and important Signification than to be imitated upon any ſlight or ſuperficial Deſign: as well they as other *Moſaical* Figures being preſcribed according to a certain Pattern exhibited by God in the Mount; which being the *Shadows of things to come*, do naturally vaniſh in this Meridian and Vertical Sun-ſhine of the Goſpel. And therefore to bring in ſo many New Shadows, is to re-envelop the Church with Darkneſs, and divert us from the rightly Underſtanding of the Meaning of the Old; which aſſuredly were all Types of that more full Knowledge of *Jeſus* Chriſt, and of that inward and ſpiritual Sanctity we have in him.

* Appendix to the Defence of the Philoſophick *Cabbala*, Ch. 5. Sect. 2, 3, 4.

But that Advantage which this erroneous Prieſthood might ſeek to it ſelf herein is this; That by theſe *Hiſtrionical Diſguiſes* and *peculiar Adornings* they may become more honourable in the Eyes of the People, who are much ſtruck with outward Shews, I mean the ſimpler Sort of them; and that their Perſons may be accounted very holy, whoſe *Ordination* is with ſuch pompous Ceremony, and whoſe *ſacred Unction* makes it in ſome Sort to vie with the *Coronation* of Princes. Could they be more through-paced in the Imitation of that great high-Prieſt of the Jews, and adorn themſelves with what in Analogy ſhould Anſwer to his * *Urim* and *Thummin*, that is, *Illumination of Mind* and *Sincerity of Heart*; that indeed would be an happy Emulation, and would abſolve them from an over-rigorous Purſuance of the reſt.

* See the *Preface General* to the *Collection* of my *Philoſophical Writings*; Sect. 3.

6. But ſo it is according to our Hypotheſis, that inſtead of ſo great a Good there follow theſe Inconveniences: That this Sacerdotal Pomp and Gayneſs to thoſe Prieſts that underſtand aright the Nature of Chriſtianity is both a Scandal and a Burthen; but to thoſe that do not reliſh Chriſtianity in the right Senſe of it, it is to them an Occaſion of inſufferable Pride and Conceitedneſs, and of great Security and Neglect of thoſe true and indiſpenſable Endowments of the Chriſtian Prieſthood, of that *Anointing* which will teach them all things, even that of the Holy Spirit of God, which is not lodged in conſecrated Garments, but in thoſe purer Habits of the Mind, in the inward Man wholly and throughly dedicated to God, by perfect and real Abrenunciation of himſelf, and of the Fleſh, the World and the Devil, by entirely giving up ones ſelf to the ſincere Love of God and his Neighbour,

1 John 2. 27.

bour, to Purity and Sobriety of Life, and to unfeigned Humility and Self-denial. Which real Accompliſhments ſhould be the Foundation of Reſpect to the Chriſtian Prieſthood, not thoſe exteriour Ornaments that may be the Covers of a Beaſt or Devil.

And laſtly, for the People themſelves; As ſome are liable to be miſerably deceived by thoſe external Pomps, ſo others to be much offended; I mean thoſe who are more ſeriouſly ſet upon the real Duties of Chriſtianity, and find their wholeſome Appetite mock'd, not fed, with thoſe outward Shews in the publick Service of God.

7. Which we ſhall better underſtand, if we make a more plenary Repreſentation of their publick Worſhip, and add to the *Conſecrated Garments* of the Prieſt the dedicating of an *unknown Tongue* to their publick Prayers and Offices, to the great Diſedification of the People. What Spectacle could one behold more Antichriſtian? "To ſee a Man in thoſe ſacerdotal Diſguiſes, all of them conſecrated and dedica- "ted to the Purpoſe, himſelf having had both *Head* and *Hands anointed* with holy "Oyl, ſtanding in an anointed Church, and at an anointed Altar, with his anoin- "ted Chalice and other anointed Utenſils; whoſe *Church-yard* is holy by the Con- "ſecration and Benediction of ſprinkled *Holy-water*, for the frighting the Devils "from hanting that conſecrate Ground, and moleſting the Sleep of the Bodies of "the Dead; nay, whoſe very *Bells* of his Steeple are Chriſtned and Chriſmati- "zed for the chaſing away the foul Fiends out of the Air at the Departure of a "Soul, by their tolling or ringing: To ſee him in his holy Poſtures now at the "one End of the Altar, now at another; now turning his Face toward the Peo- "ple, now his Back-ſide; one while holding up his Hands, another while holding "them down, another while a-croſs at his Breaſt; now making with his Hand a "ſingle Croſs, now two or three Croſſes together; now ſitting, then ſtanding, and "another while ſtooping and kiſſing the holy Altar; now ſpeaking aloud, then "muttering to himſelf in a lower Tone, but always in a Tongue that is not at "all underſtood by the People: To ſee, I ſay, ſuch a Sight as this, and to compare it with that of our Saviour, *The Hour cometh and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to worſhip Him*; It would neceſſarily extort from the Spectator this juſt Cenſure, That theſe are either falſe-Worſhippers, or our Saviour's Prediction not true, or elſe the Completion thereof paſt in the Simplicity of the Primitive times; or rather that if he would find theſe true Chriſtian Worſhippers, he muſt ſeek them ſome where elſe: for here is neither *Spirit*, nor *Truth*, nor intelligible Language, but all more dark and blind and dumb than in the very Midnight Shadows of the *Moſaical* Diſpenſation. John 4.

8. And therefore (as I was a-going to conclude) as the more ſottiſh People will be liable to be even brutiſhly amazed and amuſed by this unintelligible and unedifying Pomp and Spectacle, and be made the more obnoxious to all the Frauds and Tyrannies of this unchriſtian, though over-much Anointed, Prieſthood; ſo the more naſute will be tempted to look upon it but as a Kind of Circumforaneous Masking or Mumming, nor eaſily be perſwaded that what is ſo *Hiſtrionical* or Stage-play-like is ſerious in any thing but in what the other Stage-players are, which is in the emunging the People of their Money.

Wherefore it would not be any Wonder to ſee theſe better-ſpirited Chriſtians abhor from theſe Shews, as being ſo perfectly oppoſite to the ancient Plainneſs and Simplicity of the Primitive Teachers, who, as our Saviour himſelf, ſpake and did all things *bonâ fide*, and did not diſtance themſelves from their Flocks and Charges by any *gariſh Pomp* and *Multitude of ſanctimonious Dreſſings*, but being even as they were, in a manner, ſaving that they were greater Examples of Faith, of Humility, of brotherly Kindneſs, of Contempt of the World, of Patience, and of Power of Speech, and effectual Exhortation, and Conviction of Mens Minds for the corroborating their Belief, and enflaming their Affections with the Love of true Righteouſneſs and Holineſs, (which was an unimitable and *indeleble Character* of their Chriſtian Prieſthood) kept and commanded the Hearts of the Believers by this Authority of the Spirit diſcovering it ſelf in the Power of Reaſon and ſincere Rhetorick, and ſealed and tied all cloſe to them by what indiſſoluble Cord of a reverential and reſpectful Love, which acru'd to them by the Purity and Unexceptionableneſs of their Converſation; they *teaching* (as it was ſaid of our Saviour) *with Authority, and not as the Scribes*, who *taught*, but *did not*.

9. The Reflexion upon which excellent Patterns will ſtrongly tempt the better-ſpirited People to look upon theſe ſacerdotal Pomps and Diſguiſes as a Kind of Superſtitious and Hypocritical *Mummery*, and to urge them in the Earneſtneſs of their Zeal to condeſcend to approach nearer to them, and to lay aſide their Masks and Vizards, and to deal faithfully and apertly, and to declare to them the Truth of Chriſt, and the good Will of God as it is revealed in his Word; for they profeſs they are willing to embrace it and to follow it, may they but underſtand it; nay they are hungry and thirſty after it, but find no Food nor Comfort in dumb Shows: which if they will refuſe to do, they are thoſe that cannot admire this Way, but rather abhor it, and muſt leave it, and ſeek ſuch Paſtors as will deal with them in Plainneſs and Simplicity of Heart.

For aſſuredly ſuch groſs and worſe than *Judaical* Corruptions in a Church would force the moſt ſerious Believers to forſake the Community thereof, and drain it, as much as is poſſible, of the ſincereſt and beſt-diſpoſed People of Chriſtendom. And this I think is no ſmall nor contemptible *Miſchief*; the Departure of *Lot* being a Fore-runner of the raining Fire and Brimſtone upon *Sodom*.

10. But I have not yet evolved all the intangling Superſtitions that may lie wrapt up into theſe Religious or conſecrated *Veſtments* and Habits.

For it is not impoſſible but that they may befool the credulous with the Belief of ſome miraculous Virtue abiding in them by the Power of *Conſecration* or *Benediction* of the Prieſt or Biſhop. As that, for Example, they have the Virtue of recovering Men from Diſeaſes; of fraying away the Devil and chaſing him out of the poſſeſſed; of procuring Remiſſion of Sins, both as to Guilt and Puniſhment, by the putting them on; and of ſaving a Soul from Damnation, and ſending her ſafe to the Bliſſes of Paradiſe. So wonderful Power lies hid under theſe Religious Habiliments. Which Conceits notwithſtanding are ſo ridiculouſly groundleſs, that he deſerves to be laught at that would ſeriouſly go about to confute them.

11. But ſome ſmall Pretence for the Truth of them may haply be fetched from that Paſſage in the *Acts*, concerning the miraculous Virtue of the Body of St. *Paul*, That *from his Body were brought unto the ſick Handkerchiefs and Aprons, and the Diſeaſes departed from them, and the evil Spirits went out of them*; and from the Virtue of *Chriſt's* Garment, the Touch of whoſe Hem cured the Woman of her bloody Iſſue.

Acts 19.

But we are to conſider That *Chriſt* was the Son of God, and *Paul* a choſen Veſſel, and thoſe firſt times were choice and peculiar times of the Church, that required ſuch *miraculous Aſſiſtances* from God for the planting of the Chriſtian Faith: that Miracles are for the *Unbeliever*, not for thoſe that already believe; and that thoſe Cloaths came from or hung upon ſuch Bodies as were really *anointed* with the Holy Ghoſt, and that in a full Meaſure; not rubbed or ſmeared in the Hands or on the ſhaven Crown with a little Ointment, that gives only an extrinſecal Sanctity, fills no Man with the holy Spirit, much leſs to ſuch height that he can work Miracles.

Wherefore to make the People believe that the *Habits* of either *Prieſts* or *Monks* have any ſuch Virtue in them, is nothing but an Abuſe of them into a mighty Opinion of the *Sanctity* of thoſe Perſons, the Touch of whoſe very Cloaths is of ſo great Virtue and Sanctity. I ſay, the End of this Impoſture is nothing elſe but the extolling and magnifying the Prieſt and other Religious Orders of the Church, unleſs this Eſteem carry along with it alſo ſome pecuniary Advantages.

12. But the evil Conſequence is the Cheating and Seducing of the People into a Feebleneſs of Spirit, and a Neglect (I ſay not, of the Advice of the Phyſician, but) of his Counſel who ſpeaks to us *to buy of him white Rayment, that we may be clothed, and that the Shame of our Nakedneſs may not appear*: or that of St. *Paul, to put on the whole Armour of God; to be ſtrong in the Lord, and in the Power of his Might; to gird our Loyns about with Truth, and to put upon us the Breaſt-plate of Righteouſneſs, to take unto us the Shield of Faith, and the Sword of the Spirit, which is the Word of God; praying always with all Prayer and Supplication in the Spirit.*

Rev. 3.

Epheſ. 6. 11.

For this Furniture aſſuredly is infinitely more powerful againſt the Approach of the Devil or Diſeaſes, than all the holy Habiliments that the Wardrobe of the Church can produce; and will ſooner quench all the fiery Darts of the Wicked, than whole Pots of *Holy-Water* ſquirted againſt him.

CHAP.

CHAP. XVIII.

1. *Of the* Enchanting *or* Exorcizing *of* Water, Oil, Salt, Wax-candles, *&c. with a general Intimation of the* Miſchief *thereof.* 2. *Of the* Exorcizing *of a* Golden Roſe *and* Lamb of Wax. 3. *That the uſing of the Name of the true God in theſe Exorciſms does not hinder but that they may be properly termed* Enchantments. 4. *Other Inſtances of their being* Charmers *and* Magicians; *with an Anticipation of an Objection.* 5. *The* Falſhood, Fraud, *and* Miſchief *of theſe* Exorciſms. 6. *The Derivation or Diſtribution of theſe* Exorcized *Elements into ſeveral Superſtitious Uſes.* 7. *Of the Suppoſal of the Infant's being poſſeſs'd, and of* Baptiſmal Spittle. 8. *Of* Extreme Unction, *and other Superſtitious Practices upon the dying Man.* 9. *As alſo upon his Corps laid out.* 10. *The* Fraud *and* Miſchief *of theſe Practices.*

1. THE Mention of *Holy-Water* puts me in Mind of another *Claſſis* of *Superſtitions*, which might be invented contrary to the Faithfulneſs and Simplicity of the School of Chriſt; to the illaqueating of Mens Conſciences, and miſplacing their Dependences upon Creatures more than the Creator, and to the extinguiſhing of that comfortable inward Senſe of his Inviſible, but Omnipotent, Omnipreſence, by interpoſing theſe vain and viſible Objects, which have neither Force nor Allowance for thoſe Uſes they pretend to; I mean, the *Exorcizing* or *Enchanting* (if you will) of certain Natural Elements, without any Warrant of Holy Scripture, to endue them with a Supernatural Power.

As if, for Example, the Prieſt ſhould pretend by the *Exorcizing* of the Creature of *Salt* by the Living, True, and Holy God, to make it become an *Holy* and *Exorcized Salt*, for the Health of both Body and Soul to as many of the Believers as receive it; and for the chaſing away of every evil Phantaſm and unclean Spirit, by the Aſperſion thereof: And ſo by the *Exorcizing* of the Creature of *Water* in the Name of the Holy Trinity, to endue it with a Virtue of chaſing away the Devil and Diſeaſes, and every diſquieting thing, out of an Houſe by the Sprinkling thereof, and ſhould recommend the Uſe thereof for the beſprinkling their Chambers ever and anon therewith, as alſo their ſick Folks, their Fields and Vineyards, for Health and Increaſe. The *Exorcizing* of *Wax-Candles* into a Virtue of putting to flight the Prince of Darkneſs with all his Retinue, and of making them run away with Fear and Trembling from whatever place they are lighted in. The *Exorcizing* of the Creature of *Oil* by God the Father Omnipotent, the Creator of all things, that whoſoever uſes it, the Troops of the Devil may be put to flight, and that he may never be bit by the Old Serpent. Alſo the *Exorcizing* of *Herbs* or the *Boughs* of *Trees*; the *Exorcizing* of *Bells* and the *Prieſtly Veſtments*: Is it not apparent that all theſe, and as many more elſe as can be invented of this Nature, are mere Juggles and Impoſtures?

2. But the Impoſture would be more grateful and compleat, if we had ſome fine Thing conſecrated, that were more portable, and yet of a more univerſal Influence, as alſo more durable and permanent than moſt of the former. And therefore the Shape of ſome holy Plant or Animal thus *Exorcized* would be of ſovereign Uſe and Content, *the Roſe of Sharon*, or *the Lilly of the Valleys*, the *Dove* or *Lamb*, whoſe Names are ſacred to every Chriſtian Ear.

Wherefore a *Golden Roſe*, impregnated with Joy and Gladneſs from the Benediction of the Holy High-prieſt of this Church, and full of the Fragrancy of Remiſſion of Sins, Increaſe of Faith, (though the Effect be never found) Divine Protection and all Proſperity, *were a Poſie to wipe the Noſe of a Prince withal.* And ſo the gentle *Lamb* made of ſome more flexible Matter, and elegantly limb'd, ſuppoſe out of *Wax*, but exorcized into Powers and Virtues little inferior to thoſe of that *Lamb of God* that takes away the Sins of the World, as being made able by a certain ſacred Exorciſm or Benediction to preſerve them that bear it about with them from all the Aſſaults of the Fleſh, the World, and the Devil, from Peſtilence, Famine, and ſudden Death, from all Perils by Land and Sea, from Lightning, from Tempeſts, and from Abortion, were a Preſent for an Emperour or Empereſs.

Several ſuch Inſtances as theſe might be excogitated, all which I muſt pronounce to be againſt the faithful Plainneſs and true Power of the Goſpel of Chriſt, and to

entrench upon the Reverence of the Name of God, and to be a Treſpaſs of the Third Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain.*

3. Againſt which Precept I make account thoſe *Forms of Conjuration* do evidently offend that are found in Books of Magick, as in *Cornelius Agrippa* and *Petrus de Abano*, where thoſe Divine Appellations, *Jah*, *El*, *Adonai*, *Elohim*, *Elohe-Zebaoth*, *Elion*, *Sadai*, and the like, are made the Elements of their vain and reprobate Art. Which is a manifeſt Argument that the Prieſt's Exorcization in the Names of God and his holy Attributes does not excuſe him from the Guilt of *Enchantment*, ſince the *Magicians* themſelves uſe the Names of the true God therein.

And as for the more general Notion of *Enchantment*, *Agrippa* defines it to be nothing but *The Conveyance of a certain mirificent Power into the thing enchanted, by Virtue of the Words and Breath of the Enchanter.* Nor will the Phraſes or Paſſages of Scripture excuſe the Prieſt from this Impiety, ſince this is both preſcribed and practiſed by theſe *Magicians.* Their *Pentacles* which they hang about their Necks when they conjure (which they, forſooth, for the greater Grace, call the *Pentacles* of *Solomon*) are adorned and fortified with ſuch Tranſcriptions out of holy Scripture.

Whence it is plain, if any one would take Notice of all the ſpecial Characters of ſuch an Apoſtate Church as I am a-deſcribing, he could not omit, amongſt other Titles, to brand them with the Name of *Enchanters* or *Sorcerers.*

4. Which they might deſerve upon other Scores, which we have already intimated; as in that they teach People *certain Prayers in an unknown Tongue*, which they direct them to ſay for ſuch and ſuch Purpoſes. For what are theſe but *Charms?* And the making of *Jeſus* of *Nazareth*, (who was above ſixteen hundred Years ago crucified at *Jeruſalem*) upon the uttering of a few Words, perſonally to appear Fleſh and Blood and Bones, all mantled over with the thin Cloathing of certain *Panaceous* Species, or looſely-hanging Accidents, is a Piece of *Magick* above the Witch of *Endor's* and all the Hiſtorical Records of *Necromancy* in the World. All which Pretenſions being ſo Epidemical or general in this Church we do characterize, Who can miſs of notifying them by the Style of *a Society of Magicians* or *Enchanters?*

For in that they are mere Pretences, and have no real Effect, will not excuſe the Deſert of ſo goodly a Title, the Profeſſion and Endeavour giving the Practiſers ſufficient Right thereto. As he that has been caſting his Angle a good part of the Day into the River, and brings home no Fiſh, may yet be rightly ſaluted Mr. *Fiſherman* or Mr. *Angler* at his Return, though not without ſome kind of Scommatiſm at the bottom: And he that profeſſes Phyſick, and has, it may be as yet, cured none, (but ſuch as would have recovered as well without him) though killed many, is notwithſtanding by all Men termed a *Phyſician.* And generally what Men affectedly pretend to, though they cannot perform it, may juſtly by way of Scommatical Reproach be entred into the Particulars of their Character, for the making up the whole Tale of their Shame and Reproof.

5. What Grounds they might make ſhew of for ſuch Incantations as theſe, I muſt confeſs I cannot ſo eaſily find. For the *Blood of the Paſchal Lamb* wherewith the *Iſraelites* ſprinkled the Lintel and two Side-poſts of their Doors, was not charmed firſt to convey a Virtue into it of frighting away the deſtroying Angel, but was merely a preſent Sign, as alſo a Type of the Sprinkling of the Blood of Chriſt, who was a Lamb without Spot, was to be ſacrificed in future Ages for the Sins of the World. Nor were the *Water and Aſhes of the Heifer* mingled together with any Exorciſm or Enchantment that we read of in Scripture. Nor did *Eliſha* charm the *Salt* before he caſt it into the Waters to heal them, but he uſed it as a Circumſtance only or Sign in the Healing of them: which Ceremonies Chriſtianity has nothing to do withal, nor is there any Reaſon to bring in any more of the ancient Types or Figures than are already made uſe of by his Choice who was unerrable.

The Ground therefore of ſuch Uſages is none at all: But the Pretence to ſuch Power as this, ſo ſtrangely and marvellouſly to enchant things to ſuch mighty Uſes, would make much for the Honour of the Prieſt, who cannot but hereby ſeem μέγας τις, a very Great and Adorable Perſon to the credulous People, and theſe exorcized Commodities would be ready Money with as many as had Belief in them.

But the worſt is, *Faith* and *Temperance* would be look'd leſs after, and *Pots of Holy-water* and *enchanted Lambs of Wax* would ſtop thoſe inward living Springs of the Spirit of God in the Heart, and help to extinguiſh that Senſe of Innocency, than which

which there is not a greater Tower of Defence to a believing Chriſtian againſt all the fiery and thundring Artillery of the Prince of the Air.

6. Theſe be the moſt groſs and fundamental Superſtitions, that look like *Magick* or *Sorcery*, which yet might be derived and deduced into various Uſes and Practices; as in the *Viſitation of the Sick*, in *Extreme Unction*, in *Funerals* or *Burials*, in *Chriſtenings*, *Churchings*, and *Marriages*, where *Holy-water*, *Exorcized Oil* and *Candles* might be frequently made uſe of, and ſome of them truly not without ſome conſiderable Trouble; as in *Anointing the Sick*, their *Eyes*, *Ears*, *Noſes*, *Mouths*, and *Hands*, nay their *Feet* and the *Reins* of their *Back*: the latter whereof may cauſe troubleſome Conteſts betwixt natural Modeſty and religious Zeal in thoſe that have a penitent Senſe of the Tranſgreſſions of thoſe Parts.

The *Conjuring the Devil alſo out of the Infant that is to be baptized* would ſeem a frightful thing to the Infant himſelf, if he underſtood in what an ill Plight the Prieſt ſuppoſes him, while he makes *three Exſufflations* upon his Face, and uſes an *Exorciſtical Form* for the ejecting of the foul Fiend, who is imagined very ſaucily preſumptuous to take ſuch timely Poſſeſſion of him, to whom he could not but ſee that Chriſt *Jeſus* had apparently a better Right, as being the Off-ſpring of them who were already his, the Child being born of Chriſtian Parents. But here may come in alſo (beſide other Ceremonies) the Uſe of the *Holy Oil* for the anointing him on the Fore-head and Breaſt, the putting upon him *white Veſtments*, and into his Hand an *holy Candle*. And, which is by far more holy than *Oil* or *Candle*, the *Prieſt's own Spittle* is alſo to ſanctifie his Ears and Noſtrils by a gentle Smearing thereof on thoſe Places. And laſtly, that all may be ſound and wholſome, the *holy Salt* may alſo be put into the Mouth of the Child, that his Words, when he can ſpeak, may be the more ſavoury.

Thus may the Uſe of the firſt conſecrated Elements, you ſee, go far, and make the Chriſtian Sacrament of *Baptiſm* exceed in Ceremony the Judaical, nay their *Circumciſion* it ſelf: whenas the Uſe of that one Element of *Water* were ſufficient, and *One* Dipping as ſignificant of the *Unity* of the Godhead as *Three* are of the *Trinity*. Yet ſuch large and prolix Shadows might Chriſtianity caſt, when the Sun of Righteouſneſs grows towards his ſetting in the Church.

7. And it is much if ſomething might not appear affrightful to the Women in this approaching Darkneſs. For though it be a gay thing for the Prieſt to be thought to have ſo much Power over the Stygian Fiend, as to *Exorcize* him out of the Infant; yet it may be a ſad Conſideration with ſome melancholick Women laden with Superſtition, to think they are never brought to Bed, but they are delivered of a Devil and Child at once; and that if their Child ſhould die before Baptiſm, the Devil having got bodily Poſſeſſion of him, will certainly carry him thither where the greateſt Affection of a Mother dares not ſo much as deſire to give him a Viſit. Which indeed would argue the Neceſſity of ſpeedy Baptiſm to the height, but withal would depreſs the afflicted Mind of the melancholick Mother with unſpeakable Anxiety.

The Delinition alſo of the Infant's Ears and Noſtrils with the *Spittle of the Prieſt* may ſometimes ſtrike harſhly upon the Spirits of the more delicate; but it makes much for the Opinion of his Sanctity, whoſe ſpumeous Excrement is of ſo ſacred a Virtue, and will gain alſo the Prayers of all Women in the Town, that he may ever be an heal and ſound Man, free of all loathſome and contagious Diſeaſes.

8. But it were very unequal if the Load of Superſtition ſhould be laid wholly upon tender Infancy and our firſt Entrance into this World. Surely that ſevere Goddeſs will make them feel her weight alſo in ſome meaſure who are in a way of departing out of it. And truly that Ceremony of *Extreme Unction*, that pretends to make the Paſſage more Glib, to a Man not ſuperſtitious would make it more rough and troubleſome.

The Ripping up their Breaſt alſo by that ſharp Tool of *neceſſitated Confeſſion*, and then an over-reaching Satisfaction excited to the Advantage of this or that holy Order, or the Uſes of the Church, will eaſily diſtract the Mind of the dying Penitent betwixt the Care of his own Soul and the Proviſion for his dear Wife and Poſterity. But frequent Aſperſions of *Holy-water* ſhall be his dilute Comfort; and he ſhall have before his Eyes ſo long as he enjoys the Light, Aſſiſtants more cold and dead than thoſe that have lien four Days in the Grave; the Image, ſuppoſe, of Chriſt on the Croſs, another of the Virgin *Mary*, and a third of the Saint to whom he had particularly devoted himſelf; where he may, if he will, ſalute the Virgin's Idol in the very Words in which the Angel *Gabriel* once did her. But if he would lay aſide

his

his civil ſhall I ſay, or rather ſuperſtitious Complements and ſpeak the Truth, he might take up the Complaint of *Job*, touching theſe liveleſs Companions, *Miſerable Comforters are ye all.*

However in the Interim, what the frequent Sprinkling of *Holy-Water* can do, and making *Croſſes* on his Breaſt and Forehead, or the urging upon him the Belief of every Tittle the Church has defined to be true, (the Soul now ſo near her Departure being more quick-ſighted in thoſe abſtruſe Myſteries) or the Promiſe of *Prayers* and *Oblations* when he is in the other State, ſhall not be wanting for the Eaſe of his Soul: which in his breathing of it out, if he ſhould commend into the Hands of our Lady, inſtead of our Lord *Jeſus*, who is God every-where ready to ſave, that Precept from the Prieſt would be flatly againſt the expreſs Commandment of God, and it would prove a ſad Cataſtrophe of his Life to the dying-man, to ſpend his laſt Breath in ſo foul a Sin as *Idolatry*.

9. But however, as if all had been rightly performed, the Body may be laid out in a decent Manner, and a Croſs put in the Hand of the Deceaſed, reſting upon his Breaſt, or at leaſt his Hands be laid a-croſs inſtead thereof, and *Holy-water* be duely ſprinkled upon him; which whatever Virtue it may have to chaſe the Devil from the Corps, yet it will ſcarce waſh his Soul clean from that laſt Sin he committed, nor guard the Houſe from being haunted with Birds of ſeveral Colours and Feathers, that ever ſmell out a comfortable Refection from the Fall of every ſuch Carcaſs. So great a Pother and Clatter may *Superſtition* make as well at the *Exit* as Entrance of Men into this mortal Life.

10. In the midſt of ſuch Formalities as theſe, I muſt confeſs the Prieſt cannot but ſeem a Man of marvellous Might and Power to the ignorant By-ſtanders, ſuch as have been nuzzl'd up in the Belief of theſe Supeſtitions, he adminiſtring ſuch preſent and conſpicuous Remedies for the Comfort of the Sick, as the Fiend-fraying *Holy-water*, the *Images of the Bleſſed Virgin and Tutelar Saint*, holy *Wax-candles*, and the like, guarding the very Corps, by the Power of the Croſs and the Sprinkling of that Exorcized Element, from all the Incurſions of the Enemy and every evil Phantaſm. But the dying Perſon, What Benefit he can take by the having his Mind diſtracted and called out to theſe dead Shows, I muſt confeſs I underſtand not, nor can conceive but that they are an Hinderance to that more pure and collected Paſſage of the Soul into Bliſs; and are, to the Spectators of theſe Solemnities, the Occaſion of neglecting thoſe better and more inward *Amulets* againſt the Terror of Death and Fear of the Devil.

Such I mean as *the Renovation of their Minds into the Living Image* of Chriſt, and *the triumphing over the Power of Sin through the taking up his Croſs in the mortifying all our evil Concupiſcences in our Life-time*, and *the arriving thereby to the comfortable Joys and Refreſhments of the Spirit, and to a permanent and habitual Senſe of the Mercy of God through a lively Faith in Chriſt Jeſus*, (wherein we cannot miſs of the Aſſurance of the Remiſſion of our Sins;) which are the moſt *ſaving* and *moſt holy Waters* that we can ſolace our ſelves with, or eaſe the Grief and Agony of our Minds withal, the moſt precious *Oil* or *Balſam* that can be poured upon an afflicted Conſcience. The Breathing after which excellent Condition is naturally ſtopped and ſtifled by a vain Belief in theſe external Shows, and by the relying on theſe multifarious Enchantments of a ſuperſtitious and impoſturous Prieſthood, who would bear Men in hand that they can carry a Soul through ſafe to Heaven by *exorcized* Elements and *Magical* Artillery levied againſt the external Aſſaults of the Devil; not conſidering in the mean time, that the Radication and Growth of Sin and Diſobedience makes the Soul herſelf in a manner become a Devil, and will neceſſitate her to undergo the Fate of that accurſed Crue.

CHAP.

CHAP. XIX.

1. *The Burthen of* Spiritual Cognation, *and exceſſive Numeroſity of* Holy-days. 2. *Perpetual Abſtinence from Fleſh in ſome Religious Orders. The Fraud and Miſchief thereof.* 3. *The Burthen of* vowed Cœlibate. 4. *The more dangerous Purpoſes thereof.* 5. *The ordinary Services done by the Monaſticks to this Antichriſtian Power we deſcribe.* 6. *That its Eſtabliſhment is much corroborated by the Intereſt of* Monaſteries. 7. *And enriched by being Heir to all Profeſſors of Cœlibate.* 8. *The great Miſchiefs of* Cœlibate. 9. *Of* Flagellation. 10. *The Ineffectualneſs thereof, Hypocriſie of the Penitent, ſalvage Pride of his Church, and the* Miſchiefs *reſulting therefrom.* 11. *Of* Pilgrimages *and* Jubilees. 12. *An Enumeration of ſeveral other* Antichriſtian Auſterities.

1. BUT we have leapt thus from one extreme of Man's Life to the other, whenas there are ſeveral things yet to be conſidered which may make the middle Space thereof tedious and entangled, may be unneceſſary Hinderances to him in his Affairs of the World, may be ſore Afflictions and Vexations to his Body, or diſturb his Mind with grievous and ſad Perplexities. I will hint only ſome few Inſtances of each.

As, for Example, if Perſons by being Witneſſes at a Chriſtening ſhould contract thereby ſuch a *Cognation* as, though it be ſpiritual, yet, according to the Canons of this Church we deſcribe, ſhould hinder Marriage betwixt all the Kindred of the Child that is chriſtened and their own; what Straitneſs muſt theſe Conceits cauſe in the marrying of a Son or Daughter, whole Neighbourhoods neceſſarily contracting ſuch *Spiritual Affinities* by doing Chriſtian Offices one for another? The Plot whereof could be nothing elſe but to drain Mens Purſes of Money for the procuring of Diſpenſations from unneceſſary Laws and Reſtrictions,

The *Number* alſo *of Holy-Days* may be ſo many, and the Obſervation of them ſo ſuperſtitiouſly and ſo ſtrictly commanded, that it may be an unſpeakable Burthen to the Generality of the People, thoſe eſpecially who live by their Labour, and muſt ſtarve when they cannot work. But the Deſign is the ſame as before. For Multitude and Frequency of Tranſgreſſors brings in Mulcts and Fees to the Eccleſiaſtick Officers; though the ſmalleſt Penalties muſt be very cruel that are wrung from ſuch poor Labourers as have but from Hand to Mouth.

2. Again, ſuppoſe a conſiderable Number of Men were tied up to the *Abſtinence from Fleſh all the Days of their Lives*, by a Riligious or rather Superſtitious *Rule* they are under, in ſuch Sort that Death were more eligible unto them than to taſt of Fleſh, by Reaſon of that hold their *Vow* had taken upon their Conſciences: What an Iron Yoke would this be upon ſo many Chriſtian Souls: How moped and frantick muſt ſuch *Monaſtick* Severities of Diet, of Lodging and Watching make ſeveral of them that are entangled in the ſlaviſh Fetters of this *Babyloniſh Captivity*? For which there is no Pretence, but that they are ſo good-natured that they are reſolved to merit not only for themſelves but for others, and that many ſuch Rivulets concurring together may fill up that Treaſure of Merits which the Church muſt have the keeping of, to ſell at a good Rate to thoſe Virgins that want Oyl in their Lamps.

This is the *publick Fraud:* but the *private* is a certain *Hypocriſie* in theſe Men, whereby they often ſhake off the indiſpenſable Yoke of Chriſt and the Rule of his Word, by over-valuing of, or craftily hiding themſelves under, the Self-choſen Sanctity of theſe Antichriſtian Rules. And a *further Miſchief* is, that the Conceit of Meriting thus for themſelves and others puffs them up with Pride and Inſolence, and makes them thereby more abominable than they who are under no ſuch peculiar *Rules* or *Orders* of Religion.

3. But there is another *Abſtinence*, which urged with like Severity and Strictneſs would be equally burthenſome to the Generality of Men, if not more, and is an Inſtitute that ſeems expreſly contrary to the Mind of the * Apoſtle, who makes it a Character of a Church Apoſtatizing from the Purity of Chriſtianity, as he does the other alſo, namely, that of *Abſtinence from Meats*; but this is *The forbidding to marry*. Which Prohibition is not only againſt the expreſs Law of God, but of Nature alſo, who, unleſs in ſome few, (who may have a peculiar Gift of

* 1 Tim. 4.

Chaſtity) is a ſevere Exacter of this Tribute to the common upholding of Mankind. But as for all others, by them *Marriage* cannot be well omitted, without very high Penalties inflicted by that *Nemeſis* that is interwoven in the very Law of Nature thus tranſgreſſed, which I will leave to Phyſicians more accurately to diſcourſe.

Wherefore, I ſay, to make Prohibitions againſt Marriage, ſuppoſe to all *Prieſts* and *Deacons*, and to an infinite Number of Religious Orders of Men beſides, reſtrained to the Rules of a *Monaſtick* Life, and to make ſuch *Vows* as theſe equally if not more ſacred than the very Bonds of Wedlock, would be upon Chriſtendom as *Antichriſtian* a Yoke as almoſt any Servitude whatſoever can be deviſed; and would put Men and Women, that were ſeriouſly ſet to obſerve it, but ſuprized in the undertaking it, (by either ſuperſtitious Menaces, or fraudulent Glozings and Promiſes) into ſuch Agonies of Mind and Afflictions and Diſtempers of Body, that the Burthen would be altogether unſupportable.

4. But yet this Deſign would be ſure to be driven on in a Church rancidly Antichriſtian, it being of ſo great Advantage for the Eccleſiaſtical Powers. For there being nothing there deviſed with Faithfulneſs, but for the Intereſt of the Church; let them that are ineptly ſerious under theſe *Monaſtick* or *Cœlibate-Vows* be pricked as much as they will, as long as there will be held no Breach of this Obligation but by taking of a Wife, ſwarms of Men will come under the Profeſſion, who becoming in ſuch a peculiar Religious Way the Members, or rather vowed Subjects, of the Antichriſtian High-Prieſt, are thereby really the Military Strength of his Hierarchical Empire, and being hardly or leudly brought up, may at a dead Lift ſerve his Deſigns in a more carnal or ſecular Warfare,

But in the Interim, ſuch of this Note as are made more mad by Solitude and Superſtition may of their own Accord, or by Virtue of their *Vow of Obedience to their Superiors*, being called thereto, approve themſelves forward and zealous Aſſaſins for the ſtabbing or poiſoning of Kings, or diſpatching any one that appears conſiderable againſt the Intereſt of this Church of Apoſtaſies. Such a dangerous Brood of *Serpents* and *Vipers* may crawl out into the World from the ſolitary Duſt and Shades of theſe Monaſtick Caverns, who may embitter the People, and poiſon the Hearts of Subjects againſt their Sovereigns, and, like the African *Jaculi*, ſtrike through the Breaſts of Princes in a ſudden Surprizal, and ſpill their ſacred Blood upon the Ground.

5. But this Uſe is more remote, and lies next to the Bottom. That is more overly and expoſed to Sight, That the Profeſſion of ſo hard a Task as totally to abſtain from the greateſt Pleaſures of the Fleſh, upon a Deſign of a more certain Merit of the Joys of Heaven, and withal to be ſo clad as makes a Shew of being mortified to all the Delights of this World, upon a firm Expectation of thoſe future Contents in that to come, cannot but work much upon the ſimple and credulous, as if theſe were the moſt ſerious and earneſt Soliciters of Religion that one can hope to meet withal, and that that Church muſt undoutedly be true of whom they profeſs themſelves the devoted Members: and therefore being very numerous, and at Leiſure ſingly to aſſault every one, they would prove the moſt apt Inſtruments to captivate or detain the World under this Antichriſtian Power we deſcribe, that any one can imagin.

6. The multiplied *Convents* therefore of ſuch Angelical Fraternities, how can they but be ſo many Fiſh-ponds digged out for the draining out the Wealth of the reſpective Nations and Provinces wherein they are made? Where every one will be forward to help them in *common* that petend to poſſeſs nothing in *particular*, nor to uſe any thing but for mere Neceſſity or for pious Uſes, they being ſo wholly caſtrated and mortified to the World. But profeſſing a Life ſo Seraphical, and gaining to themſelves even a Glory with Men beyond what other Atchievements of the World will eaſily procure, their *Convents* may prove honourable Harbours of Retirement even to the nobler Sort of Perſons who are otherwiſe misfortunate in their Affairs, or whoſe Birth exceeds the Proportion of their Riches, Which Accommodations ſo largely extended is ſuch a binding Intereſt with all Sorts of People, that it is no ſmall Eſtabliſhment, according to humane Prudence, to the Safety of this Antichriſtian Polity we ſpeak of.

7. To all which you may briefly add, (for I would not be over-large) that ſo degenerate a *Profeſſion of Cœlibate* in this degenerate Church tends much to the *enriching* thereof, it naturally falling to her Share to be Heir, theſe devoted Members

 of

of her neceſſarily dying without any Iſſue they may own. To ſay nothing of what Money may come into the Holy Pontifical Purſe, when it is a thing of Moment to diſpenſe with any ones *Vow of Cœlibate*.

Theſe may be the *Self-ends* that may be aimed at by this Antichriſtian Prohibition of Marriage, againſt the Law of God and the Directions of the Holy Apoſtles of Chriſt *Jeſus*.

8. But the *Miſchiefs* which I ſhall briefly intimate are manifold. For thoſe that are ſurprized in their Vows, and ſeriouſly reſolved, but naturally unfit, to keep them, there attends them a *tedious* Servitude under *indiſcreet* or at leaſt *ſevere* Governours, and an irkſome and ſickly Solitude. But as for others, the Iſſue is foul and noiſom in them, even to the turning of this falſe Church into a true *Sodom* and a Cage of unclean Birds.

For this *Hypocritical* Profeſſion of an *Angelical Chaſtity* with them will but be the Mother of *Adultery*, *Sodomy* and *Fornication*, and of the bloody and remorſeleſs Murthering of poor Infants as ſoon as they come out of the Womb, or more timely if they can rightly hit on it.

To which you may alſo add the weakening and unpeopling of Chriſtendom, and making it leſs able to oppoſe their Foreign Enemies: This falſe *Eccleſiaſtical Polity*, which I am now a-delineating, being more ſolicitous how without Control to domineer and tyrannize over rhe Lay-party, than to ſecure the common Chriſtianity from the Inrodes and Invaſions of *Unbelievers*. But, as our Saviour ſaid of old, *The Thief cometh not but to ſteal and to kill and to deſtroy*; and therefore it is no Wonder if he have no Care nor Forecaſt for the Safety and Preſervation of the Sheep.

9. But there is yet an harder Burthen that Superſtition may invent, and be eitheir added to ſome of the *Monaſtick* Orders, or impoſed as *Penance*, or voluntarily inflicted on a Man's Self out of a blind intoxicating Zeal, the Practice being applauded by this not *Mother*, but *Stepdame* Church, and it is in a Word *Flagellation* or *Wipping a Man's ſelf cruelly and bloodily for a Religious Satisfaction, or elſe for Merits*. A Cuſtom ſo harſh and Salvage, that it is more befitting the Altar of *Diana Taurica* than the Temple of Chriſt, and has no Precedent unleſs in thoſe Religions which were of the Devil's own ſetting up, whoſe Sport was his Tyrannizing over poor deſpiſed Mankind. Such a *Paſtour* as this is not only a *Clipper* but a *Flayer* of his Sheep, and exquiſitely oppoſite to his Spirit who promiſed his Followers that *his Yoke ſhould be eaſie, and his Burthen light*.

10. But ſuch Hardſhips as theſe, tho' they make a ſpecial Shew in the *Fleſh*, yet they tend nothing to the right chaſtiſing and ſubduing of the Corruptions of the *Spirit*, and are but like the *whipping the Cart and letting the Horſes go free*. That Chaſtiſement that reaches to Amendment of Life, and the bringing the Inward Man under the Obedience of Chriſt, is *a reſolute Denial of acting according to any of the Suggeſtions or Deſires of the Fleſh*. This will wound the *ſinning Principle* in us more home, and will really heal the Soul in the Concluſion. But the other cannot well be countenanced but upon an *Hypocritical* Affectation of a *pompous* Kind of *Severity*, wherein this falſe Church may oſtentate her own Power over the Minds and Bodies of Men, and take a ſecret Joy in the Reliſh of this wonderful Empire ſhe has got over the World, even to a vile kind of Bondage and Vaſſalage.

But in the mean time ſuch *American* Cruelties as theſe may well hazzard the Life or Health of the abuſed *Penitents*, and will not fail to bring a very loathſome Reproach upon the School of Chriſt, making it look like ſalvage *Paganiſm* and the *Synagogue of the Devil*.

11. That alſo were a Kind of Paganical Injury put upon deceived Souls, and a great Weariſomeneſs and Drudgery to the Body, to be engaged in long *Pilgrimages* to ſalute this or that Saint's Image for better Reconciliation. But the Offerings tend to the enriching of that Church, and the Reſort of *Pilgrims* to the enriching of the Town, and thereby to the conciliating of the Affections of the Towns-men to ſo gainful a Religion.

But in the mean time the *Pilgrims* Affairs at home are left at ſixes and ſevens, his Children to the ſole Government of his Wife, and his Wife to the Overſight of the *Ghoſtly Father*, and what other humane Viſitants ſhall put in for her Comfort in her Husband's Abſence.

To *Pilgrimages* might be added *Jubilees* at the great *Metropolis* of this Apoſtatized Church, which though not ſo frequent, yet at their Celebration would be frequented from the remoteſt Parts of Chriſtendom with Multitudes of devout Strangers, upon Belief of Pardon of their Sins for ſo holy a Voyage. But the End and Inconveniencies of this Solemnity would be much the ſame with thoſe of *Pilgrimages*, ſaving that this is more peculiarly deſigned for the repleniſhing of the *High-prieſt's* Coffers.

12. It were an endleſs Buſineſs to reckon up all the Manners of ſuperſtitious Moleſtations which might be invented for the Bodies of deceived and inſlaved Chriſtians, under the Pretence of fulfilling the Laws of Chriſtianity and of the Church: Such as *Going a conſiderable Way bare-footed and bare-headed; The putting themſelves into cold congealing Springs, the Water guſhing upon their bare Breaſts; The rolling themſelves in Beds of Ice and Snow; The creeping upon their bare Knees on flinty Cauſeys, to the Cutting of their Skin and Fleſh, and making all run with Blood; The wearing of Hair-cloth next their Skin, and a Girdle of Nails and Needles*; with many ſuch like tragical Extravagancies, concerning which I have nothing new to take Notice of, but that they are quite contrary to the ingenuous Spirit that breaths in true Chriſtianity, and (as I ſaid before) do too much aſſimilate the Religion of Chriſtians to the bloody Superſtitions of barbarous Pagans.

CHAP. XX.

1. *The Burthen of afflictive* Opinions. 2. *The diſtracting Puzzles of a Soul intangled with multifarious Superſtitions and Conceits.* 3. *The Illaqueations of* Religious Vows. 4. *Intanglements ariſing from a Superſtitious Truſt in certain ſurmiſed Virtues in the* Maſs. 5. *Vexatious Scrupuloſities concerning the* Intention *of the Prieſt in adminiſtring the Sacraments.*

1. BUT to let paſs theſe Incommodations of the Body; Chriſtianity may be made very uneaſie and uncomfortable by ſeveral Rackings and Diſtractings of the *Mind*, by unneceſſary Obligations of the Conſcience, by entangling Conceits and *Opinions*: which alſo being innumerable, it were to no purpoſe to go about to reckon up all. But ſome few obvious ones I ſhall venture to name; ſuch as *The ſuppoſed Duty of Worſhipping the Croſs, the Images or Reliques of Saints; The Conceit of Communion of Merits; The Intanglement of Vows; A ſuperſtitious Truſt in the Euchariſt, and in the Power of the Prieſt's Intention in that and other Sacraments; The Belief of the Neceſſity of Auricular Confeſſion, and of the Aſſent to every of the ſmalleſt Points of Doctrine held by the Church, though there be no Footſteps thereof in the Scripture, nor any ground in Reaſon; The excruciating Fear of a worſe than Pagan Purgatory; and finally The neceſſity of Penal Satisfaction and Merit.*

A Man may pronounce theſe Words without bliſtering his Tongue; but if he once imbibe them as *Principles obliging the Conſcience*, and be ſuperſtitiouſly intangled in them, he will ſleep as uneaſily by reaſon of the Unſettledneſs of his Mind, as if his Bed were ſtrowed with chopped Hairs or pulverized Glaſs. There is no Redemption of the Quiet of his Spirit but by taking of a luſty Draught of that ſoporiferous Potion that will make him repoſe himſelf wholly on the Faith of his Prieſt, to ſay and to do juſt as he will have him without any Diſquiſition or Reaſoning, and ſo to metamorphoſe himſelf from a rational cautious Man into a mere paſſive Aſs for the *falſe Prophet* to ride upon.

2. But if he were ſeriouſly ſet to promote his own Happineſs upon the account of his own Judgment and Diligence, How would he be diſtracted in the Multiplicity of the Objects of his Devotion? For if it be ſo meritorious to viſit the Shrine of one *Saint*, it will be the Neglect of his own Salvation to omit another. And if the *Saints* be ſo ambitious as to be pleaſed by our religious Invocation of them, the invoking One, may it not bring upon us the Diſpleaſure of the Reſt who are pretermitted? And if I make One of them my Patron, Why may I not ſuſpect that I have thereby made the Reſt mine Enemies by ſlighting them, were they thus deſirous of *Divine Honours* as we conceit them?

And

And as concerning their *holy Reliques* that are offered to be kiſſed by the Devout, What Pangs of Conſcience may there ariſe for our not cordially committing our Lips to the meaner and more unlovely ſort of them? How can a Man ſleep quietly, being ſtung with the Senſe of ſo irreligious a Piece of Incivility, ſuppoſe it were but to an holy foul Handkerchief or ſome other old yellow Linen?

There being ſo mighty Power alſo in an *exorcized Croſs* for Conſervation of Health both of *Soul* and *Body*, and for the driving away every evil Phantaſm, (and the like Reaſon there is of *Reliques*) What Conflicts of Mind muſt this cauſe in the ſeriouſly Religious, who, having been able, has not all this time purchaſed ſuch a Safeguard to himſelf and his Houſe; or, being pinched betwixt the Senſe of Poverty and quick Urgencies of Devotion, cannot reſolve whether he had beſt purchaſe it or no, or when he has, is at a loſs how many times a Day he ſhould crouch and creep to it, to draw that ſecret Virtue from it which was lodged therein by an holy *Enchantment* or *Exorcization* of the Prieſt?

The ſame Reaſon there is of *Holy-Water* (how often to be ſprinkled) and of *Exorcized Boughs*, and the like. And for the *Communion of Merit* by being incorporated into this or that holy *Sodality* or *Fraternity*, How anxious would it make a Man of his Choice, that he may be beſt ſupplied, and how ambitious of entring into as many as he can?

3. And for the *Entanglement of Vows*, How eaſie were it for Men to be caught in them, as a Woodcock in a Net? What an harſh and ſlaviſh thing is it to be under the *Vow of unlimited Obedience* to one that I am not ſure but may command me (under the Pretence of an Allowance from an *infallible Power*) to act what in my own Conſcience is againſt the Law of God, of Humanity, and of Nature? What various Occaſions alſo there may be of making ſundry *raſh Vows*, according to ſeveral Paſſions, Exigencies, and Importunities, in a Church where they are ſo much in faſhion, and the Performance tends to the enriching thereof, (as alſo the being abſolved from the Vow made, by ſpecial Diſpenſation) I will not here inſiſt upon; for theſe things are infinite.

4. There might ariſe great Incumbrances of Thought alſo from a *Superſtitious Truſt in the Virtue of the* Euchariſt *abuſed for ſuch Ends as it was never intended for.* It is ordinarily called *Maſs*. And if it had ſuch Virtue and Efficacy as this Church would pretend, as of the delivering of Souls from Puniſhment in the other State, and for proſperous Succeſs in this; for ſafe journeying by Sea or by Land, on Horſe-back or on Foot; for Women that are barren, big, or bringing forth; for Fevers and Tooth-aches; for Hogs and Hens; for Recovery of loſt Goods, and the like; What multifarious Miſ-givings of Mind and Anxieties of Conſcience would iſſue from thence in thoſe who more carefully conſidered theſe Virtues and Privileges?

Wherefore where it is believed that by the Power of thoſe *Five Words of Conſecration*, Chriſt does condeſcend to give himſelf into the Hands of the Prieſt bodily and perſonally, to be lifted up and offered to his Father, for the Succour and Safety of the Good-man's Sheep or Poultry, or other meaner Concerns; How can the ſaid Honeſt Man be quiet in his Thoughts, believing the irreſiſtible Importunity of ſo ſtupendious a Sacrifice, and the ſure Effect thereof, (which will be more certain in Matters of more Conſequence, *Are you not of more Value than Sparrows?*) if he have not his Recourſe to the Prieſt as far as his Purſe-ſtrings will ſtretch (and his Conſcience will be often racked and ſtretched to ſave his Purſe-ſtrings) upon every occaſion of the Sickneſs of his Cattle, the Delay of his Wife's Belly, in the Danger of Child-breeding or Child-bearing, in his or any of his Family's Travelling, and the like, for fear he be acceſſory to any of thoſe Misfortunes that may befal them for want of timely applying himſelf to ſo certain Means of Prevention; and if the Miſcarriages prove Tragical, fancy his Neglect the Sin of Murther? Mat. 10. 31.

Nay, How can Men with a good Conſcience abſtain from ſpending themſelves to their very Skin, in laying out Money for *Maſſes* for all their Friends and Kindred, and then make ſtrict Enquiry amongſt the Poor that may be neglected in that point? Or at leaſt, How can they ſhun being miſerably diſtracted betwixt the *Fear* of impoveriſhing themſelves, and the *Compaſſion* they bear to them that they fancy may be tormented in the other World for want of ſome ſuch Relief?

Such ſuperſtitious Surmizes as theſe will indeed bring *Griſt to the Mill* in plenty for them that infuſe them into the Heads of the People; but will grind and grate ſo hard againſt the Believers of ſuch Principles, that they muſt live very ill at Eaſe under this Load of a falſe and adulterate Religion.

*

5. Which

5. Which will again be hugely increaſed by another ſuperadvenient Incertainty, and will cauſe a greater Diſſettlement and Wavering in all ſuch Deliberations, where their Propenſions would otherwiſe carry them with more Confidence to the Succours of Religion and the Aſſiſtance of her Sacraments. For ſuppoſing their Effect depended on the *Intention of the Prieſt*, our own both Coſt and Devotion were utterly loſt, if he out of Malice or Remiſsneſs ſhould have his *Intention* diverted from the Work. Which though it tend immenſely to make the Prieſt great and formidable, and a *little God* upon Earth, as having the Power, if not of damning, at leaſt of making the Salvation doubtful of as many as depend upon the ſincere Exerciſe of his Function, in *Baptizing*, *Adminiſtring* the Sacrament of the Lord's-Supper, and in abſolving them from their Sins, (which that he may diſcharge faithfully, Men will be obliged not only to give him his Dues or Wages, but to honour him by all manner of Obſervance, leſt he ſhould doe them or theirs ſome everlaſting remedileſs Miſchief;) yet it were a Plague and Fret of Mind beyond all Expreſſion to the poor credulous Laity, that were made to believe that God had put the Power out of his own and, Hand unleſs his Subſtitute would and intended it ſhould be ſo, that the *Almighty* himſelf could not implant one into the Body of the Church, nor the Party implanted partake of the Grace ſignify'd by the *Lord's-Supper*, nor receive expreſs Abſolution for his Sins, though all things upon his own pious Deſire were externally adminiſtred aright, and by one profeſſedly in holy Orders. Which muſt needs perplex the Religioniſt with a perpetual Uncertainty of his own and others Salvation.

CHAP. XXI.

1. *Of the Neceſſity of* Anniverſary Confeſſion. 2. *Of* Sacerdotal Abſolution. 3. *What is meant by* Binding and Looſing, *and to what manner of Perſons Remiſſion of Sins is committed.* 4. Eraſmus *his Gloſs upon that Text of St.* John. 5. *As alſo* Hugo Grotius *his, whence* Auricular Confeſſion *and* Abſolution *prove groundleſs.* 6. *A* Voluntary Confeſſion *and in* general *uſeful in the Church in ſome Circumſtances, and in order to particular* Abſolution *from the Prieſt.* 7. *As alſo a more* particular Confeſſion, *if voluntary.* 8. *The* Self-ends *of this Church in exacting ſo punctual a Confeſſion from Men.* 9, 10. *The Slavery and* Miſchief *of ſuch kind of* Confeſſions. 11. *The infinite Vexation to the conſciencious and ingenuous from the obtruding upon them incredible and impoſſible* Opinions.

1. ABſolution puts me in Mind of the Pretence of Neceſſity of *Confeſſing once a Year* at leaſt (and that to the Prieſt of the *Pariſh*) all a Man's Sins, not only actually committed, but the very *Purpoſes*, *Deſires*, or Propenſions to the committing of them. Which might rightly be called *Carnificina Conſcientiarum* indeed, and is as baſe a Piece of Servitude, and to as ill Purpoſe, as if that all the modeſt Maids and grave Matrons in the *Pariſh* ſhould ſtrip themſelves ſtark naked, and in that manner humble themſelves before their Prieſt once a Year: Which would look like a Piece of unſupportable Tyranny.

And yet this extorted *Confeſſion* upon Pain of Damnation not to conceal any thing, is not the ſtripping of a Man to his naked Body, but the ſtripping him of his Body, that they may ſee his naked Heart, and ſo by the force of this Superſtition break into thoſe Secrets which it is the only due Privilege of God Almighty to be acquainted with, who is the only rightful καρδιογνώστης, and can neither receive any Hurt by ſeeing the moſt inward Motions of his own Handy-work, nor will, knowing whereof we are made, do us any; but will judge with Equity in all things, nor will deſpiſe the Work of his own Hands.

2. The Pretence for *this Confeſſion* is the Neceſſity of *Abſolution* by the Prieſt, which if a Man, through his own Neglect, have not, he muſt be undoubtedly damned. But that any *ſuch Abſolution* is neceſſary, unleſs upon the Caſe of juſt *Excommunication*, cannot be made out by either Scripture or Reaſon. For when it is ſaid to *Peter*, to the *Church*, or to the *Apoſtles*, *Whatſoever ye bind in Earth ſhall be bound in Heaven*; or, *Whatſoever ye looſe in Earth ſhall be looſed in Heaven*; and *Whoſe ſoever Sins ye remit, they are remitted unto them; and whoſe ſoever Sins ye re-*

Mat. 18. 18.

Joh. 20. 23.

tain

tain, they are retained; It is impoſſible the Meaning ſhould be, *Remit* or *Retain*, *Bind* or *Looſe*, whether right or wrong, I will ratifie all Above, whatever the Succeſſors of my Apoſtles ſhall do, nor ſhall any Remiſſion of Sins be ratified without them, though they ſucceed only in the *external* Profeſſion, and partake not of the ſame *Spirit* with their Predeceſſors. Wherefore ſo large and accurate a Commiſſion cannot belong to any but either to the *Apoſtles themſelves*, or to Men of a true *Apoſtolical Spirit*, who are entirely of one Mind with God, and therefore can do only what is Right.

It being ſo rare therefore and ſo difficult a thing to find ſuch a *Confeſſor*, it is an Argument ſuch an *Abſolution* is not neceſſary: For neither God nor Nature are wanting in Neceſſaries. But the *Binding by Excommunication*, and the *Looſing* anſwering thereto, is of another Conſideration, and concerns the external Oeconomy of the Church.

3. But to ſpeak truly, That Phraſe of *Binding* and *Looſing*, above cited out of Scripture, ſeems not ſo much to reſpect *Perſons* as *Things*. For it is ὃ ἐὰν δήσῃς and ὅσα ἐὰν δήσητε, not ὃν and ὃς or ὅσους, *whatſoever*, not *whomſoever*, and reflects upon the known Phraſes of the *Jews*, who called that which was declared unlawful אסור *ligatum*, but that which was allowed as lawful they called מותר *ſolutum*. And therefore that Paſſage does not reſpect *Abſolution* from Sin, but the making of Laws and Inſtitutes for the Church by the Apoſtles, which Chriſt ſays he would ratifie in Heaven.

But that other place (*John* 10.) of *remitting* and *retaining* Mens Sins does undoubtedly reſpect *Abſolution from Sin*. But mark to what manner of Men this Power is committed. *As my Father ſent me, ſo ſend I you*, (now Chriſt was ſent full of Grace and of the Power of the Holy Ghoſt) and therefore he *breathing* upon them, ſays, *Receive the Holy Ghoſt*, and did moſt certainly impart it to them. And thereupon is derived upon them that Authority, *Whoſe ſoever Sins ye remit, they are remitted; and whoſe ſoever Sins ye retain, they are retained.*

4. Whence *Eraſmus* excellently upon the Place; *Qui ex his poſterioribus criſtas erigunt, & Tyrannidem quandam ſibi vendicant, cur non meminerunt eorum quæ mox præceſſerunt? Toti turgemus mundano Spiritu, & tamen placemus nobis authoritate commiſſâ remittendi aut retinendi peccata. Tuere authoritatem, ſed cura ut adſit Spiritus per quem Chriſtus tribuit authoritatem.* Which plainly implys that where this Spirit is not, the Authority is not; and that a Man cannot rationally be either comforted by the *Remiſſion*, or diſmay'd by the *retaining* of Sin, when it is from ſuch *Ghoſtly Fathers* as are devoid of the *Spirit of Chriſt*.

5. Moreover *Hugo Grotius* does ſoberly and with Judgment, I conceive, interpret this place, of *Remiſſion of Sins by Baptiſm*, or *Reception again into the Communion of the Church, if any be lapſed after Baptiſm*; but *the Retaining of Sins* to be *Non-admittance* of theſe into the Church who are not yet penitent Believers, or the *Excommunicating* them out of it upon a Lapſe worthy ſo great a Cenſure. But what is this to an *Anniverſary Abſolution* which muſt neceſſitate and ſqueeze out ſuch an unneceſſary and unreaſonable Confeſſion? St. *James* ſaith, *Confeſs your Sins one to another:* whoſe Style was ill directed, if it had been ſuch an indiſpenſable Duty to confeſs unto the Prieſt, and in ſuch a manner as has been deſcribed, ſo frequent, ſo punctual.

This Anniverſary Provolution therefore of a *Penitent* upon the Floor at the Feet of a formal *Confeſſor*, with Eyes and Hands devoutly lifted up toward him ſitting in his Majeſty, is no part of true Chriſtian Diſcipline, but (as *Eraſmus* has well intimated) a Piece of Antichriſtian Tyranny; it being a thing *very loathſome* and *burthenſome* to be bound to unboſom a Man's ſelf to him of whoſe Judgment, Friendſhip, or Fidelity we can have no Aſſurance; and very *intolerable* to be forced to ſpeak of ſuch things as we do not allow our ſelves to think of, and that before ſuch as we may probably ſuſpect will conceive ſome ſinful Pleaſure by the Diſcourſe of them.

6. The Injunction therefore of ſuch a punctual *Confeſſion* has no ground at all in either Scripture or Reaſon. For neither did the Apoſtles nor Chriſt himſelf require any ſuch particular and compleat Enumeration of Mens Sins, nor left in Charge with their Succeſſors to do ſo. And it is ſufficient more generally to confeſs them with a ſerious Profeſſion of Deteſting and Reſolution of leaving them: wherein if the Penitent will diſſemble, he may as well diſſemble the Number and Circumſtances of his Sins. So little Pretence can there be from hence of this Injunction.

But

But if he profeſs his Sorrow and ſtedfaſt Reſolution of Amendment, and by reaſon of ſome Weakneſs or Melancholy cannot lay ſuch faſt Hold upon the Promiſe of Remiſſion upon unfeigned Repentance, without this viſible and palpable Seal ſet thereto, of *Sacerdotal Abſolution*; I do not ſee but a Prieſt anointed with the Spirit of Chriſt, and full of holy Compaſſion to a penitent Member of his Church, may rightfully and profitably, by that Authority which was derived upon the Apoſtles and their Succeſſors, and by that Divine Power that aſſiſts the ſincere Exerciſe of his Miniſtry, ſeal to him the Remiſſion of his Sins, by Pronouncing his Abſolution, and ſo reſtore to Peace his diſquieted Mind; his Sins being as certainly pardoned as if Chriſt himſelf in Perſon had abſolved him, He in ſuch a Caſe as this aſſuredly ratifying in Heaven whatever is here tranſacted upon Earth. Which I ſuppoſe, *Grotius* himſelf will not deny, nor conceive at all claſhing with his Interpretation of St. *John*, he not pretending thoſe he mentions the only Occaſions of *Remitting* or *Retaining* of Sins, but the moſt notable.

7. And as this *Voluntary Confeſſion in general* to the Prieſt in order to the Penitent's Abſolution is uſeful and commendable; ſo likewiſe a Voluntary Unboſoming a Man's ſelf in a *more particular way* to ſuch an one as he could truſt, and can preſume fit and able for his Office, to the end that he may have a more perfect Underſtanding of the State of his Soul, and thereby adminiſter more ſutable and effectual Counſel, is a thing queſtionleſs of very good Conſequence.

8. But to extort from every Believer every Year, or oftener, a punctual Enumeration of all his Tranſgreſſions in thought, Word and Deed, with all their Circumſtances, were but a vile and diſ-ingenuous Pretence of inſinuating into all Mens Boſoms, for the getting out their Secrets, of which the Prieſt may make his private Advantage, or communicate to the Church-Politicians ſuch Matters as will tend to the ſtrengthening of their diſtinct Intereſt, which is, *The conſerving or promoting that Honour, Wealth, and Power, which they affect in the World.*

And truly by this Means the Secrets not of this Man or that Woman, but of whole Families and Cities, nay of whole Provinces and Kingdoms, and of all Chriſtendom, may flow together into that common Ciſtern, or, if you will, Sea of Eccleſiaſtick *Intelligence*: which is the very Eye of Action, and the Soul of Conduct in all Affairs.

9. But though this would be a ſweet Morſel to this *Pſeudo-Clergy* we are now deſcribing, it would be very ſour Sauce to the *Laity*; not only in that it is a ſoul Badge of an inevitable Bondage upon them, to be conſtrained upon Pain of Damnation, at leaſt once by the Year to caſt themſelves down upon the Ground before them that are ſo many Fathom ſunk into the Earth themſelves, and to reproach themſelves by ripping up their own Faults accurately and punctually before ſuch as they have no Aſſurance of either their Candour, Judgment, or Friendſhip (and for a Man to balk his own Prieſt in this Caſe would be to brand him, and ſo make one of his chiefeſt Neighbours his greateſt Enemy:) I ſay, beſides the external Slavery of the Buſineſs, and the doing of a Ceremony which may go ſo much againſt the Hair even with good and ingenuous Spirits, a Man may be obnoxious to very great *Dangers* and *Miſchiefs*.

For he that has the Office of hearing Men thus accurately and neceſſarily accuſing themſelves once a Year at leaſt, has a greater Opportunity of injuſtly defaming them (by ſome tacit Inſinuations or ſomewhat expreſſer Notices) than is fit to be put into the Hand of any Man that is not a *Saint* upon Earth: of which ſort we ſuppoſe, in this *Polity* we ſpeak of, extremely few.

10. *Interrogatories* alſo from ſuch Confeſſors may, in greateſt likelihood, prove to Young-men and Women Leſſons of Sin and Luſt; and the knowing of the Secrets of Families, the Seeds of infinite Contentions betwixt Neighbours, and alſo betwixt thoſe of the ſame Families. For it will be a hard thing for thoſe that by this Shriving of Perſons, know much of their Intereſt and Diſ-intereſt, to hold their itching Fingers from acting or intermedling in their Affairs, or to reſtrain their inflamed Minds from the ſoliciting the Chaſtity of ſuch Parties as they find hopeful and coming; or not to be officious Intelligencers or Game-finders for ſuch as purſue the Pleaſures of *Venus*.

Beſides that the Vainneſs of their *Penances*, which yet ſhould appear to bear a juſt Weight or Proportion to the Sin it ſelf, may harden Men into a Conceit that there is no great Hurt in Sinning, and teach them to eſteem the Tranſgreſſing of the Law of God as a thing ſlight, cheap, and trivial. Whereas if the only *Penance* of

of Sin were the Pain of forſaking it, urged upon them from the certain Expectation of that moſt direful Judgment to come; though no other Condition but that were annexed to *Abſolution*; it would doubtleſs make Men more ſenſibly feel the Weight of Sin, and make them make the greater Speed to get from under the Burthen of it. But to draw to an End.

11. That alſo will pinch very hard, eſpecially upon the more Intellectual or Rational Complexions, namely, *To be bound in their Conſcience upon Pain of Damnation to hold whatſoever the Church profeſſes to be true*, while ſhe in the mean time obtrudes ſuch things upon Mens Belief as have no Ground neither in Reaſon nor Scripture. For even in things that are diſputable either Way it is the Fate of ſome Men notwithſtanding to be in a manner invincibly inclined to conceive this Part to be true rather than the other. What Struggling and Conflicting therefore muſt he undergo to hold to the Authority of the Church againſt ſuch ſtrong and fatal Sentiments of his own Mind?

But if the Church ſhould be thus dogmatical not only in Things that may, according to the Senſe of the Generality of Men, be either Way, but conclude and require the Belief of ſuch things as are point-blank againſt either Scripture or Reaſon, and are impoſſible according to the Faculties of all Men, who are unprejudiced, to be true; as, *That one and the ſame Body may be wholly and entirely in a thouſand Places at once, and at a thouſand Miles diſtance betwixt all thoſe Places; That we may worſhip a graven Image*, and the like; how unevenly muſt theſe Conditions of Salvation ſit upon the Spirit of him that is not a mere Sot? What Reciprocations of Belief and Misbelief, of Hope and Deſpair of Salvation muſt ſuch an one be tortured with, that holds that his Share in Eternal Bliſs depends upon the hearty Belief of the truth of the Church in all things, when what ſhe propounds, according to all his Faculties is not only unlikely, but impoſſible to be true?

CHAP. XXII.

1. *The dreadful Figment of* Purgatory. 2. *That by this affrightful Fable the whole* Moles *of Superſtition hitherto deſcribed is made infinitely more weighty and burthenſome.* 3. *The Antichriſtian Doctrine of Chriſt his* Satisfaction *reaching only to the Freeing us from the* Guilt *of Sin, not the* Puniſhment. 4. *The multifarious Drudgery and Slavery this Doctrine and that Figment of* Purgatory *caſts Men into.* 5. *A Confutation of the ſaid Doctrine and Figment.* 6. *That it is impoſſible that the* Sincerely-minded *in this Life ſhould find either* Hell *or* Pugatory *in the other.* 7. *That there is no Ground for this Antichriſtian Purgatory in either Scripture or Fathers.* 8. *The groſs* Fraud *and grand* Miſchief *of this Fiction.* 9. *The Concluſion of the Deſcription of this ſecond Limb of* Antichriſtianiſm.

1. AND now in the laſt Place of all, to make up the full Weight of this Antichriſtian Yoke and Burthen, ſuppoſe there were added the Fear of a more than Pagan *Purgatory*, as I ſaid; that is to ſay, Suppoſe the Church ſhould determine That no Souls, unleſs ſuch as are abſolutely pure and perfect in this Life, (of which Rank there are either really none, or if there were, they would not be ſo immodeſt as eaſily to account themſelves ſo) ſhould upon their Departure out of this Body go into any eaſeful or bleſſed Condition, but into a State little different from the Torments of *Hell*, ſaving that they are not perpetual, but may be for many and many Years, unleſs ſome Care be taken to relieve them and reſcue them who are in this ſad and diſmal Place: which I ſuppoſe they would ſet out with all Extremity of Horror to the rude People, telling them of many ſad and ghaſtly Apparitions, who with wan Countenances and mournful Tones have made known their extreme Diſtreſs in this infernal Houſe of Correction, and have implored their Aſſiſtance in praying and paying for them as much as they could, that they might find Eaſe.

2. Nor would they forbear the exaggerating this unſupportable Calamity by all imaginable Mythology: as namely, That the Souls of Men were ſeen in a Viſion, by ſome holy Man of God or other, to be tortured in wonderful Manners; ſome ſtanding up to the Knees, others to the Navel, otherſome to the Arm-pits, others to

the very Chin, in a Stream of Fire and Brimſtone: that others are run through with Rods of Iron, and roaſted againſt the Fire like Geeſe upon a Spit, the foul infernal Fiends in the mean time ſome blowing up the Coals with their black Mouths, or to ſave their own Breath, with a large Pair of brazen Bellows, others lading up the Greaſe that fries out of the roaſted Souls and pouring it upon them again ſcalding hot: that others are ſcourged with Whips of red hot Wires, others fried in Frying-pans, others racked and turned round upon a Wheel full of hot burning Hooks: that othets had their Bowels torn out with the fiery crooked Stings of huge over-grown Toads and Serpents; and laſtly, that others are put into Veſſels of hot ſcalding Metals: Theſe diſmal Chambers of Death re-echoing in the mean time from their hollow Roof the mournful Howlings and hideous Shriekings of theſe tormented Ghoſts.

Theſe or ſuch like terrible Fancies of things did they but imbue the Minds of the People withal, the Belief of them certainly could not but ſcrew the whole-Rack of this burthenſome Superſtition, which I have been all this time deſcribing, to the higheſt Pitch that the Wit of Man can invent; nor could the Flames of this *Purgatory* fail to prove that very Fire in which theſe Slaves and Vaſſels of the Myſtical *Pharaoh* and his hard Task-maſters (I mean that Apoſtate High-Prieſt with the reſt of his adulterate Hierarchy which I am delineating) ſhould droyl and ſweat in, for the finiſhing their impoſed Tales of Brick to build theſe Sons of Pride their Pyramids and Palaces.

3. Wherefore being ſtript and ſpoiled of all theſe comfortable Succours that the true Faith in Chriſt *Jeſus* does afford Men, and being made to believe that the Paſſion and Satisfaction of Chriſt takes away only the *Guilt* of *Mortal* Sins, not the *Eternal Puniſhment*; but yet, which is a great Favour, that by the Power of the Keys this *Eternal* Puniſhment is turned into *temporary*, which every one is bound to undergo, and ſatisfie either in this Life ot that which is to come, and that either in his own Perſon or by ſome other, that is, He is bound to do or ſuffer ſuch things himſelf, or others for him, as the Church ſhall appoint or accept for Satisfaction; which alſo is to be underſtood of *venial* Sins; and laſtly, that the *Spots* and *Filth* of Sin inhering in our Nature muſt wholly be purged out by *Satisfactions* and *Penalties*, which if it be not fully done in this Life, it muſt be perfected by the Expiation of Fire in the other: I ſay, if the People ſhould be deluded by ſuch Antichriſtian Doctrine as this, and have the ſweet and eaſie Yoke of Chriſt taken off from their Neck, (which conſiſts only in Sincerity, to the beſt of our Power, to live according to the plain and indiſpenſable Law of Chriſt, and wherein we fail, to be aſſured that both the *Guilt* and external *Penalty* is taken away through the Interceſſion of Him who is our Advocate with the Father, and a perpetual Propitiation for our Sins) but inſtead of this eaſie and ingenuous Service, ſhould be fettered and held faſt in that Ægyptian Bondage we have deſcribed; into what a World of Slavery and Drudgery would miſtaken Mortals be haled?

4. How would they be forced to beſtir themſelves by theſe hard *Task-maſters*! what trotting from Church to Church, from Shrine to Shrine! what Howling and Muttering before this Saint's Image and that Saint's Image! what knocking of Breaſts and kiſſing of cold Pavements! what Faſtings and Watchings, not for Correction, but Satisfaction! what long ſtretching Pilgrimages from Country to Country, and from one End of the Earth to the other! what Prayers and Oblations to make the Image, or at leaſt the Prieſt, to ſmile! what Kiſſing of unſavory Reliques! what Vows of Cœlibate, and Abſtinence from Meats! what Flagellations and Excoriations of the Body! what Nundinations of Pardons and Indulgencies! what Awe and Servility to the Prieſt! what ſtrict Obſervation of Faſts and Feſtivals! what vexatious Scrupuloſities about needleſs Opinions! what abject Poſtures and ruful Looks in forced Confeſſions! what covering themſelves with Religious Habits! what Impriſoning and Confining to Nunneries and Cloiſters, to Solitudes and Hermitages! what creeping of dying Men into Monks Cowls, and rowling in Beds of Aſhes! what Beſprinkling with Holy-water! what Anointing and beſmearing with enchanted Oyls! what haſtening to enrol themſelves in this or that holy Fraternity, to ſhare in their Merits! what ſhaving and paring away of Childrens Portions for hired Maſſes and Prayers, to ſing the dying Man's Soul out of this imaginary Purgatory! In Fine, what endleſs Circuits of Drudgery and Labour of Body and Mind does this *Ægyptian* Tyrant put his Slaves unto under the Laſh of this one torturing Conceit, "That the Death of Chriſt is not for the Remiſ-

ſion

"ſion of Puniſhment, but of Guilt only; and that he that would go to Heaven "muſt travel thither upon his own proper Coſt and Charges, muſt ſatisfie in his "own Perſon for his Faults and Corruptions in ſuch Ways as this adulterous Church "has preſcribed!

Which is no true Method of freeing Souls from the Pains of *Purgatory*, but of the inſlaving them (as I have ſaid) to a worſe than *Ægyptian* Bondage, and condemning them to gather ſtubble and make Bricks, to work and drudge to hold up the Wealth and Magnificency of this imperious *Pharaoh* and his cruel *Task-Maſters*. Which is a Servitude as abominable and Antichriſtian as can be invented or imagined. For it does abſolutely change the Condition and Nature of Chriſtian Religion (than which there is nothing more free and ingenuous, and more profeſſedly oppoſed to the Yoke of the *Moſaical* Law) into a poor, pitiful, ignorant and ſervile Pedagogy, and makes it not only exceed the Burthen of *Moſes*, but (which I cannot too often inculcate) the very Bondage of *Ægypt* it ſelf.

5. But though this Figment of *Purgatory* would be a very profitable Invention for the increaſing of the Wealth and Power of this Pſeudo-Clergy, and bring vaſt Revenues to their Church; there being a like Fear of it and Deſire to be rid of it, in Princes and Peaſants, in Gentle and Simple; yet it cannot be denied by any, but ſuch as are paſt Shame, but that it is a mere Figment, and has no Grounds of Truth at all in it, nay is contrary to what is moſt certainly true.

For it is aſſuredly true, and any good Chriſtian may plainly feel it to be ſo, that Chriſt has ſatisfied as well in Reſpect of *Puniſhment* as *Guilt*; and it is perfect Nonſenſe, that the Sincerely-minded ſhould be juſtified by the Merits of Chriſt's Paſſion and the Excellency of his Perſon, (he being that innocent Lamb of God that takes away the Sins of the World) that is to ſay, in a forenſal Senſe be eſteemed as juſt, and yet be handled and treated as Sinners. For it is as if a Man ſhould be acquitted and yet puniſhed for the ſame Crime, at the ſame Court, than which nothing is more fooliſh or incongruous.

Wherefore it is manifeſt that there can no external Puniſhment abide the ſincere Soul after this Life, (for I cannot pronounce any thing in the Behalf of the Unſincere, but that Hell it ſelf is their Portion,) no Fire, no Whips of Furies or Devils to afflict them, no *infernal* Bailifs or horrid Purſivants of *Purgatory* to arreſt them; but they may paſs free through all Guards and Scouts of the inviſible Regions, and not one dare to offer to moleſt them.

6. And ſurely, that he that was ſincere-hearted in this Life, and did not only believe in Chriſt, but to the beſt of his Power and Skill followed his Precepts, and had a real Enmity againſt all the Appearances of Sin whenſoever they aſſaulted him, nor could be overtaken or overcome by the Importunity of his Body without Sorrow, Regret or Indignation; that this Man ſhould carry in *himſelf* any tormenting *Hell* or *Purgatory* in his Freedom from the Body, is verily a thing impoſſible and unconceivable.

For he being freed from that with which he was ſo often forced to tugg, and in the midſt of his greateſt Conflicts his Life being comfortable to him through the Sence of his own Sincerity and through the Aſſurance of the Love of God in Chriſt *Jeſus*, what can Death be to ſuch a Man but *Life from the Dead*? He that in Patience can poſſeſs his Soul in a Priſon, cannot fail to enjoy himſelf in the freſh Air; and he that can walk upright in Fetters, may eaſily, if he will, dance for Joy when he is out of them. So little Fear is there of any ſuch *Mormo's* or Bug-bears to the ſincere Chriſtian when he has paſſed out of this mortal Life.

7. Some Pretence indeed they may have for *Purgatory* from that Paſſage of St. *Paul, If any Mans Work be burnt, he ſhall ſuffer Loſs, but himſelf ſhall be ſaved; but yet ſo, as by Fire:* which is the only Place in Scripture which makes any Show for them. But yet if it were meant of a *Purgatory-fire* after this Life, it will not at all ſerve their Purpoſe, as neither thoſe ſeveral Paſſages of the Fathers do, which ſeem to make this Way; which would be too prolix a Buſineſs to enter into. But the Interpretation which *Scaliger* and *Hugo Grotius* give of the Place is ſo genuin and natural, and ſo little inferring any ſuch Purgatory-fire, that this Ground will prove very lubricous to the Builders upon it. For σωθήσεται and ὡς διὰ πυρὸς *Scaliger* and *Grotius* expound thus, *That he ſhall eſcape, but ſo as out of the hot Fire*, it being nothing but a proverbial Expreſſion ſignifying the great Danger he will be in. Σώζεσθαι ὡς διὰ πυρὸς *eſt proverbiale ad ſignificationem ſummi periculi.* So that the Senſe is nothing but this, *He will hardly eſcape the dreadful Judgment of God.* 1 Cor. 3. 15.

As for *Origen's* ἡ μετὰ βασάνε κάθαρσις ψυχῶν, and the like Expreſſions of the Fathers, they will never eſtabliſh ſuch a *Purgatory* as theſe *Maſters of Miſchief* would erect in the Univerſe, who make ſure that no Man may do any thing meritorious in this Condition, nor make any Progreſs in Grace and Holineſs, for all the very *Fire* is called *Purgative* or *Purgatory*. For this would beat down the Price of Pardons and Indulgencies, make Men careleſs of hiring *Maſſes* for the dead, and take away all that coſtly Sollicitude from Friends for their deceaſed Kindred, if they were conceived to be in a Capacity by their own Demeanour and careful Management of their Affairs in the other World to wind themſelves out of Trouble.

8. But how weak ſoever their Proofs were for *Purgatory*, their Motives to profeſs their Belief thereof would ſurely be very ſtrong; this Figment making all the reſt of their *Frauds* take more certain Effect with Men, they being hereby affrighted into a facil and fooliſh good Humour of parting with any thing, even to the impoveriſhing of themſelves and their Poſterity, ſo that thoſe may be ſatisfied who pretend they have the Keys of this Priſon of *Purgatory*, and may be perſwaded either to excuſe them from ever entering into it, or, if they muſt enter into it, to deliver them out of it as timely and ſpeedily as may be.

But the grand *Miſchief* of this cheating Invention is a blaſphemous Affront to the Merits and Satisfaction of our dear Saviour, and a Tyrannical Oppreſſion of the Conſciences of the ſimple; but ſo great a Scandal to the more Naſute, that it were a ſtrong Temptation to them to misbelieve the whole Sum of Religion, or any State at all of the Soul after Death, but that ſhe is mortal and periſhes with the Body; theſe falſe Apoſtles having abuſed the Belief of the Doctrine of her Survival after the Death of the Body ſo groſsly and rancidly, merely to the advancing their own Eſtates in this Life, and to the wallowing in Wealth, Honour and ſenſual Pleaſures.

9. This is a competent Draught of the *ſecond Limb of Antichriſtianiſm*, which conſiſts *In the heaping together a Number of troubleſome and unwarrantable Superſtitious Conceits and Obſervances*, whereby the Yoke of Chriſt would be made far more grievous than the Diſpenſation of *Moſes*, yea whereby the Servitude of Chriſtians would be little inferior, if not greater, than the Slavery of the *Iſraelites* in the Land of *Ægypt* and in that *Houſe of Bondage*, as it is ſtyled peculiarly in the Scripture. And therefore I think this particular Conſtitution of things, which I have deſcribed, may very well go for a conſiderable Member of *Antichriſtianiſm*.

BOOK II.

CHAP. I.

1. *The* Poſitive Ends *of the Goſpel which the reſt of the Limbs of* Antichriſtianiſm *do expoſe.* 2. *That to lay claim to a Right of* Infallible *Interpretation of the Laws of Chriſt is a Supplanting of his* Kingly *Office.* 3. *An Inſtance of that Danger in the Gloſſes of the* Phariſees. 4. *Several Places of Scripture alledged to prove the Church* Infallible. 5. *The firſt* general *Anſwer to theſe Allegations, by demanding whether the Promiſe of* Infallibility *be to the Whole Church, or to Part.* 6. *The Second, by demanding whether the Promiſe be Abſolute, or Conditional.* 7. *A Third, That the Promiſe cannot be Univerſal touching all Objects that may be conſidered.* 8. *A* particular *Anſwer to the Firſt place of Scripture.* 9. *An Anſwer to the Second and Third.* 10. Infallibility *a Promiſe only to the firſt Founders of the Chriſtian Church.* 11. *What the Meaning of* The Pillar and Ground of Truth. 12. *A further Expoſition of that Paſſage of* Paul *to* Timothy. 13. *That if underſtood of the Univerſal Church, it may be meant only of it in the Apoſtles times.* 14. *And that the like may be ſaid of the laſt Allegation.*

WE have now done with thoſe Members of *Antichriſtianiſm* that oppoſe the *Privative Ends* of the Goſpel of Chriſt, which were, *The Removing of Idolatry and the Burthen of Superſtition out of the World:* we come now to the *Poſitive End* thereof, which in general is *The Advancement of the Divine Life*, and this either *Perſonally in Chriſt*, or *by way of Propagation in his Members, the Church.* Thoſe Divine Honours and Offices the Perſon of Chriſt is advanced to, and are moſt obvious to take notice of, are thoſe of *King*, *Prieſt*, and *Prophet*; the oppoſing or ſupplanting of which cannot but be ſo many abhorred Parts of this wicked *Antichriſtianiſm*, whoſe Image we are now endeavouring to ſet out in its genuin Colours.

2. As concerning the Firſt therefore of theſe: Suppoſe any Man, or Company of Men, under Pretence of being the true Viſible Church ſucceſſively deſcending from Chriſt and his Apoſtles, ſhould take upon them to be the *Infallible Interpreters of the Law of Chriſt*, and teach that all Men were to embrace and ſubmit to their Gloſſes, ſeem they never ſo harſh, never ſo improbable, nay, if you will, never ſo impoſſible; and declare it a mortal Sin for any to doubt of their Determinations in this kind: This ſurely were a plain Oppoſing or utter Supplanting of the *Kingly Office of Chriſt*, and the quite Taking away His Exerciſe of *Sovereignty*, which cannot otherwiſe be exerciſed than by Commands and Decrees; which when a King has publiſhed, if another have Power to *interpret* them any way, as he pleaſes, the *Kingly* Power will really be in the *Interpreter*, and not in the *King*; I ſay, this pretended Right and Power of *Infallibly Interpreting* does in very truth make the Interpreter King, and the King a vain Shadow or Cypher.

Aſſuredly no Earthly Prince would think himſelf truly Sovereign over his People, if all the Injunctions and Edicts he made were not to bear the eaſie, natural Senſe which he intends them in, but to be drawn to ſome other Meaning by any Exception, or Evaſion, or any forcible Interpretation that ſome forreign Potentate ſhould put upon them. Wherefore whoſoever pretends a Right and *Infallibility* in the Interpreting the Law of Chriſt, does in effect make Chriſt no Law-giver, and conſequently no King nor Governour in his Church; than which, What can be more groſsly *Antichriſtian?*

3. *Cui jus eſt interpretandi, hujus Sententia pondus habet legis Divinæ*, is a Saying, which although * *Eraſmus* has put into the Mouth of a mean Perſon, yet is a great Truth. And our Saviour knew, and has noted the miſchievous Abuſe of this Preſumption ſo plainly in that Inſtance of the *Phariſees*, (who could interpret away the Force of that Command, *Honour thy Father and thy Mother*, by ſaying it was *Corban*) that it is impoſſible he ſhould allow of any viſible Interpreter with ſuch an unlimited Right as ſome contend for, to the Abuſe of his Church, and the taking his *Kingly Office* out of his own Hands. For he has there obſerved, That *the Phariſees had*

* In his Ἰχθυοφορία. Mat. 15. 6.

*

had made the Word of God of none effect through their Traditions, that is to ſay, through their Exceptions, Qualifications, and Interpretations of it.

4. But they will pretend that Chriſt hath made his Church *Infallible*; and if they be ſo, he himſelf will really reign in them, they interpreting alway according to his Mind. And that he has made his Church *Infallible*, they will pretend to appear plainly out of ſuch Places of Scripture as theſe: * *That the Gates of Hell ſhall not prevail againſt her*; and again, * *I will ask the Father, and he will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth which the World cannot receive*, &c. Again, * *When he, the Spirit of Truth, is come, he will guide you into all Truth.* To which add that of St. *Paul* to *Timothy*, where he ſeems to call the Church *the Pillar and Ground of Truth.* And laſtly, that to the * *Epheſians*, where Chriſt is ſaid to have *given ſome, Apoſtles, and ſome, Prophets, and other ſome, Evangeliſts, and other ſome, Paſtors and Teachers; for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt; till all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt: That we henceforth be no more Children, toſſed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftineſs whereby they lie in wait to deceive; But ſpeaking the Truth in Love, may grow up into him in all things, which is the Head, even Chriſt.*

* Mat. 16.
* John 14.
* John 16.
* 1 Tim. 3. 15.
* Chap. 4.

Let theſe Paſſages then be their Letters Patent, their grand pretended Commiſſion of Infallibly Interpreting, and never Erring in any Determinations or Concluſions, and we ſhall eaſily diſcover that it is a mere Pretence.

5. For I demand whether this Promiſe of *Infallibility* be to the *Whole* viſible Church in Succeſſion, or *ſome Part*. That it is not an *Abſolute, Inconditionate* Promiſe to the *Whole* is plain, in that the Parties of Chriſtendom differ ſo much in matters of Belief as they do. But if it be to *ſome Part*, Where is the Nomination of *that Part* in theſe Promiſes whereby their Right of Interpreting may appear to the World? There is no *Particular Church* ſpecified there, neither *Greek* nor *Roman*, neither *Muſcovian* nor *Armenian*, nor that of *Preſter John*, nor any other Church elſe. Whence it is plain that no *Particular Church* can have any Claim or Right to any ſuch Privilege.

Again, ſuppoſe ſome *Particular Church* had a Promiſe, How does it appear that the Promiſe is *Inconditionate* to this *Particular Church*, and that it is not upon ſuppoſal that they will ſeriouſly and ſincerely apply their Mind to find out the Truth, and purifie their Souls from all thoſe worldly and ſenſual Impediments thereto? For this Spirit of *Infallibility* cannot lodge in a Body that is ſubject unto Sin: For Purity of Heart and Life is the very Light and Cryſtalline Organ, the very Eye of the Soul; and to think of a Privilege of *Infallibility* without Holineſs, is like the imagining of a Promiſe to ſee without Light or Eyes.

Wherefore it is ſuch an hypocritical Conceit, that a Man cannot well tell whether it be more to be lamented or laughed at, for a Church to pretend that God has an irreſiſtible Deſign of making them *Infallible* in every Punctilio of Controverſie, and yet not of making them *Holy* and *Good*. But it is a Sign they contemn or abhor true *Goodneſs* as being contrary to their corrupt Natures, but greatly deſire the Privilege of *Infallibility* as being agreeable to their natural Pride, and the Boaſt thereof a moſt fit Inſtrument to bring about all their deceitful Devices. And therefore we might add to this, That it is queſtionable whether the Promiſe be to any Church viſible, but to ſuch as the Apoſtles were, called, choſen, ſanctified, and faithful regenerate Men; for none but theſe are truly the *Church of Chriſt*; and if he make his Promiſe good only to ſuch as are his true Church, it is ſufficient.

7. Moreover, be this Promiſe *Conditionate* or *Inconditionate*, we cannot but be ſure that this *Infallibility* is not *Univerſal* as to all Objects whatſoever. And therefore to meddle with ſuch things as are not neceſſary to Salvation nor really edifying, were to go beyond their Warrant or Commiſſion, and thereby to forfeit, or at leaſt to have no Benefit of, the promiſed Aſſiſtance.

8. But let us particularly examine the Texts of Scripture themſelves. The firſt whereof infers no more than this, That the Church of Chriſt ſhall never ceaſe to be, that Death ſhall never be able to prevail againſt her, neither to extirpate her out of this World, or hinder her of a glorious Immortality in the World to come. For πύλαι ᾅδου ſignifies no more than ᾅδης, *Death*, or *Abolition*, or *The State of the Dead.* But this may be true of the Church, though it were not *Infallible*: So weak is this firſt Allegation.

9. As

9. As for the Second, it were well for the Alledgers of it if it were only weak; for it is ſtrong againſt themſelves, and makes much for our Hypotheſis, who conceive this *Infallibility to be Conditional*. For read the whole Context entire, and it runs thus, *If ye love me, keep my Commandments; κἀγὼ ἐρωτήσω, and I will ask the Father*, &c. which plainly implies there is a *Condition*, That *they muſt love Chriſt and keep his Commandments*, if they expect that Spirit which will abide with them *for ever*, (that is, as long as they lived; for ſo the Word ordinarily ſignifies in Scripture.) And it is further added, that it is ſuch a Spirit as *the World cannot receive*: Which therefore does ſtrongly imply that it reſides not in thoſe who are worldly and carnally-minded. Which *Conditionality* of the Promiſe is alſo inſinuated in the Third place alledged, *When the Spirit of Truth is come, he will lead you*, or *guide you, into all Truth*; that is, he will lead you as a Man, not hale you or drag you as a Stone, or a brute Beaſt, which is not a free Agent. So that we ſee plainly that this *Infallibility* is *Conditional* where-ever it is.

And though I doubt not but the *Condition* being performed, the *Promiſe* will be made good to all Men as far as it is neceſſary to their Salvation; yet theſe Places are not the beſt that may be produced to that purpoſe, the *Promiſe* being not *General* here, but directed to certain *particular* Men in ſuch Circumſtances, as it is evident that it is meant to them in particular, and does not infer any Succeſſion. For the Men that he ſpeaks to there he decyphers to be ſuch as he was preſent with, and ſhould be put in mind by the *Paraclet* what he had ſaid to them when preſent; Joh. 14. 16, ſuch as were ſorrowful upon the Occaſion of his unexpected Departure; with other 17. like circumſcribing Circumſtances that cannot belong to any Succeſſion of Men, but were proper to the Apoſtles to whom he then ſpake.

10. As indeed *Infallibility* it ſelf ſeems a Promiſe moſt proper to them, they being to lay the Foundations of the Church, and to build the Houſe of God; which they having done in Terms plain enough, as to all things neceſſary to Salvation, the Promiſe of *Infallibility* needs reach no further; the Church for ever hereafter being ſafe, provided ſhe keep but cloſe to what is plainly delivered by the firſt Founders of her, nothing elſe need be obtruded upon Believers by way of infallible Impoſition.

11. And as for that Fourth Citation, where the Church ſeems to be called *The* 1 Tim. 3. 15. *Pillar and Ground of Truth*: If we admit of *Cameron* and *Capellus* their ingenious Conjecture upon the place, *viz.* That [*The Pillar and Ground of Truth*] is to be disjoined from the precedent Words, by a *Colon* at leaſt; and underſtand alſo what follows [*without Controverſie great is the Myſtery of Godlineſs*] to be only a Parenthetical *Elogium* of the Myſtery of the Goſpel, into which the Apoſtle was tranſported upon Conſideration of thoſe weighty Points thereof which he was a-delivering, *God mani-* 1 Tim. 3. 16. *feſt in the Fleſh*, &c. ſo that *The Pillar and Ground of Truth* may be the Preface to the grand Points of the Chriſtian Truth, which, that Parentheſis being ſuppoſed, do immediately follow; according as it was uſual with the *Jews* to prefix before ſuch Fundamentals of Knowledge the Title of יסוד ועמוד החכמות *Fundamentum & Columna Sapientiæ*: this Paſſage will be wholly diſenabled from making any Shew of Proof for what it was alledged.

12. But if you will adjoin this Title to the *Church*, it was the *Epheſian Church* where *Timothy* reſided, which has vaniſhed long ago. And what other Church then, unleſs every *Particular* Church, can urge this place for *Infallibility*? which Experience of contradicting one another does openly confute. Beſides that the Style it ſelf of [*Ground and Pillar*] may not ſignifie certain Performance, but the Duty what they ought to perform: As when the Apoſtles are called the *Light of the World*, and *the Salt of the World*; which only ſignifies what they ought to be, not what Mat. 5. 13, they were neceſſitated to be: For thoſe that ought to be thus, may notwithſtand- 14. ing hide their Talent, or grow unſavoury through their own Fault; as it fared in *Judas*, and in all his Succeſſion of falſe Apoſtles, which call themſelves the Servants, but are the Betrayers, of the Lord *Jeſus*.

13. But laſtly, Suppoſe that the *Church* then *in general* were here underſtood; it does not follow, That becauſe that Primæval and Apoſtolical Church ſhould by a peremptory Deſign of Providence have engraven upon it or exhibit to the World as Articles of Belief nothing but what was true, that the Church in Succeſſion ſhould always do the like. For there was a certain ſpecial Care and Vigilancy overruling in the firſt Beginnings of the Church, that all things might be true and ſolid, and the firſt Eſtabliſhment firm and ſound; but that being done, which was ſufficient for the After-carrying on the Affairs of the Church in a right way by free

free Agents, the Succeſs ſhould afterwards lie upon their Induſtry and Fidelity, at leaſt ſo far as that by no miraculous and ſupernatural Force they ſhould be aſſiſted or driven on to keep things pure and intemerate. And that was ſufficient for the Church, I think, which is thought ſufficient for every particular Man, namely, That the Chriſtian Doctrines and Precepts being faithfully laid down in the Evangeliſts and other Writings of the Apoſtles, they might (that uſual Grace of God which is not irreſiſtible aſſiſting them) frame their Lives and Beliefs accordingly in thoſe things that are plain: And all are ſo that are neceſſary to Salvation. Which Rule if it had been kept to, no Error had crept into the Church to this very Day.

Which laſt Anſwer will contribute ſomething towards an Anſwer to the laſt Place alledged; for it ſeems only to contain a Deſcription of a ſpecial Proviſion of God for the rightly ſettling his Truth in the firſt Ages of the Church. To which purpoſe he appointed not only *Paſtors* and *Teachers*, (which Functions continue ſtill) but *Apoſtles* having a particular Miſſion from Chriſt himſelf, who breathed into them the Spirit of Truth; as alſo *Prophets* and *Evangeliſts*, Men in a ſpecial Manner inſpired and aſſiſted to erect the Fabrick of the Church according to the Will and Purpoſe of Chriſt, who then in an extraordinary manner did ſuperviſe all by a miraculous Aſſiſtance of his Spirit. And therefore whatever was wrote for the Publick Uſe of the Church, while any of thoſe unto whom our Saviour Chriſt ſaid that *the Spirit ſhould abide with them for ever, which ſhould lead them into all Truth*, were alive, or was approved by them, is really of certain and infallible Authority; but what-ever After-Inventions or Super-additions there were in the Church, they are to be meaſured by this unerring Rule.

Theſe *Unerring* Paſtors therefore and Teachers, Apoſtles, Prophets, Evangeliſts, were not a Promiſe to all Succeſſions, but an extraordinary Gift, as the Text it ſelf imports, which Chriſt at that time, namely, at his ſolemn Coronation or Triumph aſcending above all Heavens, that he might fill all things, caſt down as a *Royal Largeſs* upon his Church, for the ſpeedy Compleatment of her, for her growing up into the Unity of the Faith and Knowledge of Chriſt, and that ſhe might not be carried about with every Wind of Doctrine, but adhere to that only that was delivered by thoſe Heavenly-inſpired and Miraculouſly-aſſiſted Miniſters of the Goſpel. The Acknowledgment whereof, I conceive, had been the only ſure Means to keep the Church in Unity for ever; whenas the pretending to an *Infallibility* in the ſucceeding Church, where indeed it was not, and the taking upon them thereupon to impoſe things with equal Authority to the Apoſtles themſelves, would naturally prove the Fountain of all Error, Schiſm, and Confuſion.

Eph. 4. 10.

CHAP.

CHAP. II.

1. *That the ſafe Conveyance of the Apoſtolick Writings down to us by the* Church *does not infer her* Infallibility. 2. *That the Plainneſs of Scripture in Points neceſſary to Salvation, takes away the Want of an* Infallible *Judge.* 3. *That the Scripture not pointing to any* Infallible *Judge, nor any faithful Keeper of Traditions, does* ipſo facto *declare her ſelf the only ſufficient Guide.* 4. *That there is not only no want of an* Infallible Judge, *but better there ſhould be none.* 5. *That the Want of* Infallibility *does not take away the Authority of the Church, it being the Duty of every Perſon in things really diſputable to Compromiſe with her.* 6. *That though a Viſible Judge be neceſſary in Civil Cauſes, yet it is nothing ſo in Points of Religion.* 7. *That every private Man has not only a Liberty, but a Command, to judge for himſelf in Matters of Faith.* 8. *The ſaid Right or Privilege demonſtrated alſo by Reaſon.* 9. *That the Reaſon or Judgment of every private Man is not a* private Spirit *in that reproachful Senſe that ſome ſpeak it.* 10. *That the Claim to a Right of Judging for one's ſelf in Points of Faith, does not make a Man ſuperiour to his Church,* 11. *Nor yet equal;* 12. *Nor implies that he thinks himſelf wiſer than his Church, but rather more careful of his own eternal Concerns.* 13. *That it is not his* private *Wiſdom he ſticks to, but the* Wiſdom of God *known to all that are not wilfully blind.* 14. *That the Church is not* Infallible, *proved from the Example of the* Jewiſh *Church.* 15. *That there is the ſame Reaſon of the* Chriſtian. 16. *That the Want of an* Infallible *Interpreter is no ſuch Loſs to the Common-People.* 17. *That their Aſſurance of the Truth of the Scriptures by the* Spirit, *is a Tenet not ſo ſuperciliouſly to be exploded as ſome make a Shew of.* 18. *That this* Spirit *is properly the* Spirit of Truth, *diſtinguiſhable from that of* Knowledge *and* Wiſdom. 19. *The notorious* Fraud *and exceſſive* Miſchief *of this Pretence of* Infallibility.

1. BUT being worſted thus in *Scripture* they will pretend Demonſtrations in *Reaſon*, (upon the Preſumption they are the true viſible Church, ſucceſſively deſcended from Chriſt and his Apoſtles) That *Infallibility* is for ever intailed upon them.

As firſt, *That unleſs the Church were ſucceſſively Infallible, we could have no certain and Infallible Belief of the Holy Scriptures, which are avouched to be ſuch by the Church.* But I briefly anſwer, That ſuppoſing this ſucceſſive Church were a truſty and undoubted Conveyer of the Copies of the Holy Scriptures uncorrupted, yet it doth not follow that they muſt be *Infallible Interpreters* of theſe Scriptures; no more than the faithful Conveyance of *Plato's* and *Ariſtotle's* Writings to all Poſterity implies that the Conveyers thereof are Infallible Interpreters of them. For they might preſerve the Writings of either by a diligent comparing of Copies upon every Tranſcription; beſides that there might be a ſpecial Watchfulneſs of Providence over theſe Holy Writings, for the Conſervation of them from any material Blemiſhes, as being ſo exceeding neceſſary for the Continuance of thoſe Truths that were publiſhed by ſuch Men as (accordingly as I have already intimated) were Divinely and *Infallibly* inſpired.

And that there were ſuch Writings, ſufficient for the Conveyance of the Knowledge of Chriſt, written by them that were infallible Witneſſes of the Truth, and that we may be aſſured that thoſe which commonly bear the Title of them are they, I have without any Recourſe to the *Infallibility of the Church* ſo plainly demonſtrated in my *Explanation of the Myſtery of Godlineſs*, that I think it needleſs to ſay any thing further of it in this place. Book 7. chap. 10. and 11.

2. In the ſecond place they will pretend, *That the Church muſt be Infallible, or elſe there will want an Infallible Judge of Controverſies; nay there will not be ſo much as any Authority in the Church to order the Affairs thereof.* But the Auſwer is eaſie and brief; That there is no Want of any ſuch *Infallible Judge*, and therefore not of the Church's *Infallibility*; for the Scripture is a ſufficient Rule of Faith to all that have Underſtanding, whether learned or unlearned, in things neceſſary to Salvation: and That the Belief and Practice of theſe will carry a Man ſafe to Heaven.

The Spirit of God therefore is the only *Infallible Judge* here, and has declared as plainly as any ſucceſſive Judges can, in thoſe things that are neceſſary to Life and Salvation, what is to be believed and to be done: which if we believe and practiſe

in particular, and do alſo in general and implicitly believe and ſtand in a Readineſs to obey the reſt of the Scripture, when the Senſe thereof appears to us, we are in a ſafe Condition, and need not doubt but it will go well with us in the other State. For it is manifeſt that what is neceſſary, is plain in the Word of God to all Men; otherwiſe Salvation were not ſufficiently revealed to the World, and what we above recited out of St. *Paul* were not true, nor the Providence of God ſufficiently watchful in the laying the *firſt* Foundations of his Church.

3. For if the Scripture were not a ſufficient infallible Evidence of all neceſſary Truths, God would have afterwards raiſed other Perſons of Apoſtolical Purity in Converſation, and with the like Power of working Miracles, to have made a Supplement to the former, (which yet was never done;) or elſe thoſe other neceſſary Truths, taught indeed by the firſt Apoſtles, but not written by them, had been committed to *Tradition*: which had been a very lubricous and perillous Way, and unlikely to be taken by Divine Providence.

But if any ſuch Way had been taken, certainly the Scripture it ſelf, in which all Men are agreed, would have pointed it out to us, (as alſo if there had been any Interpreter inſtituted) that there might be infallibly communicated to us what remains neceſſary to our eternal Safety. But the Scripture being ſilent herein, it openly declares it ſelf to be ſufficient to all ſuch as with Sincerity and Care apply themſelves to the underſtanding of it: as certainly every Man, conſidering that his Eternal Salvation lies upon it, will be enforced to do in his own Behalf; whenas if others interpret for him, they may do it more remiſly or more fraudulently.

4. Beſides that, it is a very unskilful and inept Deſire that there ſhould be any ſuch *infallible Judge*, that has concluded all Controverſies to our Hands already. For that would prevent or foreſtal that Privacy and Peculiarity of Converſe which God has with thoſe Souls that are more dear to Him, who does in a ſpecial Manner aſſure them of ſuch Concluſions as are not to be reached at by every Hand. But when the *infallible* Determination of the Church has paſſed, all Mens Aſſurances will be alike, and God will have, as it were, diſarm'd himſelf and given the Staff out of his own Hands. Whereas on the contrary there being no external *infallible Judge* for the interpreting obſcure Places in Scripture, God's Right of his diſpenſing his ſpecial Favours is preſerved, and Men of a more devout aud intellectual Spirit are divinely employed, and earneſtly engaged to extraordinary Piety and Holineſs, that they may win the Favour of that *inward infallible Interpreter*, even of that *Holy Spirit*, which the World cannot receive, and by the Light of his Aſſiſtance, be enabled to reach the true Senſe of thoſe Writings which himſelf dictated to the Apoſtles and other Holy Men of God.

5. And laſtly, *That the Want of Infallibility will take away the Authority of the Church*, is a very weak Inference. For her Authority is entire in the urging thoſe Truths and Duties in Scripture that are plain to all Men, even to ſuch as do not in the leaſt Dream that they are *infallible*: And verily thoſe that are thus plain are ſuch as are the moſt uſeful for our ſafe Conduct to Heaven. And for thoſe Doctrines that be more obſcure, if they be withal uſeful and edifying, as alſo Rites and Ceremonies, the Church has Authority, though ſhe be not infallible, to declare them and appoint them. *Let all things be done decently, and in Order.* But how ſhe is to behave herſelf to Diſſenters, having ſpoke of that more copiouſly elſewhere, I ſhall not here ſo much as touch upon it.

1 Cor. 14. 40.

I will only add, That in things that are really diſputable I conceive it is the Duty of every one, whatever his private Judgment and Inclinations otherwiſe would be, to compromiſe with the Authority of the Church, and for Peace and Order Sake to ſuffer himſelf not unwillingly to be concluded by their Determinations.

6. Now what has been already ſuggeſted will ſerve to null or enervate a third Sophiſm. For it ſeems a plauſible Objection againſt the Scripture alone being ſufficient to guide us and rule us without a publick and infallible Interpreter, *That this were as if one ſhould contend that the Law alone in civil Matters were ſufficient without a publick Judge.* For beſides what we above inſinuated, That a *plain Law* (and ſuch we averre the Scripture to be in Matters neceſſary to Salvation) may want no Judge, where the Conſcience finds it ſelf upon Pain of Eternal Damnation obliged to underſtand it aright; we further ſuggeſt, That the urging or preſſing of the Law of Chriſt by a publick Miniſter, Interpreter, or Declarer of the Sentence of his Law, ſo far as it is plainly his to all unprejudiced Underſtandings as well unlearned as learned, is not denied by thoſe that contend that the Scripture

pture is the ſole Rule of Faith. And for my own Part (as I ſaid before) in places that are not thus plain, if ſuch Interpretations be made as are not repugnant to other plain Texts of Scripture, but tend to the Promotion of the Ends of the Goſpel, which I have elſewhere ſpecified, I hope no Man ſhall offend God, but do his Duty to the Church, in compromiſing with them in their Sentiments of things in ſuch Circumſtances as theſe. For they are ſuppoſed conſcienciouſly and in the Fear of God to have interpreted the Scripture, and not for their own Ends or carnal Satisfaction in any thing. And queſtionleſs in this Caſe they can ſhew their Commiſſion, and that they act by Authority. *Let all things be done to Edification.* 1 Cor. 14. 26

But that, *becauſe every civil Controverſy muſt be determined by a Judge, therefore there muſt be an* infallible *Determinative Judge of all the nice and unprofitable Controverſies that emerge amongſt Chriſtians about Scripture and Religion*, is but a weak and lame Illation. For *civil* Controverſies cannot be undecided without Injury to ſome Party: but no Man is injured by not having thoſe unprofitable, at leaſt unneceſſary, Queſtions determined; for they may hold their ſeveral Opinions without wronging one another, if they will but keep to that known Law of Chriſt, that *Royal Law* of Charity. Nay the deciding ſuch Controverſies by a pretended *infallible* Judge were a vaſt Wrong to one Party, it galling their Conſciences, and ſtreightening their Liberty, and making the Way to Heaven narrower than Chriſt has made it. For ſo does this *infallible* Judge that impoſes his Determinations on Men upon Pain of Eternal Damnation. But God of his Infinite Wiſdom and Mercy has not given the leaſt Intimation for any ſuch Uſurpation. And therefore this *infallible Judge* being not appointed by God, and being unappointable by Man, the *Scripture alone*, and not theſe pretended infallible Deciſions, muſt be the Rule of our Belief.

7. The fourth and laſt Pretence is, *That unleſs the Senſe of Scripture be determined by the* Infallibility *of the Church, every private Spirit muſt be judge of the Meaning thereof: nay and, which is worſe, be Judge of the Church, and thereby ſuperiour to the Church: than which nothing can be more wild and extravagant.*

This ſeems a big Difficulty at firſt: But I anſwer, That every particular Man ſhould judge for himſelf, he has a *Commiſſion* from the very Word of God, nay, I may ſay, a *Command:* As where he is bid to *try all things, and to hold that which is good*; as alſo, *not to believe every Spirit, but to try the Spirits whether they be of God*; and in another Place, to *be ready to give a Reaſon of his Faith.* The *Berœans* alſo are commended for *Searching the Scripture*, and *trying* whether the things that *Paul*, even an inſpired and choſen Veſſel of God, had taught them, were true or no. But for any one Man or any Company of Men to be appointed by God Authoritatively and abſolutely to be Judges for others in Matters of Faith and Religion, we do not find any where in Scripture or in Reaſon any ſuch *Commiſſion* given unto them; but we are rather admoniſhed to take Heed how we be led hoodwinkt by any, leſt *the blind leading the blind, both fall into the Ditch.* 1 Theſſ. 5. 21. 1 John 4. 1. 1 Pet 3. Acts 17. Matt. 15. 14.

8. But not *Scripture* only, but *Reaſon* it ſelf does plainly commiſſionate *private Spirits*, as they call them, to judge for themſelves. For theſe Pretenders to *Infallibility* do it only upon the boaſt that they are the true ſucceſſive Church from the Apoſtles: but unleſs they will be above all Meaſure ridiculous, they muſt convince the Reaſon of him whom they would make a Proſelyte to their Church, that their Church is that true and Apoſtolical one. For to ſay ſo without Proof, is a Madneſs to be hooted at by all Men: But to go about to prove it, is to appeal to the *private Reaſon* of him they would convince. And if he be a *Chriſtian* already, though not of their Church, the common acknowledged Principles are the *Holy Scriptures*, in arguing from which the Diſputant appeals to him he would bring over, if his Interpretation or Allegation of them be not true and ſolid. But if he be an *Infidel* or *Pagan*, he is to uſe *Reaſons* to prove the Truth and Authority of the *Scriptures* themſelves: Which is ſtill an Appeal to the Conſcience of him that is to be gained to the Church, whether what is offered to him be true or falſe. And that which is offered to him being the whole Chriſtian Faith, (for that is it which makes a true Church) it is plain that his *Reaſon* and *Conſcience* is appealed unto, whether the whole Sum of the *Credenda* in Chriſtianity is not true. That is to ſay, Though the Church, and he that argues in the Behalf of the Church, have already judged and firmly concluded that the Chriſtian Faith is a true Faith in the whole and in every Part, and make no Appeal from their own Judgment in Reference to themſelves; yet in Reference to the Party they would convince, they appeal to him if the Grounds of their Belief be not ſolid, and ſo imply and acknowledge that he

is Judge for himself in these Affairs, call that in him a *private Spirit* or what you please.

9. But I do not know but it may be too reproachfully called a *private Spirit*, at least in these Men that are sincere and simple-hearted, who have no *private* Designs but to know the Will of God and to do it, and it is the Will of God all Men should do so, and the *Spirit of Man* * is said to be *the Lamp of the Lord*; and that which judges according to the κοιναὶ ἔννοιαι, *the common Notions of Reason in all Men*, and has not lost the * τὰ πατρικὰ σύμβολα, those common Characters and ingenuous Sentiments of indispensable *Truth* and *Morality* which the *Father of Lights* has of old sealed upon the Soul, and which are hardly obliterated quite in any, and are necessarily continued, and that vigorously, in the Sincere; I say, such a *Life* or *Spirit* as this judging in a Man is very hardly to be called *a private Spirit*, it judging according to the *Universal Sense of humane Nature*, and so as every one judges when he is unbiassed. Nay, if this will not serve, I say that the Judgment which is thus made is the Judgment of that *Universal* King and Law-giver, the Eternal Son of God; it is his Sentence in these Cases, but writ in the Tables of our Hearts, and pronounced by our Mouths as by the *Præco* of a Court. So far is it from being the Judgment of a mere *private Spirit*.

* Prov. 20.

* Psell. περὶ ἐνεργείας δαιμόνων.

But that rather is the Judgment of a *private Spirit*, though it should bear the Title of an *infallible Church*, which is decreed not according to the plain Texts of Scripture, so as all unprejudiced Men would certainly understand them, nor according to those indeleble Characters of Truth which Christ the Eternal *Logos* has writ in the Rational Souls of all Mankind; but according to partial Interest and depraved Desires. The Sentence of Thousands, nay of Millions, of such Judges is more the Verdict of a *private Spirit*, than the Judgment of the meanest *private* Man that pronounces from such Principles as I have declared.

10. Now for that odious Imputation of *making a Man superiour to the Church, by laying Claim to a Judgment of Discretion*; I say, he lays Claim to no more than is of necessity given him, as I have already demonstrated. For if there be an Appeal to the *Reason* and *Conscience* of a *private Man* in the endeavouring to convince him, he is *ipso facto* made Judge; and if to be *Judge* in this Sense is to be *Superiour*, he is necessarily Superiour. But I see no Necessity that his being *Judge* thus for himself makes him Superiour to his Church. Indeed if he judged for his Church, he were thereby their Superiour; but judging for himself only, he usurps no Superiority over the Church; but only is obedient to him that is Superiour to both, that is, to *Jesus* Christ, following his plain Injunctions and Precepts, whether written in the outward Word, or legibly engraven upon the Table of his Heart. To follow therefore the plain and inevitable Dictates of his own Conscience, which is the Tribunal of God, is not to exalt a Man's self above the Church, but to submit a Man's self to God, and exalt Him above all.

11. *Nor does a Man herein equalize himself to his Church*; in that he does not define for others, but for himself, and professes himself in the mean time ready to obey the visible Church in all things as are not repugnant to the express Precepts of God and Christ, and to those immutable Characters of Truth which he has imprinted upon the Souls of all Men, and which are there to be found, unless gross Violence and Interest has obscured or obliterated them.

12. *Nor* (in the last Place) *does he make himself wiser than his Church*; which were also an odious Imputation: But without Immodesty it may be thought that a private Man may be more sollicitous of his own important Concerns, and more faithful to his own Eternal Interest, than many thousand Men put together; and that therefore though he may not have so much Learning and Wit as these, yet he may conduct his own Affairs more safely than if they were put into their Hands; especially they that pretend to be Guides to Heaven for others, seeming to be wholly taken up with the things of this World, as if they had forgot their intended Journey. It is not therefore a Boast of *Wisdom above the Church*, but a careful Sollicitude touching such things as the wise Men of the World do not usually trouble themselves much about, that may embolden some private sincere-hearted Christian to dissent from some Dictates of the Church; professing himself in other things as weak and childish as they please; remembring that Doxology of our Blessed Saviour, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes: Even so, Father, for so it seemed good in thy Sight.*

Matt. 11.

13. Final,

13. Finally, this *Wiſdom* which they adhere to is plainly and evidently not the Dictate of their own *private Spirit* (which to oppoſe to the Church, were indeed to make a Man's ſelf wiſer than the Church) but the plain and perſpicuous *Teſtimonies of the Word of God, and the common and indubitable Notions of univerſal humane Nature*, writ by the Finger of that *Eternal Wiſdom* which created all things, on the Spirits of all Men that be in their Wits, and therefore is a plain and legible Copy of that Wiſdom: So that he that adheres thereto does not prefer his own Wiſdom before the Wiſdom of the Church, but ſubmits himſelf faithfully to the *Wiſdom of God*, to which the Church alſo ought to ſubmit, and not to efface, as much as in them lies, thoſe imprinted Characters of Truth out of the Souls of Men, thereby to enſlave them to themſelves, and to the corrupt Intereſt of their Kingdom of Darkneſs and groſs Impoſture.

14. But I have been more copious than was needful or intended in confuting this Dream of *Infallibility*. We might have made ſhorter Work of it, and ſuddenly evinced the Folly of that Pretence, by actual Errours that have been in the Church of God. As ſurely *the Church of the Jews* was as really the Church of God as the viſible *Chriſtian Church*, and has as magnificent Promiſes as it, in *Iſaiah*. For what is ſpoke Chap. 54. rebounds upon the Church of the *Jews* firſt, as *Grotius* has obſerved; and there it is ſaid, That *they ſhall all be taught of God*, and that *with everlaſting Kindneſs God will have Mercy upon them:* And yet this Church was in ſo groſs a Miſtake, that the Governours and Grandees thereof knew not their *Meſſiah* when he was come into the World, but put Him to a moſt ſhameful Death.

But even in thoſe times when there was a more palpable Reſidence of God's miraculous Power with them, they erred very hainouſly; as in the worſhipping the Golden Calf in the Wilderneſs, as alſo in the ten Tribes worſhipping thoſe in *Bethel*, nay apoſtatizing all to the worſhipping *Baalim* ſaving ſeven Thouſand, which were ſo few in Reſpect of the reſt, that *Elijah* took himſelf to be left alone. And *Ahab* conſulting the Prophets, found by woful Experience that four hundred of them propheſied falſe, and only *Micajah* true. And * *Jeremy* complains of his times; *A wonderful and horrible thing*, ſaith he, *is committed in the Land, The Prophets propheſy falſely, and the Prieſts bear Rule by their Means, and my People love to have it ſo; and what will you do in the End thereof?* * Ch. 5. 30, 31.

That is alſo a ſmart Monition of his, * *Truſt you not in lying Words, ſaying, The Temple of the Lord, The Temple of the Lord*, &c. For all which they do that call themſelves *The Temple of the Lord* is not right, as appears in the ſame Chapter, where they are accuſed of committing Idolatry openly in the Cities of *Judah* and in the Streets of *Jeruſalem*; which could not be, had they not fallen into the Hands of blind and erroneous Guides, which might cauſe them to ſtumble in their Ways from the ancient Paths, and yet in the mean time take up that preſumptuous Boaſt, That *the Law ſhall not periſh from the Prieſt, nor the Counſel from the wiſe, nor the Word from the Prophet*, no not then when they were imagining Miſchief againſt the true Prophets of the Lord; as you may ſee *Jeremy* 18. * Ch. 7. 4.

But * *Micah* ſays plainly, That the Prophets that are only for eaſie times and for good Chear, *Night ſhall be upon them, and they ſhall have no Viſion; and it ſhall be dark unto them, that they cannot divine, and the Sun ſhall go down over the Prophets, and the Day ſhall be dark over them:* That *ſuch Seers ſhall be aſhamed, and Diviners confounded*, as *having no Anſwer from God*, And * *Eſay* complains that the *Watch-men* of the City are *blind*, that they are all *ignorant dumb Dogs that cannot bark; ſleeping, lying down, loving to ſlumber, greedy Dogs which can never have enough, Shepherds that cannot underſtand, looking to their own Ways, every one for his Gain from his Quarter*. Thus clear is it that the *Church* of the *Jews*, though it was in ſuch a ſpecial Manner eſpouſed to God, was not ſecure from, but did actually fall into very great Errors. * Ch. 3. 6. * Ch. 56. 10, 11.

15. And the *Chriſtian Church* has no greater Aſſurance, but if Avarice, Pride and Senſuality ſeize upon the Guides thereof, ſhe may alſo fall into as great Errors and Blindneſs. The Apoſtle ſaith, *Let him that ſtands, take heed leſt he fall.* And it might have been a ſeaſonable Warning to the Church of Chriſt betimes, which was not only tottering, but almoſt univerſally lapſed into that over-ſpreading Hereſy of *Arianiſm*, to reflect upon herſelf, that while ſhe does ſtand, ſhe ſtands upon her good Behaviour; and that ſhe is not ſo infallibly wiſe, but that ſhe may be ſurprized with Error, and over-run therewith, unleſs true and unfeigned Holineſs clear her Eyes, and keep her from being benighted in ſuch Miſts of Darkneſs. 1 Cor. 10. 12.

* And

And truly if she was above twelve hundred Years ago so obnoxious to Error, it is high time for her to awake and consider if after so many Ages of Ease and Wealth and Honour and Affluency of all things, she has not grown fat and kicked, and cast the Commandments of God behind her back, and brought in a mere carnal Law of her own devising, more sutable to the Will of the Flesh and to the carrying on of her own worldly Interest. But it is sufficient in this Place to have demonstrated *She may err; in what she has erred* to define, is beyond the Scope of my present Discourse.

16. We have fully defeated that Figment of pretended *Infallibility*, whose Downfall our Opposers have no Colour to bewail, unless in the Behalf of the common People, who are illiterate; as if they would hereby be made uncapable of any Certainty of Belief, and consequently of Salvation, by Reason they have no infallible Grounds to build on, this of the Church's *Infallibility* being taken away.

But they may remember that we have already acknowledged sufficient Certainty in that which the *Universal Church* agrees in, and has agreed in in all Ages, and that is *the Scripture*. Such an *Universal Tradition* as the *Scripture* has is acknowledged a firm Foundation; which the Church may be unfailing Conveyers of down to Posterity without being *infallible Interpreters* thereof. The Unfailingness of which Conveyance notwithstanding, I must confess, may be a more intricate Business than what every vulgar Man can make out to himself; though infinitely less hard than to prove That the *Church* that would appropriate him to their Community, is *Infallible*.

Nay, I must confess, I do not know how it were possible that a Church should so much as prove it self a Church, much less an *infallible* Church, without the Scripture. And therefore the Belief of the Scripture seems to be the most immediate of all, as * he says well; *Nam qui de fide & authoritate Divinarum Scripturarum dubitat, quomodo, quaso, credet Ecclesiæ, quæ nullam habet sine eadem Scriptura authoritatem?*

* Cæl. Secund. Curio against Floribellus.

17. And therefore I cannot explode that by any means which is so superciliously derided by some, namely, *That it is the Spirit of God that does assure us of the Truth of Scriptures more than any thing else whatsoever.* For our Saviour saith, *None cometh to me but whom my Father draweth. My Sheep hear my Voice, and I know them, and they follow me.* Wherefore there is a *discerning Spirit* in those that appertain to Salvation, whether it be the Voice of God and Christ or no. For the true *Shepherd goeth before, and the Sheep follow him, because they know his Voice; but they follow not a Stranger, but flee from him, because they know not his Voice*; as our Saviour in this Place discourses most excellently. I say therefore, the *Voice*, the *Call*, the *Whistle* (if you will) of the true Shepherd are the *Holy Scriptures*, which by an immediate Sense they are assured to be the *Call* of the Shepherd, and are at this Day to them that belong to the Election of God, as the Voice of Christ and his Apostles when they were upon Earth, the Power of whose Speech assisted by the Spirit did lead Men captive into that Faith that worketh Salvation.

John 6. & cha. 10.

John 10. 4. 5.

And without all Question the same Word of Salvation still, which is in those Holy Records, seriously and zealously urged by Men of a sincere Faith and upright Belief, without any mingling of it with humane Devices, will have the same Effect upon the Multitude; and as many as are fitted will be won to an unshaken Belief of the Truth of Christianity, as it is exhibited to us in the Holy Scriptures. For they of themselves have the Light and Life and very Breath of Christ and his Apostles wrapt up in them, to the exciting the vulgar Sort to a firm and lively Faith, though many subtil Sophisters of the Kingdom of Darkness might by crafty and perverse Reasoning intangle them and non-plus them in outward Discourse. And therefore they are kept safe in the *Belief* of the Scripture by the *Power* of that *Spirit* in them, in Virtue whereof there is that indissoluble Harmony and Concord betwixt their Spirits and the Scripture, though they cannot defend themselves by humane Literature, nor by the Acuteness of Reason and Depths of Philosophy.

18. Which *Spirit* residing in them, and giving them this solid and firm Discernment betwixt the Testimony of God and the Traditions and Doctrines of Men, I think I may safely and properly call the *Spirit of Faith*, as it is considered nakedly in it self, and separate from the *Spirit of Knowledge and of Wisdom*. Which Distinction of σοφία, γνῶσις and πίστις, *Origen* of old has taken Notice of in his Book against *Celsus*, upon that Text of St *Paul*. And truly I think the Gloss is marvellous solid; namely, That the chiefest and greatest Gift of the Spirit is that Divine *Wisdom*, whereby a Man is in a great Measure able to comprehend the Reasons

Lib. 6.

ſions and more deep Philoſophical Grounds of the Truth of the Chriſtian Myſtery: The Next is *Knowledge*, ſuppoſe of Antiquity, Hiſtory, the comparing of Propheſies, and Helps of the exterior humane Literature, the liberal Arts and Languages: The Third is *Faith*, which is alſo compriſed in the other, but is a Gift which is as well general as more neceſſary, whoſe Nature is ſuch as I have deſcribed already; namely, *An immediate Adherence to the Word of Truth compriſed in the Scripture, through the Power of that Spirit that reſides in Sincere and Well-meaning Souls, that have a ſavoury and ſenſible Fear of God, and are ready to go where he calls them.* For theſe by an ineffable Sympathy of their Hearts with the Veracity of the Voice of Chriſt ſounding in the Scriptures, will be ſure to follow their true Shepherd's Call, though they turn off from the Voice of the Stranger and Hireling, who comes not into the Sheep-fold but to rob, and kill, and ſteal.

Whence we further ſee, that this pretended *Infallibility* of the Church in reference to the Scripture, is as well *uſeleſs* as *falſe*, and much as if the Moon ſhould take upon her to witneſs for the Sun that he ſends out Light; which every one that is not blind will neceſſarily ſee, though the Moon were under the Horizon. So the holy Children of God, choſen and faithful, will feel and taſte, clearly ſee and diſcern, that the Scripture is the Truth of God by that Light which is in it, that correſpondeth with that Spirit derived from the Father of Lights which he has liberally ſhed into their Hearts: Which, as I ſaid, is the *Spirit of Faith*, and the ſure Portion of every Member of Chriſt, whether they can make out things by *Knowledge* and *deep Reaſon* or no. And if they be aſſaulted by Cavillers, it is their Prudence to ſend ſuch to their Fellow-members to whom God has given alſo the *Spirit of Knowledge* or of *Wiſdom*: or it may be more prudent to let them go as they came, they being not worthy to give any the Trouble of Diſcourſe, who put Queſtions not with Deſign of being ſeriouſly edified and inſtructed in the Truth, but for Captiouſneſs, Contention and a conceited Hope of puzzling him by whom they make Show as if they deſired to be informed.

19. The *fraudulent End* that this Pſeudo-Chriſtian Church might drive at in this peremptory Boaſt of *Infallibility* is very conſpicuous, as alſo the *miſchievous Events* thereof. For what could this tend to but the making this Antichriſtian Power abſolute, that they might, without any one's Whinching, decree and declare what-ever would tend to the Encreaſe of their own Honour and Wealth, ſeem it never ſo contrary to common Reaſon, to the expreſs Word of God and the Precepts of Chriſt? For the Sentence is Infallible, let it look never ſo ſtrangely and repugnantly to any Rule that we might think right.

Wherefore this Power might even do what it pleaſes, *change Times* and *Laws*, even the Law of God it ſelf, and fling the Houſe of God out at Windows, as the Proverb is. For who has any thing to ſay againſt that Power which he is already perſwaded is *Infallible*? And to ſpeak ſummarily, and than which nothing greater can be ſaid, The Admittance of this *Infallibility* is the Excluſion of Chriſt from his Kingdom and Throne, and the ſetting up a mere Mortal, a maſterleſs Man of Sin, or a Pack of Sons of *Belial*, to ſway his Scepter for him in the World. This alone is enough, if it would take, to ſupplant the Government of Chriſt upon Earth.

CHAP.

CHAP. III.

1. *That the keeping the Law of Christ in an unknown Tongue is an Undermining or Opposing of his* Sovereignty. 2. *As also the Reproaching and Vilifying his Law.* 3. *Their fraudulent Pretence of hiding the Scriptures, with a Vindication of their Usefulness and Excellency.* 4. *The vilifying of the Laws of Christ, by setting far less Penalties upon the Transgression of them than of the inconsiderable Institutes of the Church.* 5. *That their rigid Impositions are against the Kingdom of Christ; as also the Reading of Legends instead of his Law in Churches.* 6. *The Dispensing also with the Divine Laws: The* Fraud *and* Mischief *thereof.* 7. *The treasonable Pretence of this Power's being Absolute by Right of Succession in Christ's Seat.* 8. *The evil Effect of this Pretence discoverable in several Institutes contrary to the written Laws of Christ.* 9. *As also in nulling those Laws which he has engraven upon our Mind, as he is the Eternal Word.* 10. *The bloody opposing the Sovereignty and Kingdom of Christ in Murthering his faithful Subjects.*

1. BUT there are other ways also of lifting the Government from off Christ's Shoulders. As first, Suppose *They should keep the Law of God in an unknown Tongue*, and not let any one read it in the Language they understood: nay be so careful that the very *Prayers* that are used in Publick, and the Celebration of the holy Eucharist, should be *unintelligible*, lest the Power of some Passages of Scripture that may occur in the Publick Service should unhinge Men from the blind Obedience they are held in under this Antichristian Usurpation.

2. To which you may add, what indeed might better have preceded, *a Revilement of the Law of Christ*, as *a Book full of nothing but dangerous Obscurities*, *a* Lesbian *or Leaden Rule to be bended any way*, *a Nose of Wax*, *a dead Letter*, *a* Farrago *of casual or occasional Writings*, which were penned not by any Divine Appointment, but only *pro re natâ*, and as fortuitous Exigences moved the Prophets or Apostles to write them: And where they would speak most modestly, to say it is an *insufficient Law or Rule*, and therefore must be made up by Institutes of their own Invention, or what they will please to obtrude upon the World for *Traditional* Doctrines and Usages. I say, thus to *Revile the Law of Christ*, is indeed to null it, and thereby to null his Sovereignty over his Church, and to betray it into the Hands of a Stranger, to deal with them as he pleases, and to *change Times and Laws* and Customs in such sort, that there may be nothing found left in Christianity, that may any way thwart the Intereſt of these Usurpers.

3. In brief therefore thus it may be, They may pretend the Scripture obscure all over, because it is so in some places. But we have already sufficiently urged that there is enough clear of it to enlighten the Single-hearted in the way of eternal Salvation. But upon the Pretence of the uncertain Sense of some Passages, they may remove all away; that those Passages that would plainly discover and reprove their false Doctrines and Practices might not come into the sight of the People. For (as a Father has well noted) *Verbum Dei est Lucerna, ad quam fur deprehenditur*; and our Saviour Christ of old, *They hate the Light, because their Deeds are evil.*

But that Imputation *of the Scripture's being writ occasionally*, it is as weak as impious and blasphemous. As if the Spirit of God would not assist the Apostles most when Occasion called for it; or as if he were to study how to inspire them and illuminate them, and could not do it *extempore*, or upon emergent Occasions, but would be taken unprovided. These things savour of gross Carnality and Ignorance of the very Nature of God and his Holy Spirit, which Christ promised should not fail to be with them for ever, for the right settling of the Affairs of the Church; that is to say, that it would not desert them so long as they lived, and acted in the Ministry and Service thereof: Which therefore must make the Scripture very precious and of inestimable Value to all sincere Believers.

Wherefore any one Paragraph of the Epistles of St. *Paul*, to whom Christ appeared, and called from Heaven, and commissioned to be an Apostle, to lay the Foundation and first Structure of his Church, ought to be preferred before many thousands of pretended Infallible Councils, who could never shew any such extraordinary Commission to prove themselves *Infallible*. For God by that miraculous Appearing to *Paul* from Heaven, and so appointing him to be an Apostle, did proclaim to all the

the World that he would infallibly assist him; and that therefore what was imparted to the World by him should be a Law irreversible to Christendom. Whence the Nulling of the Authority of St. *Paul's* Writings were the Abrogating of the very Law of Christ, which were a most rebellious and blasphemous Enterprize against the Sovereignty of Christ himself.

4. But there is also another way of Undermining or Subverting the Rule and Sovereignty of the Son of God, and that is, *An undervaluing his Laws in proportion of Penalties laid upon the Transgression of them and of some slighter humane Ecclesiastick Institutes.* As surely these would be very Antichristian Instances of this kind, namely, If Absolution for him that kills his Father, or lies with his Mother, should be five or six times cheaper than of him that takes two Orders in one Day, or is Ordainned without Letters dismissory: Or that to be Ordained out of the Set-times of the Year should have a Penalty ten times greater than Lying with a Man's own Mother, or, if you will, but equal to the deflowering of a Virgin, the lying with a Man's own Sister, Murther, Perjury, Sacrilege, Simony, revealing Confession, keeping a Concubine, lying with a Woman in the Church; but equal, I say, to all these Nine put together. What could vilifie the indispensable Law of God and Christ more, than to make so many Transgressions, and so hainous, less than the not Observing of that Trifle of humane Tradition, *To Ordain only at such Times of the Year?*

5. And certainly all rigid Impositions of such things as are not necessary nor very requisite, are a Violation of the Form and Polity of the Kingdom of Christ, whose Design was to afford his Members all just and reasonable Easements, not to lay any weighty or unprofitable Yoaks, or Burthens upon 'em. For these are not the Tokens of the *Kingdom* of Christ, but infamous Marks of the *Tyranny* of Antichrist. But of this we discoursed when describing the second Limb of this ugly Image, and therefore shall not at present insist any further thereon. But this would be a more congenial and more conspicuous *Vilification of the Word of God*, namely, if instead thereof there were read in the Churches finely-devised *Fables* to entertain the People withal. As if they were wiser than the Wisdom of God himself, and could entertain the People more edifyingly with such incredible and ridiculous Stories, than with the Discourses of Christ *Jesus*, and sober and easily-intelligible Histories of Truth, that Divine Providence has recorded for the Instruction of his Church.

6. *Dispensations* also *against the Law of Christ*, whether written in the Word of God, or comprized in the Sacred Law of Nature, which is but the Transcript of that Law in the Eternal *Logos*, *Christ* according to his *Divinity*, were also an Antichristian Defeating of Christ's Rule and Sovereignty: as also would be the Interpretation of the *serious Injunctions* of Christ as if they were not *Præcepta*, but *Consilia*, not *Commands*, but *Advice* left to us to follow if we would, or to let alone if we pleased; whenas Christ plainly declares, that *he that breaks the least of these Commandments, and teaches Men so to do, shall be called the least in the Kingdom of Heaven.* What then would it be to dispense with *Perjury*, *Treason*, *Murther*, *Incest*, *Adultery*, *Sodomy*, and other such hainous Crimes? What were it but the utter taking away the Law of Christ, and destroying his Kingdom upon Earth? Mat. 5.

The *Fraud* and *Self-endedness* of which easy Anarchy is only to fill the Net full, though it be only of rotten Sticks and Dirt, so long as out of this Dirt they can extract Silver. But the *Mischief* is, that the Riches of this false Church would flow and rise with the Height of the Abominations and Transgressions of rich Sinners, till a Deluge of Wrath wash away this Deluge of Sin from off the Face of the Earth. But those in the Interim that are so fooliish as to believe these *Dispensations*, and think they are come into a fair Liberty of Spirit, having found so facil ghostly Fathers, will thereby most certainly become the Bond-slaves of Sin, which in the Conclusion will as certainly deliver them up to Eternal Death.

7. But what Plea or Pretence, will you say, may there be made of acting Religiously, while they act thus Enormously, in letting the Reins loose to all manner of Wickedness to them that will go to the Price of so great a Liberty? Why yes. This Antichristian Power might pretend that all that Power which is in Christ (tho' it be plainly a Casting Christ out of his Royal Throne) is derived upon him or them as his Rightful Successors. But Christ being the Absolutely-supreme Power may do whatever he will, and dispense with his own Laws as he pleases: Wherefore this *Antichristian Power*, pretending to be or have the very same Power, may dispense with the Laws of Christ as it pleases, especially for the enriching the Church; for all such Interest cannot be otherwise than holy and pious. Which yet is such

an Imagination, that nothing can be more Treaſonable againſt the *Regal Office* of Chriſt, nor more deſtructive of his Kingdom.

8. The Effect of which villainous Principle would alſo certainly appear in this Synagogue of Satan or Antichriſt, and we ſhould find Laws and Inſtitutes quite contrary to the Laws and Decrees of the Son of God. As certainly ſuch as theſe would be; namely, Sundry ſorts of Idolatry, ſuch as I have inſtanced in already, and need not repeat, and have noted the *Frauds* and *Self-ends* in the Practice of them; *The teaching for Doctrines the Commandments of Men*, which is expreſly againſt our Saviour's own Command, and of which I have given ſundry Examples in my * ſecond Branch of Antichriſtianiſm; *The with-holding the Cup from the Laity*, notwithſtanding the Inſtitution of the Lord's-Supper by Chriſt himſelf does ſo plainly injoin the communicating both of Bread and Wine, *Drink you all of this*; and St. *Paul* again, following the Example of Chriſt, *Let a Man examine himſelf, and ſo eat of this Bread, and drink of this Cup:* which indefinite Command ſurely includes all. But *the drinking of the Cup* being made the Privilege of the Prieſt only, it magnifies his Condition hugely, and makes the poor Laity feel and acknowledge their Diſtance, how unholy and how removed from God they are in compariſon of the Prieſthood. This would be the true Reaſon, though they might pretend (for I think they have nothing better to pretend) the Length of the Lay-mens Beards; which I ſuppoſe they would willingly cut off, provided they might by ſo doing take away all Occaſion from the Prieſts of Depriving them of their due Share in ſo holy a Sacrament.

Book I. ch. 12.

* Book I. ch. 17, 18, 19, 20, 21, 22.

Mat. 26, 27.

1 Cor. 11. 28.

Again, *The ſerving of God in the Church in an unknown Language, praying to him* and *praiſing him*, and *reading the Scripture in a Tongue the People underſtand not*, is, evidently againſt the Directions of St. *Paul* in this Particular, and againſt that more univerſal and indiſpenſable Law, *Let all things be done to Edifying*. The ſame account is alſo to be made of *the Worſhipping of Angels*, which the ſame Apoſtle does expreſly ſpeak againſt; and likewiſe the *forbidding to marry, and the abſtaining from Meats* upon a Religious Account, with ſeveral other ſuch. All which being expreſly againſt the Commands or Laws of Chriſt, it were a moſt reproachful and traitorous Affront to him, the true Head of the Church, and a plain Declaring againſt the Right of his Sovereignty, thus to make any Laws or Inſtitutes ſo contrary to thoſe himſelf has eſtabliſhed.

1 Cor. 14.

1 Cor. 14. 26.

Col. 2. 18.

1 Tim. 4. 3.

9. As were alſo *the nulling at any time what-ever binds according to the Univerſally-known Laws of God and Nature:* For theſe are the Laws of Chriſt, as he is the Eternal *Logos*. And therefore where any are bound by ſolemn Oath in publick Contracts or Covenants lawfully taken, or are legitimately married, and have committed no Offence that might void the Bonds of Wedlock; to pretend to have a Power to diſpenſe with, or to null theſe Contracts and Oaths, or to legitimate ſuch Marriages as are contrary to the Laws of God and Nature, This alſo would certainly be a manifeſt Affronting the Sovereignty of Chriſt, and the Power thus practiſing would diſcover it ſelf plainly Antichriſtian.

10. And laſtly, to fill up the Meaſure of this abhorred Limb of Antichriſt which we are Depainting; If this pretended Infallible Power ſhould commit cruel Slaughters and Maſſacres upon the true Subjects of Chriſt, ſuch as are Innocent and Guiltleſs of any Wrong againſt any Man according to the Law of God and Nature, but are (as I ſaid) really the true Subjects of Chriſt; were not this Practice palpably Antichriſtian? Which Sentence againſt them would be very hard, if it ſhould run but thus, *Let them be put to Death without Mercy, though they be the true Subjects of Chriſt Jeſus.*

How deviliſhly Antichriſtian then muſt that Act be that condemns them to Death for that very thing that makes them *the true Subjects of Jeſus Chriſt*, that is to ſay, becauſe they faithfully adhere to the indiſpenſable Laws of their Lord and Maſter? And in what a State of manifeſt Hoſtility againſt Chriſt's true and faithful Subjects muſt this Power be, that ſo profeſſes and practiſes, that if they could find out any of them, and that if it lay in their Power to deſtroy them, they would root them from off the Face of the Earth, or attempt to ſubdue them by all imaginable Penalties and Cruelties, by Impriſonments, Tortures, Fire and Faggot, and what not? And all this (which makes the Crime infinitely more execrable) under a Pretence of doing *Service to Chriſt Jeſus*, whoſe deareſt and ſincereſt Members they thus barbarouſly perſecute and deſtroy.

This

*

This one Limb alone of *Antichriſtianiſm*, I mean this *vafrous and bloody Treaſon againſt the Holy Majeſty of Chriſt and his true and living Members*, has ſuch a Weight of Wickedneſs with it, that it is even enough of it ſelf to make almoſt an entire *Antichriſt*.

CHAP. IV.

1. *Sundry particular Oppoſitions againſt the* Prophetick Office *of Chriſt, which may be the Characters of that grand* Pſeudo-prophet *that was to come into the World.* 2. *That the Spirit of Prophecy is not to be monopolized by any one Perſon, but is free.* 3. *An Excerpt out of* Cælius Secundus Curio *to that purpoſe.* 4. *The Silencing the Dictates of thoſe common Notions implanted in humane Souls, the higheſt Affront to the* Prophetick Office *of Chriſt that can be.* 5. *Several Abſurdities propounded as Inſtances of that Tyranny over the immutable Principles of Humane Underſtanding, with the Detection of that eminent* Falſe-prophet *thereby.* 6. *That it is infinitely more likely that this pretended Prophet ſhould be Fallible, than the foregoing Abſurdities True.* 7. *That the Slaying of the Prophets,* 8. *Together with the above-mentioned Oppoſitions againſt the* Prophetical Office *of Chriſt, make up a conſpicuous Limb of Antichriſtianiſm.*

1. BUT we will further conſider this *Antichriſtian* Oppoſition in reſpect to Chriſt's *Prophetical Office.* Where we ſhall diſpatch very briefly, ſeveral of thoſe Practices againſt the *Kingly Office* of Chriſt equally reflecting upon his *Prophetical.* As firſt, The pretending the holy Oracles of God are ſo obſcure that the People can make nothing of them, and then upon that Pretence violently with-holding them from them, upon Pain of Death not to meddle with them againſt the Mind of the Church: This would make Chriſt a Prophet without Predictions or Inſtructions, as I have noted above; which therefore would be a grand Injury to him, as he is that Great *Prophet* of God ſent into the World. The Prohibiting alſo the Reading of ſuch Expoſitions of Scriptures as are writ by plain and ſincere Followers of Chriſt, who have Interpreted with Skill and Faithfulneſs the more uſeful Places of Holy Writ: *This* alſo would be an Antichriſtian Reſiſtance of him in his *Prophetick* Office; but *that* the utter Stifling of the *Spirit of Prophecy* in his true Members, if they could perſwade them that there is already an *Infallible* Prophet and Interpreter, whoſe ſole Meaning is the true Senſe of the Scripture, and that Scripture it ſelf is nothing without it, and that none has either Authority or Capacity to Interpret but he.

What an egregious *Pſeudo-prophet* then, think you, would this be, who takes upon him to ſpeak nothing but Oracles and infallible Truth, while he ſpeaks and defines, and acts ſuch things as I have hitherto deſcribed, *Multifarious Idolatries*, *Inſupportable Superſtitions*, and *moſt impudent Annulments of the plain and expreſs Laws and Doctrines of Chriſt?* Who therefore ever can, if this great *Pſeudo-prophet* do not, prove the *famed Antichriſt* indeed, that monopolizes the Right of Propheſying to himſelf alone, that he may the better deceive the whole World; and will be *Infallible*, that is to ſay, *unfailingly inſpired*, that this extravagant Boaſt may the more palpably diſcover him to be that eminent *Falſe-prophet* that Chriſtendom has ſo long expected and feared?

2. Such a pretended Monopoly of the *Power of Propheſying* as this is diametrically oppoſite to that Liberty of the Spirit of Prophecy which is the Gift of Chriſt the Eternal Wiſdom of God, which is excluded no where but out of a wicked and polluted Heart, out of every Soul that is ſubject unto Sin: otherwiſe that Spirit is deſcribed in the *Book of Wiſdom*, that it is not in the Power of any Potentate to confine it to himſelf.

For it is a Lover of that which is Good, Quick, which cannot be letted or hindred, ready to do Good, kind to Man, ſtedfaſt, ſure, having all Power, overſeeing all things, and going through all Underſtanding, pure and ſubtil Spirits. For Wiſdom is more moving than any Motion; ſhe paſſeth and goes through all things by reaſon of her Pureneſs. For ſhe is the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty: therefore can no defiled thing touch her. For ſhe is the Brightneſs of Chap. 7. v. 22,

the everlaſting Light, the unſpotted Mirrour of the Power of God, and the Image of his Goodneſs: And being but One ſhe can do all things, and remaining in her ſelf ſhe maketh all things New; and in all Ages entring into holy Soul, ſhe makes them Friends of God and Prophets.

What one Man therefore or Company of Men can pretend that the *Gift of Propheſying* is entailed on them only, unleſs they were the only Pure and Undefiled? Or rather, What Ground or Aſſurance have they that themſelves can propheſie aright, they living in Sin, in Luxury and in all worldly Impurities?

3. It is nobly concluded of *Cælius Secundus Curio* againſt *Floribellus: Neque enim vera Dei cognitio, verúſque cultus, unius aut Familiæ, aut Gentis, aut Sectæ propria eſſe poteſt; ſed quicunque ſenſu immortalitatis tanguntur, ii ad ſe eandem pertinere exiſtimare debent. Poterat quidem Judæorum Gens Circumciſionem externam, Aaronis Familia Sacerdotium, alias item Ceremonias ſibi jure quodam vendicare; ſed divinam & internam Circumciſionem, vivas illas animi veráſque Hoſtias, æternas Naturæ leges, quas in hominum animis Jova Opt. Max. à principio inſculpſerat, omnium mortalium ſententiis comprobatas, ſibi nec Judæi, nec Græci, nec Romani, nec ulla præterea Natio, quaſi propria vendicare potuerunt.*

And immediately after ſpeaking more particularly of Chriſtian Religion as it is revealed in Scripture, *Ac nè illud quidem verè dici poteſt, quod quidam putant, ſummam Religionis quaſi Hæreditariam ad unum aliquem veniſſe, ſic ut pro libidine ſua interpretari, addere, demere, mutare, ſtatuere, abrogare aliquid in ea poſſit. Neque enim idcirco Leges divinitus latæ ſunt, Religióve patefacta, quò in eam mortales jus haberent; ſed ut omni ſtudio, curâ, labore, diligentiâ colerent, ejúſque dignitatem tuerentur.*

4. Wherefore as concerning thoſe Eternal and Immutable Rules of *Divine Reaſon* which God has engraven upon every Man's Spirit, and come in as freely as the Light of the Sun into their natural Eyes, and without which what-ever Prophecies there are or Inſtructions in the Holy Writ, it were impoſſible for us to be aſcertained of the Truth of them, or indeed of any Meaning of them; I ſay, upon pretence of an imperious *Infallibility* to deface theſe *Divine Characters* of the Soul, or to command them Silence, or to give them the Lie, would be an Act of the moſt notorious *Falſe-prophet*, and moſt contradictious to the *Prophetick Office* of Chriſt, (whether you reſpect his Humanity or Divinity) that can ever manifeſt himſelf in the World.

5. As for Example, If this impudent Oracle ſhould declare, "That one and the "ſame Individual Body can be in ſeveral Places at one and the ſame Moment of "Time, yea in Infinite Places, in a manner, and at vaſt Diſtances at once; That "that may be Made or Created which is already in Being; That the real and ſen-"ſible Mode of a Subject may ſubſiſt ſeparate from that Subject, as, ſuppoſe, Mo-"tion or Hardneſs, where there is nothing Moved or Hard; That what we have Aſ-"ſurance of by all our Senſes, and by the Senſes of all Men conſtantly, the Object "being at a due Diſtance, and the *Medium* fitted, and the Organs rightly diſpoſed, "may notwithſtanding all this be falſe; That the ſame Body at the ſame time may "be bigger and leſſer than it ſelf; but an Inch diſtant from me, and a thouſand "Miles diſtant from me, at once; That one and the ſame Perſon may be many thou-"ſand Miles abſent from himſelf, and that he may both ſit ſtill and make a Journey "to himſelf at the ſame time; That an entire organized Body may be wholly in e-"very Part thereof, all of it in the Eye, and conſequently every Part in every Part, "the comely Parts in thoſe on Which Nature has beſtowed leſs Comelineſs; That an "entire Body may be divided, and yet not into two Parts (ſuppoſe) but into two "Wholes, and both the ſame with the divided entire Body; That the ſame Body "may be now at *Athens*, and after at *Thebes*, and yet not paſs any *Medium* direct or "circuitous to come thither; That a Man may ſwallow every Atom of his own "Body at once into his Belly, Limbs, Back, Belly, Head, and Mouth and all; That "one and the ſame individual Perſon may be of different Ages at once, above thirty "Years old, and yet not above three Hours old at the ſame time; That Religious "Worſhip, even that which is *Latria*, may be given to Images, and yet without "Idolatry; That Chriſt may ſatisfie for the Faults of Men, and yet they remain "obnoxious to the Penalties due for thoſe Faults; with ſeveral others of that "kind.

I ſay, whoſoever, upon pretence of being *Prophet-general* to the World, ſhould lift up his Head on High and utter ſuch *Infallible Contradictions* as theſe in the Name of the Lord of Hoſts, or ſuch *Oracular Definitions* as muſt of neceſſity be falſe unleſs

leſs it be true, we need not ſpend time in asking him, *Art thou he, or do we look for another?* But may aſſuredly conclude that he is that eminent *Falſe-prophet* expected of old, who does Antichriſtianly oppoſe himſelf againſt the Spirit of Truth, which Chriſt has imparted to the World, partly by writing thoſe immutable and infallible Rules of common Reaſon in the Souls of Men; and partly by thoſe Holy Writings which he has left to his Church, recorded by Inſpired Men and Prophets; and laſtly, by a ſpecial Converſe with more holy and ſanctified Souls, to whom he does in a more certain and aſſured way than ordinary impart his Spirit of Illumination, as appears out of what we have cited out of the *Book of Wiſdom*, and might be proved out of ſundry other places of the Canonical Scripture.

6. And now whereas ſuch a *Falſe-Prophet* as this has nothing to defend himſelf from the Suſpicion of being an Impoſtor, but the Peremptory and Impudent bearing Men down that he is *Infallible*; it is but ſeaſonable to appeal here to the World, Whether it be not infinitely more likely that this one Man, or Company of Men, or Succeſſion of either, doing no real Miracles to extort Belief, nor living better, nor ſo well as other Men, ſhould be *Fallible* and *ſubject to Error*, or *given to Deceit*, than that the above-cited abſurd Concluſions ſhould be true. For neither he nor they can be *Infallible*, if theſe be real Falſities, as undoubtedly they are.

7. Add unto all this, That if this *Pſeudo-prophetick Power* ſhould ſerve the true Prophets of Chriſt and faithful Witneſſes as the falſe Prophet did *Micajah*, ſtrike them on the Cheeks, nay cruelly perſecute them and kill them, (dealing ſo with them as the *Jews* did of old with our dear Lord and Maſter, who complained, *But now you ſeek to kill me, a Man that has told you the Truth which I have heard of God*) Would they not prove themſelves to be that *Jeruſalem* that has become an Harlot, and of whom our Saviour has predicted, *That it cannot be that a Prophet periſh out of Jeruſalem?* She muſt be the Executioner. *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee*, Art not thou that myſtical City of Hypocrites, the falſe Houſe of God, *Sodom* and *Ægypt*, where our Lord alſo was Crucified as well as the Prophets before him, and his holy Witneſſes after him? For the falſe *Jeruſalem*, the adulterate Church, is ambitious to monopolize to her ſelf the Trade of Blood and of Slaying of the Prophets and Witneſſes of God. But this may ſeem too vehement an Excurſion.

John 8. 40.

Luke 13. 33.

8. The Thing that I contend for is this; That that Polity that uſurps this Authority to themſelves, and does all theſe Indignities, Injuries and Cruelties, and uſes all theſe unlawful Means which I have noted, for the ſtifling of the Spirit of Truth, inſomuch that Chriſt neither in his own Perſon, nor in thoſe Holy Records he has recommended to the World, nor in his living Inſtruments which he extraordinarily directs and aſſiſts, is permitted to admoniſh and inform Men what is the right Way, and what thoſe indiſpenſable Duties to be done; that that *Polity*, I ſay, that behaves it ſelf thus, does therein notoriouſly *Antichriſtianize*, that is, oppoſe Chriſt in his *Prophetick Office* as much as any Antichriſt can do; and that the being thus minded, and acting after this manner is an undoubted and conſpicuous piece of the craſſeſt *Antichriſtianiſm*.

CHAP.

CHAP. V.

1. *That the Pretence of* Repeating the Oblation of the real Body of Chriſt *is a Derogation to the Excellency of Chriſt's* Prieſthood. 2. *Fuller Aggravations of this wicked Affront.* 3. *A Prevention of a Subterfuge.* 4. *Another more dangerous Aſſault againſt the* Prieſthood *of Chriſt, and the main End of his Suffering.* 5, 6. *The making the Blood of Chriſt available to take away the* Guilt *of Sin only, and not the* Puniſhment, *how ſalvagely* Antichriſtian. 7. *Further Aggravations of this deſpightful Piece of* Antichriſtianiſm. 8. *That there can be nothing more fundamentally Antichriſtian than it.* 9. *That the Crime, conſidering the Circumſtances, ſeems worſe than that of* Judas; *with the* Fraud *of this Wickedneſs.* 10. *As alſo the great* Miſchief *thereof.* 11. *Injuries againſt the* Mediatorſhip *of Chriſt.* 12. *An Anſwer to ſome ſlight Pretences.* 13. *A further Confutation of ſuch Antichriſtian Errors and Miſpractices.* 14. *The* Fraud *and* Miſchief *of multiplying Mediators.* 15. *A* ſpecial Miſchief *done thereby to our Growth in Grace and Holineſs.*

1. LET us now decypher what Antichriſtian Oppoſition may be made againſt the *Sacerdotal Office* of Chriſt. There is one main and ſignal Privilege of the *Prieſthood* of Chriſt, which is apparently and expreſly ſet down by the Author to the *Hebrews*, and look'd upon as a ſpecial Dignity and Perfection thereof, *Heb.* 9. *Nor yet that he ſhould offer himſelf often, as the High-prieſt entreth into the Holy place every Year with the Bood of others: For then muſt he often have ſuffered ſince the Foundation of the World; but now once in the End of the World hath he appeared to put away Sin by the Sacrifice of himſelf. And as it is appointed for Men once to die, but after this the Judgment: So Chriſt was once offered to bear the Sins of many,* &c. And again, chap. 10. *And every Prieſt ſtandeth daily miniſtring and offering oftentimes the ſame Sacrifices, which can never take away Sins: But this Man after he had offered one Sacrifice for Sins for ever,* (which a little before he calls *the Offering of his Body once for all*) *ſate down at the Right-hand of God,* &c. Which Words do plainly declare, That the Excellency of that true Offering of that Eternal High-Prieſt, when he offered up his Body to his Father to reconcile the World unto God, is ſuch, as that it needs no Repetition; Salvation being perfected in that one Act of Chriſt as to the Matter of Propitiation for Sins.

Whence it would follow, That the pretending that Chriſt is *really and actually offered up* as a Propitiatory Sacrifice for the Quick and the Dead by the Hands of the Prieſt in the Celebration of the Euchariſt, were a foul Derogation to the *Perfectneſs* of that one Oblation of our Tranſcendent High-prieſt Chriſt *Jeſus*, when he offered himſelf up to his Father for an Atonement for the Sins of the whole World. I ſay, this preſumptuous Conceit of *offering him up really and bodily* in every Celebration of the Lord's-Supper, were an hainous Anticriſtian Affront againſt the *Sacerdotal* Excellency of Chriſt.

2. Which Figment is ſtill the more vile and filthy, if we conſider with what courſe Abuſes of the Perſon of Chriſt, and with what villainous and barbarous Injuries it muſt neceſſarily be conceived to be accompanied: How often by the mere Power of that *Quinque-verbal* Charm we above-mentioned, he muſt be forced to fall into the Hands of Sinners, though uttered with no Devotion toward him at all; for elſe the whole Company might be conſtrained to commit the groſſeſt Idolatry imaginable, even as groſs as the moſt barbarous Nations ever did commit. But if he come into the Prieſt's Hands, he is betrayed into worſe Uſages than *Jeremy* of old that was let down into the miry Dungeon.

A Man's Fancy would abhor to follow whither they ſend that which they ſay is the *King of Glory*, the living and real Body or Perſon of Chriſt. Which horrid and naſty Servitude he is put to, not once or twice, nor in one of theſe ſtinking miry Priſons at once, but in many Thouſands at the ſame time, and weekly, nay, it may be, daily, for many hundreds of Years together.

What Deſpight and Mockery therefore would it be for to keep their Churches clean and adorned, to burn Incenſe and ſweet Odours, to have all things lightſome and ſplendid, againſt the *Lord whom they ſeek come into his Holy Temple*; and yet as ſoon as he is come, not to permit him to have the common Enjoyment of theſe ſumptuous Preparations, but, as it were in Mockery and Deſpight, (as I ſaid) to

to clap him up into a Dungeon more foul and miry than that of the afflicted Prophet? And when he is more gently entreated, yet to encloſe him in a *Pyx* like a reprieved Priſoner, that they may afterwards let him out occaſionally into the tainted Mouths and Bodies of expiring Men? As if Chriſt propheſied falſe upon the Croſs when he ſaid, *It is finiſhed*; when there was ſuch an inexhauſted Reſidue of loathſome Drudgery behind for him to undergo.

3. Theſe things are very ugly and unworthy, which though they be not in the Power of any Man to do againſt Chriſt, yet in that they profeſs to do them, they acknowledge they would do them if they could; and therefore do really vilify him and reproach him, as they that hang up or otherwiſe execute an eſcaped Criminal *in effigie*, declare their Mind as much as if they had really executed it upon his Perſon.

But this horrid Reproach againſt the Perſon of Chriſt is ſtill the more aggravable, if they be ſo barbarouſly ſerious in imprinting it on the Minds and Beliefs of Men, that they will lay violent Hands on them that deny it, and ſlay them. Can a Man excogitate a more induſtriouſly-managed Blaſphemy againſt that *Holy Tabernacle* of the Godhead, the Body of the Lord-*Jeſus*, than this? Or deſire a firmer Proof of their Readineſs to uſe the Body of Chriſt ſo courſely and cruelly if they could, when they do not ſtick to murther thoſe that deny it to be in their Power ſo to do, though they had never ſo great a Mind to do it?

4. But though they fall ſhort of their Malice or Preſumption here, yet they may aſſault the ſacred Office of Chriſt's *Prieſthood* with a more dangerous and miſchievous Attempt, exceeding ungrateful and reproachful, a Poiſon that would eat out the very Marrow and Sweetneſs of the Chriſtian Religion, and damp and obſcure the Grace and Glory of the *Sacerdotal* Function of the Lord-*Jeſus*, and fruſtrate and evacuate the main End of his Sufferings, which was to ſatisfie the Wrath of God for the Sins of the World, by making himſelf a Propitiatory Sacrifice for them; that ſo many as believed in Chriſt *Jeſus*, according to the gentle Tenour of that New-Covenant which He made in his Blood for Remiſſion of Sins, endeavouring to follow his Precepts according to that Light and Strength which ſhall be orderly or gradually imparted to them, might be ſure of the Favour of God, being juſtified by Faith in the Paſſion and Merits of Chriſt, and not by any Works or Merits of their own.

For that this is the Tenour of the New Covenant, and the true Sum of that moſt acceptable and joyful News of the Goſpel, is abundantly evident through all the Writings of the Apoſtles: namely, That *being juſtified by Faith*, in a *forenſal* Senſe, that is, acquitted and aſſoiled from the Guilt of all our Sins, as well as in ſeveral Meaſures, according to our ſeveral Ages and Growths in Chriſtianity, ſanctified and purified from them, (which Aſſoilment from Guilt does neceſſarily imply Immunity and Security from Puniſhment) *we might*, as the Apoſtle ſpeaks, *have Peace with God through our Lord Jeſus Chriſt*. This aſſuredly is the very Nature and Genius of the Evangelical Diſpenſation, and the ſweeteſt and the moſt refreſhing Flower to decayed Mortals in all this Garden of God, and the peculiar Endearment of ſincere Souls to be loyal and obedient Children and unfeigned Lovers of his Son *Jeſus*. Rom. 5. 1.

5. Whence it will follow, That there can be nothing more ſalvagely and barbarouſly Antichriſtian than to root out this comfortable Plant, this Tree of Life out of God's Paradiſe, the Church. For ſuch is the *Croſs* of Chriſt, on which that holy *Propitiatory Sacrifice* did hang; the Influence of whoſe Death is a cooling Balſam that heals the Wounds and Stings of a troubled Conſcience, which the more ſincere, many times, the more diſtreſſed. And therefore the Atonement of our dying Saviour conſidered in his Soul-melting Paſſion is exhibited to her as her only and proper Cure.

Nothing therefore more deſpightfully can be invented againſt the Value and Uſe of that ineſtimable Blood which our ever-to be-adored High-Prieſt ſhed upon the *Croſs* for the ſecuring our Peace, than to miſinterpret the Efficacy thereof, as if it had the Virtue of only taking away the *Guilt* of our Sins, but that if we will be free from the *Puniſhment*, we muſt labour out that by our own Merits and Satisfactory Penances. This is to turn the intended Sweetneſs of the Chriſtian Diſpenſation into a Stygian Sourneſs, the joyful and glorious Day of the Goſpel into a cloudy *Ægyptian* Night, (wherein dwells nothing but Horrour and Servitude)

Peace

Peace of Mind into Perturbation, and to make the Blood of the Son of God more vile than that of Bulls and Goats.

6. Wherefore it is manifeſt, That to teach that we are not juſtified by *Faith*, but by *Works* and *Penances*, which we muſt ſuffer as ſuch, that is to ſay, as *Satisfactory Penances*, and not by Way of Correction and Emendation of Life, ſuch Hardſhips as may be medicinal and curative of what-ever Depravations of Nature we labour under, but merely (as I ſaid) for Satisfaction of Sin committed, as if ſo be the Sacrifice and Satisfaction of Chriſt upon the Croſs were not ſufficient to atone the Wrath of God, without every Man ſuffer for himſelf alſo the Puniſhments from which Chriſt came to free us, that with a more ingenuous Love and comfortable Liberty of Spirit from all ſuch Bondages of the Law and ſlaviſh Anxieties we might ſerve Him in a true and living Way, in real Holineſs and Righteouſneſs; I ſay, to teach ſuch Doctrine as this, would be plainly to ſupplant and oppoſe the *Sacerdotal Office* of Chriſt in that eminent Act and genuin Iſſue thereof (the Oblation of himſelf for the Sins of the World, and the making our Pacification with God) than which nothing can be excogitated more Antichriſtian.

7. Which ſtill will appear more hideous if we conſider the Extent that the Neceſſity of theſe *Penances* may be conceived to have, not diſturbing the Peace only of this Life, but purſuing us alſo, like the Poetical Furies, with Whips and Torches, to plague us and torment us in the other State, as we have * already deſcribed: As if what-ever Blemiſh or Miſcarriage of this frail Life has happened could not be expiated, no not by the Blood of the Eternal Son of God, but every Man muſt pay his own Debt in the other World to the utmoſt Farthing. Which aſſuredly makes the Sufferings of Chriſt of none Effect, and is quite againſt the Senſe of a *Propitiatory* Sacrifice.

* Book I. Ch. 22.

Is this he of whom the Prophet *Eſay* in that melodiouſly-mournful Burthen ſo ſweetly and comfortably complains, *He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities; the Chaſtiſement of our Peace was upon Him, and with his Stripes we are healed?* No, ſays this ungrateful and perfidious *Antichriſtian* Power, every Man ſhall be healed with his own Stripes, and bear the Burthen of his own Iniquity; he ſhall be whipt, and ſtript, and wear Hair-cloath next his Skin, take long and tedious Pilgrimages, creep upon his bare Knees on flinty Cauſeys, faſt and watch, not for Correction and Emendation of Life, but for Satisfaction for his Sins already committed, as if the Son of God had never ſatisfied for them.

Ch. 53.

And this he ſhall ſuffer not only in this Life, but the *Fire of Purgatory*, which is a temporary Hell, (and muſt torment Men as long as they pleaſe to define) ſhall be kindled about him in the other World; which nothing ſhall extinguiſh but the full Payment for the whole Score, (for if not for all, why for any?) a plenary Satisfaction made, not by *Chriſt*, but *his own ſelf*, or any Friend elſe that will do him the Favour. For he is taught to decline the Merit and Satisfaction of Chriſt, who was only able to ſatisfy for us, and who did it unhired and unrewarded by us; and to flie to any one, may it but bring a Piece of Money in to the Church, rather than to him.

8. Can there be then any thing more fundamentally and eſſentially Antichriſtian than thus to ſlight and caſt away, or fraudulently for filthy Lucre to ſuppreſs and conceal, the precious Fruit of the Paſſion and Merits of ſo ſufficient and loving a Saviour, and make Men believe that they are to be ſaved by their own Merits, and to ſatisfie both here and hereafter for their own Sins; whenas it is a thing both impoſſible and needleſs, and diametrically oppoſite to the Meaning and Deſign of the Death and Paſſion and complete Satisfaction made by our bleſſed Saviour himſelf.

9. This Doctrine ſeems abominable enough of it ſelf; but if we conſider upon what Grounds and with what Circumſtances it may be foiſted into the Church by that Antichriſtian Power we are a-deſcribing, it will be yet infinitely more hateful and execrable. *Judas* betrayed Chriſt for a Piece of Money into the Hands of them that crucified Him, for which his Memory is accurſed to all Poſterity: And yet Chriſt was betrayed but to that which he was willing to undergo, namely, He willingly underwent the Wrath of God, that he might ſhelter us from it, which was the very End of his Agony and Paſſion.

Now ſuppoſe this falſe Church we are depainting ſhould for a Piece of Money betray the very End and Deſign of Chriſt's Paſſion, and quite fruſtrate and evacuate it; were

were not Chriſt worſe betrayed here than by *Judas* himſelf? For *Judas* betrayed Him but to what he had a Mind to, that he might be an Oblation to God for the Remiſſion of Sins to all Believers: But this Antichriſtian Church, fruſtrating him of the End of his Suffering, more barbarous than *Judas*, betray the Saviour of the World to an unwilling Death, and diſappoint him of that Prize for which alone he parted with his deareſt Blood; and are more truely the Murtherers of this juſt One than the very Jews that crucified Him, robbing Him of that which was the Life in his Death, and prized by Him above his own Life, that is to ſay, *His being a ſufficient Sacrifice and Atonement for the Sins of the whole World.*

Which holy and weighty Article of the Chriſtian Faith that Church which barters away for Gain, to ſcare the People into the Belief of a Neceſſity of Buying Pardons and Indulgences, of Hiring Prieſts to ſing their Souls out of Purgatory, of Redeeming themſelves by Sums of Money from cruel impoſed Penances, muſt needs in this Point Antichriſtianize in the higheſt and moſt hainous Manner againſt the *Sacerdotal Office* of Chriſt that can be imagined.

10. This is the wicked *Fraud* they commit, and the *Miſchief* is not unproportionable. For by the perſwading of Men that they are juſtified by their own Merits, and muſt ſatisfie for themſelves for all their Sins and Offences, either in this Life or that which is to come, or both, nay indeed in both, unleſs they die ſo perfect as no modeſt Man will ever imagin himſelf, they either put the Minds of the ſerious upon an intolerable Rack of Sollicitude about the Torments of *Purgatory*, which they affrightfully ſet out to be of the ſame Nature, though not of the ſame Continuance, with thoſe of Hell; or ſwell the Minds of the Vain-ſpirited with unwholeſome Tumours of Pride, upon Conceit of ſuch Merit as never was nor ever can be in any Man living that is a mere Man; and, laſtly, deface the peculiar Glory of Chriſt and his Religion, in which there does really breath nothing but Sweetneſs and Pity and tender Compaſſion; our Head and Sovereign, the Lord *Jeſus*, ſuſtaining thoſe great Torments both of Mind and Body on the Croſs, to ſet his People free, that they might ſerve him in a Way of Love and Ingenuity, contrary to that bloody and cruel Vaſſalage in which Satan aforetimes had enſlaved the World.

Wherefore this falſe Church by the Fiction of *Purgatory* and the bloody and cruel *Penances* impoſed on the Flock of Chriſt, by mercileſs Flagellations and Excoriations of the Fleſh, more like the Prieſts of the Devil, that old Tyrant, than like the Miniſters of the Goſpel of the Son of God, would make Chriſtendom of one Hue again with ancient Paganiſm, and ſell the Children of *Iſrael* into a ſecond *Ægyptian* Bondage to be afflicted and oppreſſed under thoſe hard Task-Maſters: which State of things how groſly *Antichriſtian* it is, I have already abundantly noted.

11. But yet there is a further Oppoſing of Chriſt's *Sacerdotal Office*, and that very conſiderable, as he *intercedes and mediates for us with God*, Concerning which the Scripture is very expreſs, as in the former Caſe, *That Chriſt was offered but once*, ſo in this, *That our Mediator is but one. For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all, to be teſtified in due time.* Where not only the Doctrine is aſſerted, *That there is but one Mediator*, but the Reaſon ſubjoyned, *Who gave himſelf a Ranſom for all.* Which being peculiar to him alone, there can be no Mediator betwixt God and Man but he: And the Merits of his Paſſion and all the Perfections of his Life are of ſo infinite Virtue, as being the declared Son of God, that to join the Merits of any Saints or Angels with his in this Behalf, would be a reproachful and blaſphemous Derogation to the Supereminency of his Condition. 1 Tim. 5, 6.

Wherefore the Right of Mediatorſhip upon Point of Merit being Chriſt's alone, it muſt of Neceſſity be an Act of Antichriſtianiſm, and an open Injury againſt Chriſt's Perſon, to join any other with Him in that Office; as if he himſelf were not ſufficient, but were ſo weak and unable for that Function, that he wanted Coadjutors.

12. As for thoſe Allegations, *That God will ſpare a City for fifty Righteous in it*; and that *he would protect Jeruſalem for his Servant David's Sake, becauſe he did that which was Right in the Eyes of the Lord*; and that *he will be merciful to thouſands of them that love Him and keep his Commandments*; No Reaſoning from theſe Scriptures will reach the Matter in Hand. For theſe are all about *Temporal* Concernments; and the Fate of the Righteous would be involved in that of the wicked in the firſt Inſtance. As for that of *David*, he is acknowledged a Type of Chriſt; but the Sun being up, the Night is fled away. Nor do I ſee that any thing can be inferred out

of that of *Exodus*, but that the Posterity of the just, if they continue so, shall be continued. These therefore are but Pretences and can never reach the Case that I would decypher, which is this; That we should *put up our Prayers* to this or that Saint, intreating them that they would intercede for us, as if they had the same Privilege that Christ has, who is God as well as Man, and therefore is every where ready to hear us, and whose Merits are of infinite Value whereby he may prevail with the Father.

13. Wherefore this is manifestly to rob Christ of his Honour and Privilege, to presume that the Saints have a kind of *Omnipresence* or *Omniscience*, which is only proper to him: As also in a solemn Religious Way at the Altar and in the Temple of such or such a Saint to pray to God *in the Merits of these Saints* to grant this or that Petition, were it not to proclaim openly that there is a Deficiency in the Merits of Christ our great *Mediator*, when we thus seek Refuge in the Names and Merits of others?

How Antichristian then would it be if they should prefer some Saint, suppose the Virgin *Mary*, before *Christ* himself, in their Addresses to her, beseeching her that she would command her Son in the Virtue of that Duty he owes to his Mother; if they should give unto her the Title of *the Queen of Heaven, the Mother of Mercies, their Life, their Hope, the Light of the Church, their Advocate and Mediatress*; nay should turn all the Psalms of *David* into Petitions or Praises to her, only putting *Domina* instead of *Dominus*, *Lady* instead of *Lord*? I say, what an Antichristian Figment would this be, to make the humble Virgin to justle thus with the Son of God for the Sovereignity of Heaven and the Mediatorship general of the whole World? Not to mention the making of whole Swarms of other Mediators upon the Account also of their own Merit. For if it be not upon Account of their own *Merits* and Sufferings, (though they could not merit nor suffer any more than would serve for themselves) why should they make them *Mediators*? But if their *Merits* add any thing to the *Merits* and *Sufferings* of Christ, how was he a perfect High-Priest, or his *Merits* perfect?

Wherefore it is manifest that to make other *Meritorious* Mediators besides Christ, is an Antichristian Reproach and Calumny against the Perfection and Excellency of Christ's *Mediatorship*.

14. But the *wicked Fraud* of this Invention may be the multiplying of Offerings to those new and appropriate Intercessors, who, being well bribed, will plead the Cause of their Clients very zealously in the Court of Heaven; or at least this Antichristian Priesthood may make them believe so, who has sold away the *only Mediatorship* of Christ as well as the Virtue of his precious Death and Passion, for a Piece of Money; not considering the grievous Mischiefs that may come upon the Church by multiplying of Patrons and Mediators.

For how easily are the heedless People lulled asleep in Security by thinking they have such a sure Friend of this or that Saint, which they have peculiarly chosen to themselves for their Patron, whom they honour with certain superstitious Ceremonies, and think they so oblige him thereby, that live they as they list, they will notwithstanding get safely to Heaven, though let in at some Back-door by such a special Friend there, who will be ready to receive them? Whenas our Saviour Christ has told them aforehand, that *unless a Man be born again, he cannot enter into the Kingdom of God*; and that those whose Lives are unreclaimed, he will not own, but command them to depart as Workers of Iniquity.

How easily are they hereby drawn off from that Faith and Reliance they ought to have on God and Christ, expecting even Sanctification and Redemption from that which cannot save? How basely is their Mind depressed to low Thoughts, which ought to be lifted up to God alone? How subject to be immersed into the coursest and grossest Degrees of *Idolatry*, whilst they without any stop Conceit That the Temple, the Altar, the Priest with all his holy Vestments, the Festival and all the holy Offerings are dedicated and designed to the Honour of that Saint whom they make their Patron and Advocate?

15. And lastly, How will that excellent and most powerful Instrument of our Sanctification and Renovation of our Minds into the lovely Image of the Lord Christ, I mean, the *Cross and Passion of our only Mediator*, and the pious Meditation thereon, whereby our Souls might effectually be engaged to follow his Steps in all things, and serve him out of an unfeigned Love, How will this excellent Instrument, I say, be made useless and ineffectual, by this Diverting the Minds of Men to some other self-

ſelf-choſen Patron, or by diſtracting them amidſt the Variety of ſo many Mediators, (which are wholly inſignificant as to any Service or Furtherance of real Sanctity) that that due Love and Loyalty which is owing only to Chriſt, and which were the very ſaving Life of our Souls, and the Purification of our Hearts, and requiſite Preparation for an eternal Commerce with him in his Heavenly Kingdom, would be hugely diminiſhed and made languid, or elſe quite loſt? Which is a Damage and *Miſchief* plainly incomputable and irreparable. I ſay, The Derivation of our Devotion and pious Affection from Chriſt into ſo many By-ſtreams, and upon ſuch Objects from which there is infinitely leſs Obligation and Urgency upon us to become good and holy, is no leſs than the Hazzard or Forfeiture of our eternal Salvation.

It is plain therefore that the Oppoſing and Supplanting the Ends and Uſefulneſs of the *Sacerdotal Office* of Chriſt in ſuch ſort as I have declared, would be a very conſiderable part of that *Idea of Antichriſtianiſm* which I endeavour to deſcribe.

CHAP. VI.

1. *The Oppoſing of Chriſt in his Three noted Offices how hainouſly Antichriſtian.* 2. *An Enumeration of other Titles of Chriſt. Oppoſition againſt him as he is the* Truth. 3. *As he is the* Light. 4. *As he is the* Life. 5, 6. *Oppoſition to his* Divinity *by equalizing Saints and Angels to him.* 7. *Yea by preferring what is but a Creature before him.* 8, 9, 10. *Oppoſition againſt his* Paternal Title *by Injuries and Cruelties to his Children.* 11. *Oppoſition to him as he is* Prince of Peace. 12. *By needleſs Definitions in Points of Opinion.* 13. *By taking away the Obligation of Oaths.* 14. *By making War with the Saints.*

1. THUS have we delineated unto you the Nature of this Antichriſtian Oppoſition in theſe *Three* generally-noted *Offices of Chriſt*, which even alone conſidered, one would think enough to make up a compleat *Antichriſt*, that is to ſay, ſo to corrupt any Eccleſiaſtick Power, as truly and fully to denominate it *Antichriſtian*. But yet this *Antichriſtianiſm* may be further diſplayed by more particular Oppoſitions to *other Titles of Chriſt*. We will not be curious to name all, nor ſo tedious as to inſiſt long upon any which we ſhall further name, they being reducible ſome way or other moſt of them to ſome one of thoſe *Three Offices* we have already inſiſted on.

2. The moſt notable of theſe *Titles* are theſe; *The Truth*, *The Light*, and *The Life*, in the New Teſtament; and in *Iſaiah The mighty God*, *The everlaſting Father*, and *The Prince of Peace*. This is the Style, theſe are the ſacred *Titles* of Chriſt: And therefore any Power pretending to ſucceed him, and to have Right and Authority to Rule for him here on Earth, ſo far forth as they contradict and oppoſe theſe *Titles* of Chriſt in their Management of things, ſo far forth they do diſcover themſelves *Antichriſtian*. Chap 9.

As now if this pretended Power ſhould traffick much in *Lying Legends* and *Figments*, in *Falſe Miracles*, and *Cunningly-deviſed Fables*, which the Apoſtle proteſts againſt, to lead about the People with Fraud and Guileſulneſs, to engraft ſuch Opinions in their Minds as would moſt of all widen their Purſes, in ſuch manner as I have had already Occaſion more particularly to deſcribe; and alſo to darken all with a Multitude of Ceremonies, which are but Shadows of the Truth, if they be that: Such a Conſtitution of things as this, does plainly diſcover it ſelf to be *Antichriſtian*, and to oppoſe that *Title* of Chriſt which ſtyles him *The Truth*. *Without are Murtherers and Sorcerers, and every One that loveth and maketh a Lie:* That is not ſo remarkably ſpoken in the *Apocalyps* for nothing. And it is worth the noting alſo in **Daniel*, that *Antiochus*, who is generally look'd upon as a *Type of Antichriſt*, is ſaid *to caſt down the Truth to the Ground*. Rev. 22. 15. * Chap. 8.

3. The next Title is, *The Light*, which is a figurative Title, and ſignifies *Wiſdom* and *Knowledge*; and indeed upon the Matter is but a ſymbolical Expreſſion of the former. For *Truth* and *true Wiſdom* are one and the ſame thing; but in that it irradiates and informs the Minds of others, it is more eſpecially called *Light*. And Chriſt is ſo called both in that he enlightens every Man that comes into the

World according to his Divine Nature, and in that he was *the Light of the Gentiles and the Glory of his People Iſrael*, in his exterior Perſonal Manifeſtation to the World.

Wherefore to endeavour to keep the People in a worſe than *Ægyptian* Darkneſs under Pretence of raiſing their Devotion to God, when the Plot is to have them wholly at their own Devotion, and to abuſe them and miſlead them as they pleaſe, it were plainly to Antichriſtianize againſt this ſecond Title of Chriſt, *The Light*, and
Iſa. 42. 6. to defeat the End of his Coming into the World, which was to be a *Light to lighten the Gentiles*, and to bring them that ſit in Darkneſs out of the Priſon-houſe. And
Mat. 5. 14. Chriſt has entailed this Title alſo upon all his true Followers and Succeſſors; *Ye are the Light of the World.* What then are they that are not only not ſhining Lights themſelves, but induſtrious Abettors and Promoters of *Darkneſs* and *Ignorance*, and diligent Hinderers of any true Light that may be let into the Church from others?

4. The Third Title of Chriſt is, *The Life*, as it is written in St. *John*'s Goſpel, *In him was the Life, and the Life was the Light of Men.* Which *Life*, I conceive, St. *Paul* deſcribes very ſavourly, when he ſaith, *That the Kingdom of Heaven is not Meat, nor Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.* Chriſtianity therefore is a Diſpenſation of inward *Life* flowing out into all laudable and uſeful Actions; not a *Babel* of confuſed and intangling Opinions and unprofitable Obſervances, a Heap of Ceremonies and Conceits, but a ſteddy Abode in God, who is *Love*, and will teach us and inable us from an enward Senſe of Life to love him with all our Hearts and all our Souls, and our Neighbour as our ſelves; which is the moſt eminent Fulfilling of the whole Law.

Wherefore inſtead of this holy Diſpenſation of the Spirit and Life, if there were introduced a rigid Adherence to empty Opinions and unedifying Obſervations of multifarious Ceremonies, this would be an Antichriſtian Treſpaſs againſt this Third Title of Chriſt, while we thus ſubſtitute inſipid Theories and dead Formalities in the Place of the Power and Life of Godlineſs.

5. The Fourth Title is, *The mighty God*, and the *Divinity of Chriſt* is an acknowledged Article of our Faith, and ſo choice a Prerogative of his Perſon, that whatſoever does derogate from this, infringe or weaken it, cannot but be deemed conſiderably *Antichriſtian.* Such therefore muſt be the Building of Temples and Altars, the Burning of Incenſe, and religious Invocations and Prayers to Saints or Angels.

Nay, though there were no Prayers put up to them, the ſolemnly Repoſing the *Reliques of Saints* in any Church or Chappel, and making them therewith the Patrons or Tutelar *Genii* as it were of ſuch a City or Province, were no leſs than *Idolatry*, and a Superſtition much like that of the antient *Pagans* in their *Teleſms* and *Palladiums*, and their *Dii Tutelares*, whoſe Preſence they conceited to be detained by theſe ſuperſtitious Ceremonies, and ſo made them Patrons and Protectors of their Cities and Countries. Wherefore if the Chriſtians, by religiouſly Repoſing the *Reliques* of this or that Saint in this or that City, ſhould be ſo ſuperſtitiouſly Conceited as to Repoſe a *Truſt* in the Aid of theſe Saints from Peſtilence, from War, from Thunder, from Earthquakes or the like, believing them powerful and benign Protectors of the Place; this undoubtedly were a kind of Religious Worſhip done to them, and could not be leſs than the Sin of *Idolatry*.

For all ſuch *Faith* and *Repoſe upon any particular inviſible Power* is Idolatrous, as well as *Invocation*, becauſe it as well ſuppoſes in that particular inviſible Power what is only proper to God. For there is no Certainty of the Preſence, and conſequently of the Aſſiſtance, of an inviſible Power in any one Place, unleſs the Nature of that Power be to be in all Places at once. And therefore he that puts his *Truſt* for Aid and Aſſiſtance, in ſuch a ſort as I have deſcribed, in a particular inviſible Power, makes that inviſible Power *Omnipreſent* or *Omniſcient*, which are the incommunicable Attributes of God, and thereby commits *Idolatry*, as I have above more fully argued in the like Caſe.

6. The mere Truſting therefore in Saints as Patrons and Protectors of ſuch and ſuch Places, as well as the Building of Altars, Burning of Incenſe to them, or Invoking them, derogates from the only-aſſured Patronage and powerful Divinity of our Bleſſed Saviour. For by theſe Divine Honours we Equalizing ſuch Patrons or Mediators as theſe to the Only-begotten Son of God, make him leſs than he is, and but like them; that is to ſay, make him unlike himſelf, obſcure the Peculiarity of his Divinity, and diſclaim his Godhead; μὴ κρατοῦντες τὴν κεφαλὴν, as the
Coloſ. 2. * Apoſtle ſpeaks, letting go our true Head, and putting our ſelves under another Chieftain.

Chieftain. For there is only One that is capable of this Divine Honour, which therefore if we give to any other, we act the Part of that *Antichriſt* who is deſcrib'd or defined by *the denying the Father and the Son:* For the *Father* and the *Son* are One. 1 John 2. 22.

Such an Arguing as this God ſeems to imply in his Expoſtulation with the *Iſraelites* in the Wilderneſs; *O ye Houſe of Iſrael, have ye offered to me Victims and Sacrifices by the Space of forty Years in the Wilderneſs? Yea, ye took up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which ye made to worſhip them.* The Senſe of which aſſuredly is this; That though the *Iſraelites* did ſacrifice, as they thought, or did pretend, their uſual Sacrifices to God, according to the Law of *Moſes*, during their Abode in the Wilderneſs; yet becauſe they ſerved and acknowledged other Gods beſides him, he infers (and that truly and juſtly, even according to the Humane Faculties) that they really did not ſerve him at all, that is, did not acknowledge him to be what he was, the only True God. And therefore they erring in the Apprehenſion of the Excellency of that Object to which Divine Worſhip is due, as if it were ſo mean that there could be many ſuch, did not direct their Worſhip to him, but to a Fancy or Idol of their own making, to which they prophanely attributed the Name of *Jehovah*. For the true *Jehovah* was not ſo vile a Being as there could be any Partakers of Divine Honour with himſelf. Acts 7.

And ſo it is with Chriſt, who is the ſame True God bleſſed for ever. He that gives *Divine Honour*, which is due to him alone, unto Saints or Angels, diſclaims his *Divinity*, and makes him but as one of them. This would be one *Antichriſtian* way of Undermining his Godhead, by equalizing mere Creatures unto him.

7. But there is another Way, or rather the ſame Way, but in an higher Degree, and conſequently more *Antichriſtian*; and that is, the Preferring that which is but a mere Creature, though a bleſſed and glorious one, before him or above him. As for Example, if either *Fraud* or blind Devotion ſhould exalt the ever-bleſſed Virgin, not only to that Divine Honour of having Temples and Altars erected to her with Prayers and Invocations of her, as in the Worſhip of the reſt of the Saints and Angels, but that theſe Honours ſhould be done much more frequently and more magnificently to the Virgin *Mary* than to *Chriſt* himſelf; that is to ſay, that there ſhould be more Temples and Altars, and more ſumptuous, erected to her than to Chriſt *Jeſus*, more Devotions, Prayers and Offerings made to her than to him, a greater Acknowledgment of Mercy and Goodneſs from her, than from him who poured out his Life in the bitter Agonies of his bloody Paſſion for the Salvation of the World; and, laſtly, a Superiority and Authority over Chriſt, be aſcribed unto her, to command him to do this or that by virtue of that Duty he owes unto her.

Certainly if this be not againſt the *Divinity* of Chriſt, nothing can be, thus to make him inferior to a deceaſed Woman, even him that is perfect God as well as perfect Man. For it is plainly to *Undeifie* him, if I may ſo ſpeak, and to declare him to be no God at all. Which is as *Antichriſtian* an Outrage againſt the *Divinity* of Chriſt as can be imagined.

For who is *Antichriſt* if he be not that denies the Father, and the Son who is One and Equal with the Father? And who denies the Godhead of both Father and Son, but he that pronounces the Mother of Chriſt according to the Fleſh to be greater than them both, as certainly he does who affirmeth her to be greater than either? 1 John 2. 22.

8. The Fifth Title is, *The everlaſting Father*. The Seventy tranſlate it πατὴρ τοῦ μέλλοντος αἰῶνος, meaning, I ſuppoſe, *the World under the Meſſias*. The Efficacy of which Title I conceive the Myſtery of *Regeneration* to reflect upon; Chriſt regenerating us into his own Image by the inward Working of his Eternal Spirit. *All things that the Father hath are mine:* (and it is no wonder, he being one with the Father) *therefore ſaid I, that he* (the Spirit) *ſhall take of mine, and ſhew it unto you.* Wherefore Chriſt regenerating the World which was to come by the Operation of his Eternal Spirit, he was rightly and fitly ſtyled πατὴρ τοῦ μέλλοντος αἰῶνος, *The Father of the World to come*, or if you will, *The everlaſting Father*, as being ſo in his own Eſſence, and begetting Children to endleſs Eternities. John 16. 15.

Of this Myſtery he treated in his Converſe upon Earth with his ſecret Diſciple Nicodemus: *Unleſs a Man be born from Above, he cannot enter into the Kingdom of God. Marvel not that I ſaid unto thee, that we muſt be born from Above. The Wind bloweth where it liſteth, and thou heareſt the Sound thereof, but thou knoweſt not from whence it comes, nor whether it goes: ſo is every one that is born of the Spirit.* No unregenerate Man is acquainted with the Senſe of the firſt Riſe and Motion of the John 3. 5, 7.

Spirit, nor underſtands whither thoſe Actions and Speeches tend that proceed therefrom. But it is ſo with theſe as is ſaid in the *Apocalyps* of the hundred forty four thouſands, who by virtue of their New-birth *ſung a new Song which none could learn but the hundred forty four thouſands which were redeemed from the Earth*, by being born from Above, as our Saviour ſpake to *Nicodemus*. Theſe are the true *Iſraelites*, in whoſe Mouth is found no Guile, and who, by the Guidance of that Spirit by which they are regenerate, follow the Lamb whereſoever he goes. Chap. 14.

9. Wherefore Chriſt being to his true Church ſo real a *Father*, by a true and living Regeneration and Renovation of their Minds by his Spirit into ſuch holy Sentiments as appertain to all thoſe that are indeed the Sons of God; to treat them ſo as if they were mere Images made of Wood or Stone, or rather dead Matter to be carved upon, and have the Inſcription of any thing that a pretended Infallible Power ſhall be pleaſed to engrave upon them; this is an high Antichriſtian Affront againſt the *Paternity* of Chriſt: as if he did not beget Living Children, who have as certainly the Senſe of Diſcernment in Spiritual Things as any Animal Birth has in Natural; but that the Number of his Elect were but a certain Tale of Billets, Brick or Stone, to be hewen or carved, or any way ordered, according to the Petulancy and Imperiouſneſs of a Self-willed Power, who, under a Pretence of an infallible and unfailing Succeſſion that muſt be in the Church, has ſtept into the place of Chriſt.

Maxima debetur puero reverentia.....

is moſt true concerning every Child of God. For there is that Divine Senſe in them, againſt which whatſoever is unholy and unſavoury will grate very hard and unpleaſantly, and what is falſe will be found by them very diſharmonious both to thoſe immutable Principles of Truth in their unprejudiced Minds, and alſo to the written Oracles of God, which were penned down by the ſame Spirit by which this genuin Off-ſpring of Chriſtians are regenerated.

Wherefore, as I ſaid, to uſe theſe as if there were no Life, no Spirit, no Senſe or Diſcernment in them, but that they muſt as paſſively, without any Conviction or Appeal to any thing in themſelves, bear the Dictates of this uſurping Power we deſcribe, as a Table-book or Paper-Book, which is irreſiſtibly writ upon by that Hand that pleaſes, is an enormous Injury againſt Chriſt, as he is *the everlaſting Father* and holy Regenerator of his true Church into his own Life and Likeneſs. But to murther and maſſacre theſe Children of his becauſe they do ſo ſtoutly and exactly *Patriſſare*, ſo conſcienciouſly and carefully tread in their Father's Steps, and witneſs his Truth to the World; I leave it to the Conſcience of any Man to judge if there can be imagined any thing more helliſhly Antichriſtian againſt the *Paternity* of Chriſt than that. For what can be more hoſtile and contrary to a *Father* than to murther his genuin Children, and for that very Reaſon, becauſe they ſo lively reſemble him, and ſo faithfully adhere to their Father's virtuous Practices and Principles?

10. I might add alſo that the over-exerciſing of the Minds and Bodies of Men in the multifarious Obſervances of external Ceremonies, and making them often to dance or trot from one ſuperſtitious Performance to another, might be a Diſappointment of the Divine Birth, as the over-much exerciſing of Women in Dancing or what other Feats of Activity or ſore Labour makes them often miſcarry in that Child-bearing that is Natural. But I will not inſiſt upon theſe things.

11. The Sixth and Laſt Title is, *The Prince of Peace*. In which Principality or Authority if any ſhould claim Succeſſion, and yet adminiſter the Affairs of Chriſt's Church ſuch a way as will naturally, if not neceſſarily, fill it full of Broils and Contentions; this Power would certainly be a Supplanter of the *Peaceable* Government of Chriſt, and be the Author of an Antichriſtian Tyranny and Confuſion. As for Example, If this uſurping Power ſhould coin new Articles of Belief for their own Benefit, contrary to the known Principles of Scripture and Reaſon, and require the Profeſſion of theſe from the Church of Chriſt, as alſo appoint ſuſpected Obſervances, ſmelling Rank of *Idolatry* and Superſtition; it were in a manner impoſſible but that it ſhould cauſe vaſt Rendings and Tearings in the Church, and fill the World full of Strife and Oppoſition.

Alſo if they ſhould make it their Buſineſs to define the Senſe of Scripture by a more determinate Meaning than there were uſe of in the Church, and put their Determinations and Expoſitions upon Men as neceſſary Points of Belief; This would alſo make much againſt the *Peaceableneſs* of the Church, Men being in a manner fatally propending to think this or that way in things that are not neceſſary to Sal-

*

vation to be determined either. There would needleſs Violence therefore be done to the Conſciences of Men, thereby to ſet the World on Fire. Whenas what is general, is large and unitive and takes all in, and gives them leave to live peaceably one by another without Juſtling or Crowding.

12. But the *Folly* and *Fraud* of this Curioſity would be the Endeavour of gaining or rather extorting Reſpect from the People, and of making their Function ſeem Conſiderable, and their Learning Great, and their Judgments Unerrable, and that they may feel their Authority, and make others to feel it, though to the great Diſcontent and Diſſettlement of the Church of Chriſt. As if their Living exemplarily, and Urging the Performance of what is plain in Scripture, and keeping an orderly Diſcipline in thoſe things, would not gain them more Reſpect, and make them more Honourable both in the Eyes of God and Man: or as if they would not appear more *infallible* by inſiſting in his Steps who is *the Way, the Truth, and the Life*, than by groſſely croſſing this Way, or going out of it for ſome By-Advantages of the World: The Diſcovery of which *Frauds* muſt needs make them odious to all Men. And laſtly, as for their having their Authority felt, Chriſt has ſhewed them the Way, if they would follow it; *He taught as having Authority, and not as the Scribes; for they ſay, and do not.* Mat. 7. and Chap 23.

13. This is one Way of *Antichriſtianizing* againſt that ſacred Title of Chriſt, *The Prince of Peace.* There is another more vile and execrable than that Heart could imagin that is not acquainted with the Depths of Satan; and that is, If this Antichriſtian Power we deſcribe ſhould take ſo much upon them as to Abſolve the Princes of Chriſtendom from their *Oaths* and *Covenants* they make one to another upon their Terms of Peace, as alſo to Abſolve Subjects from their *Oaths of Allegiance* to their Sovereigns; Were not this to break a-pieces all the Bonds of Unity that not only Religion, but the Laws of Nature do afford, thus to deſtroy the Sacredneſs of an *Oath, which* to all Men *is the end of all Strife?* How then can that Power challenge a Right of Succeſſion to the *Prince of Peace*, which takes away from the World the chiefeſt Tie of Peace that humane Affairs are capable of? Heb. 6. 16.

14. And laſtly, that bloody Poſition of *taking away Mens Lives for Miſtakes in Opinion*, when notwithſtanding they are otherwiſe unblameable in Faith and Converſation, and unfeigned Profeſſors of Chriſtian Truths that are evidently revealed in the Word of God; nay, to take away their Lives for not doing and holding things quite contrary to the expreſs Word of God written both in our inward Souls and in the Holy Scripture, as I have in ſeveral Inſtances declared in this Deſcription of *Antichriſtianiſm*; What were this but to hang out the bloody Flag againſt the true Church of Chriſt, and to proclaim open War againſt them, to bid Battel againſt them that are inrolled into the Company of the Lamb, and are the profeſſed Soldiers of the *Prince of Peace?* Whoſe Oppoſers therefore, in ſuch a ſort as I have intimated, cannot but be that Apocalyptick Beaſt *that makes War with the Saints*, or that *Mother of Harlots who is drunk with the Blood of the Martyrs of Jeſus.* So little Doubt would there be of this laſt Oppoſition's proving an *Antichriſtian* Character of the deepeſt Dye. But of this Subject more hereafter. Chap. 3. Sect. 8. Chap. 13. 7. Chap. 17. 6.

CHAP.

CHAP. VII.

1. *That any Conſtitution of things that naturally oppoſes and ſuppreſſes the* Divine Life *is* Antichriſtian *in the higheſt Meaſure.* 2. *Such as* Idolatry, Superſtition, *and all the above-mentioned Oppoſitions to Chriſt's Offices and Titles.* 3. *The Opinion of a Virtue in the Sacraments* ex opere operato, *and of the Needleſsneſs of our Attention to our Devotions.* 4. *Dumb Shows, and the reſting in the mere doing of a Religious Duty, be it from what Principle it will.* 5. *Eaſy* Abſolutions *and ſlight* Penances. 6. *Plenary* Indulgences *purchaſed by Money from Eccleſiaſtical Authority.* 7. *A general Note prefixed touching the* Miſchiefs *of the ſeveral Oppoſitions againſt the* Divine Life. 8. *The Plauſibility of the Suppoſition of an* Eccleſiaſtick Power *and* Pomp *more than* Imperial. 9. *The Weakneſs of the Grounds for the ſaid Suppoſition.* 10. *The conſequential* Miſchief *thereof, in driving the Minds of Church-men from the Study of Truth and Holineſs.* 11. *Tea in making them oppoſe every thing that is True and Holy, if it oppoſe their Deſigns of Ambition and Avarice.* 12. *That ſuch a* Luciferian *Power as this were the very Ruin of the Kingdom of Chriſt upon Earth.* 13. *And the Turning of his Church into a mere* Mart *or* Fair.

1. THus expreſly and clearly have we delineated *the Image of Antichriſt* in his Oppoſing of Chriſt in his *Offices*, and in Running quite counter to the *moſt ſacred Titles* that do adorn his Perſon. We come now to *the Divine Life* as it is propagable in the World, and for which Chriſt was pleaſed to take our Nature upon Him, and to lay down his Life for us; *That he might purchaſe to himſelf a glorious Church, not having Spot or Wrinkle or any ſuch thing, but that it ſhould be holy and without Blemiſh.*

Epheſ. 5. 27.

Which being the very End of Chriſt's Coming into the World, of the Suffering all thoſe Hardſhips during his Pilgrimage here on Earth, and of ſubmitting himſelf to the ſhameful and unexpreſſibly-painful Death of the Croſs; for any to oppoſe, ſupplant, or any ways to defeat this ſo ſerious and earneſt Deſign of his by any countenanced Method or Conſtitution of things, would certainly be *Antichriſtian* in the higheſt Meaſure.

Let us now therefore conſider diſtinctly and articulately the moſt material Ways of oppoſing or ſupplanting this *Deſign*, laying before us in View ſuch depraved Laws, Conſtitutions or Practices in a Church, as either tend to the extinguiſhing the *Divine Life in general*, or are *more particularly* directed againſt the *Root* or *Branches* thereof, namely, either againſt *Faith*, that is to ſay, the ſtedfaſt Belief of the Sum of Chriſtianity, or elſe againſt thoſe ineſtimable Graces of *Humility*, *Purity* and *Charity*.

2. For the depainting of this Oppoſition againſt *the Divine Life in general*, I need not put my Pencil into any new Colours. Thoſe multifarious Ways of *Idolatry* and *Superſtition* which I have noted in the firſt and ſecond Limb of *Antichriſtianiſm*, and which carry Men's Minds out to external Exerciſes that profit nothing, but elude the right Intention of Zeal and Devotion which ſhould better our Spirits and make us more inwardly and vitally holy and righteous, theſe do certainly of their own accord lay aſleep or ſuffocate the *Life of God* in the Soul, and like falſe Food either poiſon or ſtarve it.

Book I. ch. 12 17, 18. &c.

Thoſe Oppoſitions alſo that were againſt the *Offices* of Chriſt; the vilifying his Law, the Removing it from the Eyes of the People, or the Reading of it and their publick Service in an unknown Tongue; the Interpreting his ſerious *Commands* for ſlight *Advices* left to our Pleaſure to follow or forbear; falſe Gloſſes put upon the Oracles of God by pretended infallible Interpreters; the defeating that mighty Engine of Obedience to Chriſt, which is the affectionate Meditation upon his *Death* and *Paſſion*, his direful Sufferings for us, by diverting of our Thoughts and diſtracting them by ſeveral inſignificant Objects, *pety* Advocates and Patrons, that run away with our Devotions, and rob Chriſt of his Honour, and our Souls of the chief Means of their Sanctification and Salvation: Theſe, with ſeveral other Particulars I might inſtance in, are plain Antichriſtian Aſſaults and Oppugnations of *the Divine Life in general*, and have altogether ſuch a Tendency as to weaken and deſtroy the whole Power of Religion.

3. To which you may add thoſe ungodly Surmiſes, That it is ſufficient to number over our Devotions without fixing our Mind upon what we ſay; and that a more

a more hovering and general Attention will ſerve the Turn, our particular Thoughts wandring to what elſe we pleaſe; That the Sacraments confer Grace *ex opere operato*; it being the very Difference betwixt the Sacraments of the old Covenant and the new, that the Former confer Grace *ratione operis operantis*, the Latter *ratione operis operati*; and that any inward good Motion is not requiſite in him that receives the Sacraments: What can more relaxate thoſe earneſt Breathings and hearty Aſpirings of our Souls towards a real Renovation of our Natures into true Holineſs and Righteouſneſs, than ſuch corrupt Conceits as theſe?

4. The Feeding alſo the People with dumb Shows, inſtead of ſearching their Conſciences and exciting their Zeal by intelligible Exhortations or Forms of Devotion that will re-mind them of their Duty, and imprint upon them the Senſe of ſuch holy things as they ſtand in Want of, and inflame their Deſire after them; this alſo would be a Defrauding of the *Divine Life* of that Food which it ſhould be encreaſing and nouriſhed by. As alſo would be that Conceit *generally of all Acts of Religion*, that the Duty of the Act is done if the Act be but *externally* done, be the Principle what it will, though it neither proceed from nor reach to that Fountain of Life which ought to be ebullient in every *Regenerate* Chriſtian, and without which no Man can reaſonably eſteem himſelf *regenerate*. Certainly ſuch Opinions, Cuſtoms and Uſages as theſe muſt needs wear out *true* and *living Holineſs* out of the World.

5. And yet we may conceive a further *Antichriſtian* Poiſon, that will wonderfully damp and benum Men in all their Endeavours after true Sanctity; and that is *eaſie Abſolution* and *ſlight and almoſt trifling Penance* after *formal Confeſſion*. For Confeſſion, which is ſo rigorouſly extorted by this Antichriſtian Church I am now deſcribing, being accompanied with a Conceit that upon their *Abſolution* and Performance of impoſed *Penances* they are then right and ſtraight, and in as ſecure a Condition as if they had never ſinned; the juſt Chaſtiſements of their offended Conſciences being ſlaked by the ſoft and falſe Interpoſal of the Prieſt's pretended Authority to abſolve where God has bound, (as certainly every one is bound over to that eternal Doom at the laſt Day, let the Prieſt pretend the Power of looſing him here as much as he will; and he ſhall anſwer for what he has done in the Fleſh, which no *Abſolution* nor Penance can clear him from, unleſs he really forſake his wicked Ways, and become a ſincere Convert to God;) I ſay, from this Conſtitution of things touching *Abſolution* and *Penance*, it muſt needs follow that the Reins will be let looſe on the Necks of all Men, they being given to underſtand what a ſlight and trivial thing it is to ſin againſt God, when they can have their Reconcilement upon ſuch eaſie Terms. Whenas it would be a greater Aw upon Men's Spirits to let them be *condemned* or *acquitted* by their own Conſciences, being ſo well aſſiſted by the *Word* of God and the Light of *Reaſon* and *Nature* to lay the Law againſt them, and never to leave urging them till they have emerged into a competent Sincerity of Heart: Which when they have arrived to, Chriſt *within* them and his Word *without* them will abſolve them and give them Peace of Mind; and, if need be, they may alſo receive *Abſolution* from ſome ſober and faithful Prieſt, whoſe Honeſty and Exemplarity of his Life has fitted him for ſo ſerious a Function, as I have intimated above, where I had ſlipt aforehand into this Argument.

6. But the moſt outragious *Antichriſtian* Effort againſt the *Divine Life* would be the Perſwaſion that upon the paying of certain tolerable Sums of Money, and doing ſome ſlight Superſtitious Performances or other, they ſhall obtain by Virtue of the ſupreme Eccleſiaſtick Authority plenary *Indulgencies* and *Pardons* for vaſt Numbers of Years, and the Certainty of freeing themſelves or their Friends from *Purgatory*.

As, for Example, ſuppoſe that ſome Churches, or, if you will, many, may have purchaſed from the Eccleſiaſtick Sovereignity a Perpetuity of plenary *Indulgence*, ſo that he that prays before ſuch an Altar in this Church ſhould have free Remiſſion of all his Sins paſt, and Security from Puniſhment. But this is a ſmall Matter in regard of what follows. Suppoſe that ſuch a Piece of Devotion at ſome other Altars, and in ſome other Churches would procure the Pardon of Sin and Puniſhment for twenty, thirty, fifty, or an hundred thouſand Years; and that the Saying of ſuch and ſuch Prayers at ſuch an Altar would deliver a Soul out of *Purgatory*; that the Bowing at the Name of *Jeſus* may procure *toties, quoties*, twenty Years Pardon; that the mere Stooping to kiſs a Croſs on the Pavement of a Church, an *Indulgence* or *Pardon* for all a Man's Sins; that the Pattering over ſo many Prayers, eſpecially if there be the Weight of ſome conſecrated Medal, as an *Agnus Dei* or the like, annexed to them, will ſave a Soul out of *Purgatory*; that one *Salutation* of the bleſſed Virgin ſhall gain eighty Years Par-

CHAP. VII.

1. *That any Conſtitution of things that naturally oppoſes and ſuppreſſes the* Divine Life *is* Antichriſtian *in the higheſt Meaſure.* 2. *Such as* Idolatry, Superſtition, *and all the above-mentioned Oppoſitions to Chriſt's Offices and Titles.* 3. *The Opinion of a Virtue in the Sacraments* ex opere operato, *and of the Needleſsneſs of our Attention to our Devotions.* 4. *Dumb Shows, and the reſting in the mere doing of a Religious Duty, be it from what Principle it will.* 5. *Eaſy* Abſolutions *and ſlight* Penances. 6. *Plenary* Indulgences *purchaſed by Money from Eccleſiaſtical Authority.* 7. *A general Note prefixed touching the* Miſchiefs *of the ſeveral Oppoſitions againſt the* Divine Life. 8. *The Plauſibility of the Suppoſition of an* Eccleſiaſtick Power *and* Pomp *more than* Imperial. 9. *The Weakneſs of the Grounds for the ſaid Suppoſition.* 10. *The conſequential* Miſchief *thereof, in driving the Minds of Church-men from the Study of Truth and Holineſs.* 11. *Yea in making them oppoſe every thing that is True and Holy, if it oppoſe their Deſigns of Ambition and Avarice.* 12. *That ſuch a* Luciferian *Power as this were the very Ruin of the Kingdom of Chriſt upon Earth.* 13. *And the Turning of his Church into a mere* Mart *or* Fair.

1. THus expreſly and clearly have we delineated *the Image of Antichriſt* in his Oppoſing of Chriſt in his *Offices*, and in Running quite counter to the *moſt ſacred Titles* that do adorn his Perſon. We come now to *the Divine Life* as it is propagable in the World, and for which Chriſt was pleaſed to take our Nature upon Him, and to lay down his Life for us; *That he might purchaſe to himſelf a glorious Church, not having Spot or Wrinkle or any ſuch thing, but that it ſhould be holy and without Blemiſh.*

Eph. 5. 27.

Which being the very End of Chriſt's Coming into the World, of the Suffering all thoſe Hardſhips during his Pilgrimage here on Earth, and of ſubmitting himſelf to the ſhameful and unexpreſſibly-painful Death of the Croſs; for any to oppoſe, ſupplant, or any ways to defeat this ſo ſerious and earneſt Deſign of his by any countenanced Method or Conſtitution of things, would certainly be *Antichriſtian* in the higheſt Meaſure.

Let us now therefore conſider diſtinctly and articulately the moſt material Ways of oppoſing or ſupplanting this *Deſign*, laying before us in View ſuch depraved Laws, Conſtitutions or Practices in a Church, as either tend to the extinguiſhing the *Divine Life in general*, or are *more particularly* directed againſt the *Root* or *Branches* thereof, namely, either againſt *Faith*, that is to ſay, the ſtedfaſt Belief of the Sum of Chriſtianity, or elſe againſt thoſe ineſtimable Graces of *Humility*, *Purity* and *Charity*.

2. For the depainting of this Oppoſition againſt *the Divine Life in general*, I need not put my Pencil into any new Colours. Thoſe multifarious Ways of *Idolatry* and *Superſtition* which I have noted in the firſt and ſecond Limb of *Antichriſtianiſm*, and which carry Men's Minds out to external Exerciſes that profit nothing, but elude the right Intention of Zeal and Devotion which ſhould better our Spirits and make us more inwardly and vitally holy and righteous, theſe do certainly of their own accord lay aſleep or ſuffocate the *Life of God* in the Soul, and like falſe Food either poiſon or ſtarve it.

Book I. ch. 12 17, 18. &c.

Thoſe Oppoſitions alſo that were againſt the *Offices* of Chriſt; the vilifying his Law, the Removing it from the Eyes of the People, or the Reading of it and their publick Service in an unknown Tongue; the Interpreting his ſerious *Commands* for ſlight *Advices* left to our Pleaſure to follow or forbear; falſe Gloſſes put upon the Oracles of God by pretended infallible Interpreters; the defeating that mighty Engine of Obedience to Chriſt, which is the affectionate Meditation upon his *Death* and *Paſſion*, his direful Sufferings for us, by diverting of our Thoughts and diſtracting them by ſeveral inſignificant Objects, *pety* Advocates and Patrons, that run away with our Devotions, and rob Chriſt of his Honour, and our Souls of the chief Means of their Sanctification and Salvation: Theſe, with ſeveral other Particulars I might inſtance in, are plain Antichriſtian Aſſaults and Oppugnations of *the Divine Life in general*, and have altogether ſuch a Tendency as to weaken and deſtroy the whole Power of Religion.

3. To which you may add thoſe ungodly Surmiſes, That it is ſufficient to number over our Devotions without defixing our Mind upon what we ſay; and that a more

*

a more hovering and general Attention will ſerve the Turn, our particular Thoughts wandring to what elſe we pleaſe; That the Sacraments confer Grace *ex opere operato*; it being the very Difference betwixt the Sacraments of the old Covenant and the new, that the Former confer Grace *ratione operis operantis*, the Latter *ratione operis operati*; and that any inward good Motion is not requiſite in him that receives the Sacraments: What can more relaxate thoſe earneſt Breathings and hearty Aſpirings of our Souls towards a real Renovation of our Natures into true Holineſs and Righteouſneſs, than ſuch corrupt Conceits as theſe?

4. The Feeding alſo the People with dumb Shows, inſtead of ſearching their Conſciences and exciting their Zeal by intelligible Exhortations or Forms of Devotion that will re-mind them of their Duty, and imprint upon them the Senſe of ſuch holy things as they ſtand in Want of, and inflame their Deſire after them; this alſo would be a Defrauding of the *Divine Life* of that Food which it ſhould be encreaſing and nouriſhed by. As alſo would be that Conceit *generally of all Acts of Religion*, that the Duty of the Act is done if the Act be but *externally* done, be the Principle what it will, though it neither proceed from nor reach to that Fountain of Life which ought to be ebullient in every *Regenerate* Chriſtian, and without which no Man can reaſonably eſteem himſelf *regenerate*. Certainly ſuch Opinions, Cuſtoms and Uſages as theſe muſt needs wear out *true* and *living Holineſs* out of the World.

5. And yet we may conceive a further *Antichriſtian* Poiſon, that will wonderfully damp and benum Men in all their Endeavours after true Sanctity; and that is *eaſie Abſolution* and *ſlight and almoſt trifling Penance* after *formal Confeſſion*. For Confeſſion, which is ſo rigorouſly extorted by this Antichriſtian Church I am now deſcribing, being accompanied with a Conceit that upon their *Abſolution* and Performance of impoſed *Penances* they are then right and ſtraight, and in as ſecure a Condition as if they had never ſinned; the juſt Chaſtiſements of their offended Conſciences being ſlaked by the ſoft and falſe Interpoſal of the Prieſt's pretended Authority to abſolve where God has bound, (as certainly every one is bound over to that eternal Doom at the laſt Day, let the Prieſt pretend the Power of looſing him here as much as he will; and he ſhall anſwer for what he has done in the Fleſh, which no Abſolution nor Penance can clear him from, unleſs he really forſake his wicked Ways, and become a ſincere Convert to God;) I ſay, from this Conſtitution of things touching *Abſolution* and *Penance*, it muſt needs follow that the Reins will be let looſe on the Necks of all Men, they being given to underſtand what a ſlight and trivial thing it is to ſin againſt God, when they can have their Reconcilement upon ſuch eaſie Terms. Whenas it would be a greater Aw upon Men's Spirits to let them be *condemned* or *acquitted* by their own Conſciences, being ſo well aſſiſted by the *Word* of God and the Light of *Reaſon* and *Nature* to lay the Law againſt them, and never to leave urging them till they have emerged into a competent Sincerity of Heart: Which when they have arrived to, Chriſt *within* them and his Word *without* them will abſolve them and give them Peace of Mind; and, if need be, they may alſo receive *Abſolution* from ſome ſober and faithful Prieſt, whoſe Honeſty and Exemplarity of his Life has fitted him for ſo ſerious a Function, as I have intimated above, where I had ſlipt aforehand into this Argument.

6. But the moſt outragious *Antichriſtian* Effort againſt the *Divine Life* would be the Perſwaſion that upon the paying of certain tolerable Sums of Money, and doing ſome ſlight Superſtitious Performances or other, they ſhall obtain by Virtue of the ſupreme Eccleſiaſtick Authority plenary *Indulgencies* and *Pardons* for vaſt Numbers of Years, and the Certainty of freeing themſelves or their Friends from *Purgatory*.

As, for Example, ſuppoſe that ſome Churches, or, if you will, many, may have purchaſed from the Eccleſiaſtick Sovereignity a Perpetuity of plenary *Indulgence*, ſo that he that prays before ſuch an Altar in this Church ſhould have free Remiſſion of all his Sins paſt, and Security from Puniſhment. But this is a ſmall Matter in regard of what follows. Suppoſe that ſuch a Piece of Devotion at ſome other Altars, and in ſome other Churches would procure the Pardon of Sin and Puniſhment for twenty, thirty, fifty, or an hundred thouſand Years; and that the Saying of ſuch and ſuch Prayers at ſuch an Altar would deliver a Soul out of *Purgatory*; that the Bowing at the Name of *Jeſus* may procure *toties, quoties*, twenty Years Pardon; that the mere Stooping to kiſs a Croſs on the Pavement of a Church, an *Indulgence* or *Pardon* for all a Man's Sins; that the Pattering over ſo many Prayers, eſpecially if there be the Weight of ſome conſecrated Medal, as an *Agnus Dei* or the like, annexed to them, will ſave a Soul out of *Purgatory*; that one *Salutation* of the bleſſed Virgin ſhall gain eighty Years Par-

don; That the Saying a certain ſhort Prayer, devoutly looking on the Picture of Chriſt, ſhall obtain ten thouſand Days of Pardon, and the Saying of others no leſs than ten hundred thouſand Years; and for the Looking on a certain Crucifix, ſix thouſand Years of Pardon.

Theſe Intimations would be infinite, I have produced ſo much already as implies ſuch a Conſtitution in a Church, as nothing can be more oppoſite to or deſtructive of that *Life* and *Holineſs* Chriſt came to plant in the World, and therefore cannot but be judged very foully *Antichriſtian*.

7. The *Falſeneſs* and Unjuſtifiableneſs of theſe Proceedings I need not go about to evince, they being ſo damnable at firſt Sight: nor point at the *Fraud*, it being ſo conſpicuous; which is, as I have above intimated in like Caſes, the Emunging of the People of their Money: And the *Miſchief* is here the Oppoſition or Extinction of the *Divine Life*, as it will be likewiſe in the *Root* and *Branches*. So that we need hereafter note no other *Miſchiefs* than will be comprized in the Subject we ſhall be upon, the *Miſchiefs* being expreſſed in the very Titles of the Argument. Which I thought fit here to note once for all; and would proceed to the delineating of the next *Limb of Antichriſtianiſm*, did there not one Conſideration more offer it ſelf to my Mind, that would help to make the State of the Church very Stepdame-like to any Offers toward Growth and Increaſe in Life and Godlineſs. Which Suppoſition is this.

8. Let us imagin that either a mighty Party of the Eccleſiaſticks had plotted it ſo, or the Ambition of one Biſhop with ſome few Adherents, being back'd with Opportunities, and wanting no Wit, Policy, nor Induſtry, had brought it about to be ſo, that he and his Succeſſors ſhould be declared, and by a very conſiderable Part accepted for, the *Univerſal Biſhop of the World*, ſhould be eſteemed of an Authority more ſacred, high and glorious than of any Emperor or Potentate upon Earth: that there ſhould be ſubſtituted under him ſeveral Orders, ſome of very high-degree, which ſhould be, as it were, ſo many *Eccleſiaſtick Princes*, equal in a Manner for Pomp and Splendour to the Kings of the Earth; beſides Patriarchs, Metropolitans, and many other very rich and illuſtrious Ranks of the Prieſthood, the Church in the interim abounding with ſundry Sorts of very creditable and profitable Preferments to bear out all.

Why, thus far, you will ſay, is very good News, and it were deſirable it were ſo indeed, That Religion being the moſt ſacred and precious thing in the World, thoſe that are in a more ſpecial Manner the Supporters and Pillars thereof ſhould be the moſt richly ſplendid and adorned.

9. I do confeſs ſo a Man would think at firſt Sight. For it ſeems but a Reſpect to God, whoſe Servants they are by a more peculiar Dedication. But by the ſame Reaſon our Churches ſhould be as well the moſt ſplendid as the moſt ample Buildings, eſpecially there being no Danger of infecting theſe Walls of Stone with either the Senſe of Pride or any other uncomely Paſſion.

But ſuppoſe that theſe pretended living Stones of the Temple of God were as unexcitable to Pride or Luſt as the dead Stones of the Walls of a Church; though this extreme Glory and Pomp and exceſsful Affluency of the World might do them no Hurt as to their Manners, yet I belive they would profeſs they found little good in it, unleſs it were in being Treaſurers for the Poor, (which would be ſomething a ſecular Employment) or in giving Teſtimony to the World, that Chriſtian Happineſs conſiſts not in theſe Things; which yet the World would not think them ſerious in, unleſs they did actually quit them. And for the external Pomp and Splendidneſs of their own Perſons, it is credible they would declare that if the Houſes of God, I mean the external Churches, were at leaſt decently, if not in ſome Caſe glorioufly, adorned, their Eyes could better view that and with more Pleaſure than any Imperial Ornaments on their own Head and Back, which they could not well ſee without the Help of Looking-glaſſes.

This would be a greater Pleaſure to them, as alſo to ſee no Poor but ſuch as were wholeſomely and handſomely apparrell'd, not ſo ſqualidly and forlornly that they appear as ungrateful Eye-ſores in Providence.

But to make rich Miters and coſtly Habiliments for a St. *Peter* or St. *Paul*, were not indeed to make a Coat for the Moon, but (which is as ridiculous) to make a golden Cope for the Sun, as if his native Splendour did not out-ſhine all ſuch artificial Ornaments. The Gorgeouſneſs of Apparrel may make the Perſon that wears it to be gazed or ſtared upon; but unſpotted Holineſs and Virtue will make the Poſſeſſor thereof truly reverenced and adored.

10. This

10. This exceſſive Grandure therefore in the Governours of the Church, though they were as holy as the Apoſtles themſelves, would not ſeem neceſſary, or requiſite, nor, it may be, at all deſirable. But as for thoſe that are not of ſuch an Apoſtolical Spirit, as the Generality of the World are not, or rather very few are, that of St. *John* having continued true in all Ages in a manner, ὁ κόσμος ὅλος ἐν πονηρῷ κεῖται, *The whole World lies ſoaked in Wickedneſs*; in theſe this glorious ſetting out, this fair and glittering Morning will aſſuredly very ſuddenly prove a foul Day. 1 John 5. 19.

There being therefore ſuch Temporal Prizes to be aimed at, ſuch ſeveral Sorts and Degrees of Dignities, to the very Top of the higheſt Sovereignty over the World, all Mens Spirits will be inflamed with the Deſire and Purſuit of what lies ſo temptingly in their View, and that helliſh Fire of Ambition will be the very Life and Soul of the Church; all her Activity and Motion deriving it ſelf from that hateful Principle. Whence it will follow that nothing but the name of *Spirituality* will be left, the Minds of the Clergy being totally drawn off from meditating what is True, Holy, and Edifying, and quite drown'd and immerſt in the Affairs of the World.

For ſuch are alſo *Eccleſiaſtick Preferments*, when they are ſought after to ſatisfie the Luſt of the Eyes, the Luſt of the Fleſh, and the Pride of Life.

11. Nor will this Miſchief ſtop here, I mean in the Neglect of Holy and Divine Meditation, and of either uſeful or generous Enquiries after Truth; but every one being exalted in the Conceit and Apprehenſion of his own Place and Dignity, eſpecially he whoſe Superiority is ſo vaſt as to pretend to be the *Univerſal Biſhop of Chriſtendom, and higher than all the Kings of the Earth*, they will be driven on ſo far with that furious Spirit of *Ambition*, that they will not only neglect, but oppoſe, every thing that is Sacred and Holy, if it ſtand in Competition with any deviſed Method of getting in Riches to the Church, that they may Lord it, and carry it out bravely, every Man in his reſpective Office and Dignity.

Wherefore the genuin Simplicity of Chriſtian Religion ſhall be corrupted and adulterated, and Laws and Articles deviſed by this *Infallible* Prieſthood, that are point-blank againſt the Laws of Chriſt and the immutable Rules of ſound Reaſon: The Ears of all Men will be filled with deceitful Figments and gainful Lies, ſuch as we have already produced many Inſtances of; the Merits of Chriſt's Paſſion vilified and maimed; Truth and Juſtice baniſhed, perſecuted and oppreſſed; the Old and New Teſtament made but a dumb and dead Letter that has no Senſe nor Information in it, but all Dictates muſt be immediate from the Church that is reſolved to dictate nothing that is againſt her worldly Advantage: that is to ſay, The *two Witneſſes* muſt be ſlain, and their Carcaſſes lie Breathleſs in the Streets; otherwiſe thoſe that *dwell on the Earth* (not thoſe that are *redeemed from the Earth*, and have their Converſation in Heaven) will not be able to rejoice in ſuch a meaſure, and to ſend Gifts to one another, that is, mutually ſupport and promote one another's Intereſt, and merrily ſhare the World amongſt themſelves. Apoc. 11.

12. It is plain therefore that ſuch a *Luciferian* Polity as this would of its own Nature claſh with the Kingdom of Chriſt, and totally defeat that Grand Deſign of the Goſpel, which is *the Renewing of the World in true Righteouſneſs and Holineſs*. For thus even thoſe which ſhould be *the Salt of the Earth* will of all Men become the moſt unſavory; every Man's Judgment being bribed by either the preſent Poſſeſſion or earneſt Expectation of ſuch *vaſt* and *extravagant* Preferments; of which there being ſo many Degrees, the Minds of the Ambitious will find no Reſt till they come to the higheſt that is poſſible, and therefore will be neceſſarily entangled and taken up with worldly Projects, even as long as they live, and that with great Vehemence and Sollicitude; the Objects ſeeming ſo great, and making ſo glaring a Show in their Fancies. And Ambition and Pomp in all Ranks rendring them indigent of Money, no inferior Candidate can attempt the corrupting of the Superior Authority without Succeſs, and every one betime will get as much of Church-preferment as he can, to be able to buy more.

Wherefore by Law or Diſpenſation, Men ſhall be inabled to hold not only many Benefices, but Biſhopricks, beſides other Dignities in the Church; by which means no Shepherd will be able to attend his own Flock, but, inſtead of feeding them with wholeſome Doctrine, will help the Devil to infuſe the worſt Poiſon that can be conveyed into Mens Minds, namely, That the whole Buſineſs of Religion is but a Device to enrich the Prieſt. Thus neceſſarily and unavoidably by their Abſence and Silence will they preach and inculcate Atheiſm and Infidelity into their ſcandalized

don; That the Saying a certain ſhort Prayer, devoutly looking on the Picture of Chriſt, ſhall obtain ten thouſand Days of Pardon, and the Saying of others no leſs than ten hundred thouſand Years; and for the Looking on a certain Crucifix, ſix thouſand Years of Pardon.

Theſe Intimations would be infinite, I have produced ſo much already as implies ſuch a Conſtitution in a Church, as nothing can be more oppoſite to or deſtructive of that *Life* and *Holineſs* Chriſt came to plant in the World, and therefore cannot but be judged very foully *Antichriſtian*.

7. The *Falſeneſs* and Unjuſtifiableneſs of theſe Proceedings I need not go about to evince, they being ſo damnable at firſt Sight: nor point at the *Fraud*, it being ſo conſpicuous; which is, as I have above intimated in like Caſes, the Emunging of the People of their Money: And the *Miſchief* is here the Oppoſition or Extinction of the *Divine Life*, as it will be likewiſe in the *Root* and *Branches*. So that we need hereafter note no other *Miſchiefs* than will be comprized in the Subject we ſhall be upon, the *Miſchiefs* being expreſſed in the very Titles of the Argument. Which I thought fit here to note once for all; and would proceed to the delineating of the next *Limb of Antichriſtianiſm*, did there not one Conſideration more offer it ſelf to my Mind, that would help to make the State of the Church very Stepdame-like to any Offers toward Growth and Increaſe in Life and Godlineſs. Which Suppoſition is this.

8. Let us imagin that either a mighty Party of the Eccleſiaſticks had plotted it ſo, or the Ambition of one Biſhop with ſome few Adherents, being back'd with Opportunities, and wanting no Wit, Policy, nor Induſtry, had brought it about to be ſo, that he and his Succeſſors ſhould be declared, and by a very conſiderable Part accepted for, the *Univerſal Biſhop of the World*, ſhould be eſteemed of an Authority more ſacred, high and glorious than of any Emperor or Potentate upon Earth: that there ſhould be ſubſtituted under him ſeveral Orders, ſome of very high-degree, which ſhould be, as it were, ſo many *Eccleſiaſtick Princes*, equal in a Manner for Pomp and Splendour to the Kings of the Earth; beſides Patriarchs, Metropolitans, and many other very rich and illuſtrious Ranks of the Prieſthood, the Church in the interim abounding with ſundry Sorts of very creditable and profitable Preferments to bear out all.

Why, thus far, you will ſay, is very good News, and it were deſirable it were ſo indeed, That Religion being the moſt ſacred and precious thing in the World, thoſe that are in a more ſpecial Manner the Supporters and Pillars thereof ſhould be the moſt richly ſplendid and adorned.

9. I do confeſs ſo a Man would think at firſt Sight. For it ſeems but a Reſpect to God, whoſe Servants they are by a more peculiar Dedication. But by the ſame Reaſon our Churches ſhould be as well the moſt ſplendid as the moſt ample Buildings, eſpecially there being no Danger of infecting theſe Walls of Stone with either the Senſe of Pride or any other uncomely Paſſion.

But ſuppoſe that theſe pretended living Stones of the Temple of God were as unexcitable to Pride or Luſt as the dead Stones of the Walls of a Church; though this extreme Glory and Pomp and exceſsful Affluency of the World might do them no Hurt as to their Manners, yet I belive they would profeſs they found little good in it, unleſs it were in being Treaſurers for the Poor, (which would be ſomething a ſecular Employment) or in giving Teſtimony to the World, that Chriſtian Happineſs conſiſts not in theſe Things; which yet the World would not think them ſerious in, unleſs they did actually quit them. And for the external Pomp and Splendidneſs of their own Perſons, it is credible they would declare that if the Houſes of God, I mean the external Churches, were at leaſt decently, if not in ſome Caſe glorioufly, adorned, their Eyes could better view that and with more Pleaſure than any Imperial Ornaments on their own Head and Back, which they could not well ſee without the Help of Looking-glaſſes.

This would be a greater Pleaſure to them, as alſo to ſee no Poor but ſuch as were wholeſomely and handſomely apparrell'd, not ſo ſqualidly and forlornly that they appear as ungrateful Eye-ſores in Providence.

But to make rich Miters and coſtly Habiliments for a St. *Peter* or St. *Paul*, were not indeed to make a Coat for the Moon, but (which is as ridiculous) to make a golden Cope for the Sun, as if his native Splendour did not out-ſhine all ſuch artificial Ornaments. The Gorgeouſneſs of Apparrel may make the Perſon that wears it to be gazed or ſtared upon; but unſpotted Holineſs and Virtue will make the Poſſeſſor thereof truly reverenced and adored.

10. This

10. This exceſſive Grandure therefore in the Governours of the Church, though they were as holy as the Apoſtles themſelves, would not ſeem neceſſary, or requiſite, nor, it may be, at all deſirable. But as for thoſe that are not of ſuch an Apoſtolical Spirit, as the Generality of the World are not, or rather very few are, that of St. *John* having continued true in all Ages in a manner, ὁ κόσμος ὅλος ἐν πονηρῷ κεῖται, *The whole World lies ſoaked in Wickedneſs*; in theſe this glorious ſetting out, this fair and glittering Morning will aſſuredly very ſuddenly prove a foul Day. 1 John 5. 19.

There being therefore ſuch Temporal Prizes to be aimed at, ſuch ſeveral Sorts and Degrees of Dignities, to the very Top of the higheſt Sovereignty over the World, all Mens Spirits will be inflamed with the Deſire and Purſuit of what lies ſo temptingly in their View, and that helliſh Fire of Ambition will be the very Life and Soul of the Church; all her Activity and Motion deriving it ſelf from that hateful Principle. Whence it will follow that nothing but the name of *Spirituality* will be left, the Minds of the Clergy being totally drawn off from meditating what is True, Holy, and Edifying, and quite drown'd and immerſt in the Affairs of the World.

For ſuch are alſo *Eccleſiaſtick Preferments*, when they are ſought after to ſatisfie the Luſt of the Eyes, the Luſt of the Fleſh, and the Pride of Life.

11. Nor will this Miſchief ſtop here, I mean in the Neglect of Holy and Divine Meditation, and of either uſeful or generous Enquiries after Truth; but every one being exalted in the Conceit and Apprehenſion of his own Place and Dignity, eſpecially he whoſe Superiority is ſo vaſt as to pretend to be the *Univerſal Biſhop of Chriſtendom, and higher than all the Kings of the Earth*, they will be driven on ſo far with that furious Spirit of *Ambition*, that they will not only neglect, but oppoſe, every thing that is Sacred and Holy, if it ſtand in Competition with any deviſed Method of getting in Riches to the Church, that they may Lord it, and carry it out bravely, every Man in his reſpective Office and Dignity.

Wherefore the genuin Simplicity of Chriſtian Religion ſhall be corrupted and adulterated, and Laws and Articles deviſed by this *Infallible* Prieſthood, that are point-blank againſt the Laws of Chriſt and the immutable Rules of ſound Reaſon: The Ears of all Men will be filled with deceitful Figments and gainful Lies, ſuch as we have already produced many Inſtances of; the Merits of Chriſt's Paſſion vilified and maimed; Truth and Juſtice baniſhed, perſecuted and oppreſſed; the Old and New Teſtament made but a dumb and dead Letter that has no Senſe nor Information in it, but all Dictates muſt be immediate from the Church that is reſolved to dictate nothing that is againſt her worldly Advantage: that is to ſay, The *two Witneſſes* muſt be ſlain, and their Carcaſſes lie Breathleſs in the Streets; otherwiſe thoſe that *dwell on the Earth* (not thoſe that are *redeemed from the Earth*, and have their Converſation in Heaven) will not be able to rejoice in ſuch a meaſure, and to ſend Gifts to one another, that is, mutually ſupport and promote one another's Intereſt, and merrily ſhare the World amongſt themſelves. Apoc. 11.

12. It is plain therefore that ſuch a *Luciferian* Polity as this would of its own Nature claſh with the Kingdom of Chriſt, and totally defeat that Grand Deſign of the Goſpel, which is *the Renewing of the World in true Righteouſneſs and Holineſs*. For thus even thoſe which ſhould be *the Salt of the Earth* will of all Men become the moſt unſavory; every Man's Judgment being bribed by either the preſent Poſſeſſion or earneſt Expectation of ſuch *vaſt* and *extravagant* Preferments; of which there being ſo many Degrees, the Minds of the Ambitious will find no Reſt till they come to the higheſt that is poſſible, and therefore will be neceſſarily entangled and taken up with worldly Projects, even as long as they live, and that with great Vehemence and Sollicitude; the Objects ſeeming ſo great, and making ſo glaring a Show in their Fancies. And Ambition and Pomp in all Ranks rendring them indigent of Money, no inferior Candidate can attempt the corrupting of the Superior Authority without Succeſs, and every one betime will get as much of Church-preferment as he can, to be able to buy more.

Wherefore by Law or Diſpenſation, Men ſhall be inabled to hold not only many Benefices, but Biſhopricks, beſides other Dignities in the Church; by which means no Shepherd will be able to attend his own Flock, but, inſtead of feeding them with wholeſome Doctrine, will help the Devil to infuſe the worſt Poiſon that can be conveyed into Mens Minds, namely, That the whole Buſineſs of Religion is but a Device to enrich the Prieſt. Thus neceſſarily and unavoidably by their Abſence and Silence will they preach and inculcate Atheiſm and Infidelity into their ſcandalized

Charge. For if the *Salt it ſelf become thus unſavory*, What better can become of that which it is to ſeaſon? Will not Lewdneſs and Irreligion overflow all?

13. To be ſhort, All Mens Minds upon the Reckoning being inflamed with Pride and Ambition, and no Man's Ambition being to be ſerved without Money; the Temple of God will, as in times paſt, be filled with Buyers and Sellers, and the Church become a very Mart or Fair, the Eccleſiaſtick Polity a City of Merchandiſes, and every particular Church a Merchant's Ship or Veſſel of Traffick, amidſt the Populoſity of the World, which the Prophetick Style reſembles to *many Waters*.

But I will harp no longer on this String. I have already made a Deſcription full enough of ſuch a Conſtitution or Frame of the Church as would in an univerſal manner oppoſe or diſappoint the Planting or Growth of the *Divine Life*, whereby it does ſufficiently ſhew it ſelf to be extremely *Antichriſtian*.

CHAP. VIII.

1. *That ſuch a Frame of Things as naturally tends to the Extinguiſhing of* Faith *is highly* Antichriſtian. 2. *That* A Trade of Worldlineſs in the Spiritual Guides *is one Part of this Frame.* 3. *And a* Self-ended Policy in all the Doctrines and Practices of this Church, *another.* 4. *Thirdly*, The Profeſſion of Uncertainty and Obſcurity in the Chriſtian Faith. 5. *Fourthly*, The neceſſity of being in a Church where there is no Interruption by Miſordination. 6. *Fifthly*, The bearing Men down that Diſſent in any thing takes away Certainty in all things. 7,---12. *Sixthly*, Lying Miracles. 13,---16. *Seventhly*, A Rabble of incredible Reliques. 17. *Eighthly*, Traſubſtantiation. 18. *How naturally it ſuper-induces Atheiſm.* 19. *What a Bundle of Impoſſibilities it is.* 20. *That the pretended* Infallibility *of the Church is infinitely too light to weigh againſt it.* 21. *Nor can it be made Credible by the Countenance of feigned Miracles.* 22. *Several Characters of them that are excluded the* Holy City, *comprized in this preſent Limb of* Antichriſtianiſm.

1. WE will now proceed to thoſe main Parts of the *Divine Life*, the *Root* and the *Branches*. Where it is obvious to take Notice that what deads the *Root*, whereby the whole Tree muſt neceſſarily wither, cannot but be Antichriſtian to the higheſt Pitch. Wherefore if I deſcribe ſuch a Management of Affairs in the Church as naturally tends to the Extinguiſhing of *Faith*, which is the neceſſary *Root* of the other Divine Graces, no Man will doubt but that I have delineated a very conſiderable Limb of *Antichriſtianiſm*.

2. Of which the firſt Point is what we laſt of all touched upon: Such a Frame of Government, and ſuch Sublimities of Dignities, as would lapſe the Church, and immerſe it into the World, and thereby make them that ſhould be *the Salt of the Earth*, an unſavory Maſs, and of a ſecular, dead, inſipid Spirit, reliſhing nothing of the Kingdom of God, but wholly taken up with the Profits and Promotions of this preſent Life. For they would thereby look ſo like *Unbelievers* themſelves, that they would ſtagger the *Faith* of all thoſe under them, and make them think that there was nothing to be expected after this Life, becauſe their Leaders and Guides lived ſo exactly according to that Principle, *That there is nothing to be expected hereafter.*

3. Secondly, The Exquiſiteneſs of their Order and Policy in managing the Affairs of their Eccleſiaſtick Empire, if it did ſurpaſs all the Cunning and Induſtry of Secular Princes, and if all thoſe Doctrines and Duties which were moſt urged and moſt frequently came into Practice were of ſuch a Nature as did plainly tend to the either Honour, Power, or Profit of the Prieſthood; This, I ſay, would ſtrike very far towards the making the World Infidels, or Believers of nothing but this, That the Sum of our Religion is but a witty Invention of ſo many fictitious Stories, Doctrines, Precepts and Ceremonies, which would ſerve to hamper the Conſciences of Men, and make the World more Governable; but ſo ſhaped out by the Prieſts, as made moſt for their worldly Advantage. And ſuch we have already deſcribed the Tenents and Doctrines of this Church to be, continuedly diſplaying the *Frauds* and *Self-endedneſs* of all their Errors and Miſpractices, and need not here again repeat them.

4. Thirdly,

4. Thirdly, This alſo would oppoſe the Chriſtian *Faith*, To make the Nature of it ſuch, that it muſt be always doubtful. Of which I muſt confeſs I know not what may be the Fetch, unleſs it be to keep Mens Minds, as ſome deceitful Phyſicians and Surgeons do their Bodies, in ſuch an unſound and valetudinarious Condition, that they may have the more frequent Recourſe to them, and depend the more upon them: or becauſe they mix ſome things in Religion neceſſarily to be believed, which it is impoſſible they ſhould be firmly believed by any but Fools. And thus the true and ſolid Points of Chriſtianity, ſuch as have ſufficient Evidence to convince any Man of Reaſon, muſt be reputed obſcure and uncertain for being found in the Company of ſuch groſs Falſities or Uncertainties, which yet pretend to an equal Right of entire Reception with the cleareſt Truths.

And further, It is no wonder that ſuch a Church as places whatever Certainty there is of Faith upon her own *Infallibility*, as if that were the Ground of it, ſhould derive both an Opinion and Profeſſion of the *Uncertainty of Belief* upon her Nurſelings; they having no better Ground than what we have ſo plainly demonſtrated already to be hollow and ruinous.

But it is their only Shift and Rufuge, to make their *Infallibility* the Ground of Belief, the Matters they propoſe to be believed having no Recommendation either from Scripture or their own Nature to be embraced. And therefore things being thus uncertain at the bottom upon their Principles, they muſt inſtead of a firm and ſolid Faith be content with an obſcure and uncertain one. Which is indeed the deſtroying of *Chriſtian Faith*, and the ſubſtituting of a mere vertiginous Fluctuation of Mind in lieu thereof.

5. Fourthly, That Principle alſo tends to the ruining of *Faith*, which ſuppoſes That without right Succeſſion of Biſhops and Prieſts there is no true Church, and therefore no true Faith; and that this Succeſſion may be interrupted by rhe Miſordination or Miſconſecration of a Prieſt or Biſhop, the Perſons thus Ordained or Conſecrated being Atheiſts or Jews, or Ordained by them that are ſo, or do out of Malice not intend what they ought in the *Sacrament of Orders*, as ſome call it. Which were a Conceit able to turn all Men *Scepticks* concerning their State in Religion; but is a Poſition abſolutely againſt inward Senſe and Reaſon. As if a Man could not feel in his own Conſcience whether he believed or not the Truths of Holy Scripture, without he were firſt aſſured that he was a Member of that Church that had an uninterrupted lawful Succeſſion of the Prieſthood from the Apoſtles times till his own. Whenas there is nothing more immediate to a Man than *inward Senſe*, which it is not in the Power of any Sophiſtry ever to confute.

6. Wherefore though this Poſition may be ſpightfully levelled againſt the *Certainty of Faith*, yet the Execution it can do upon the Conſiderate is very inconſiderable and ſmall: much like that peeviſh Suppoſition of the Neceſſity of *Unity of Opinion*; as if thoſe Churches that did differ in any thing, had the Certainty of nothing. An excellent Hypotheſis indeed, were it but true, and ſuch as would effectually recommend the Uſefulneſs of an *Infallible Judge of Controverſies*, if he could be had for Love or Money, by whom they might cloſely compact the Parts of the Church Catholick together, as with Cramps of Iron.

But there is no ſuch Force in the Theorem, which will of it ſelf fall aſunder into Duſt, if we conſider it can ſtand upon no other Terms than what will ſupplant the Truth of all Reaſon and Religion in the World; the whole World being divided in their Judgments and Concluſions concerning both. Whence it is plain that the Attempt, though weak, tends to the bringing in *univerſal Scepticiſm* in all things. In which Deluge the *Chriſtian Faith* would be alſo drowned, and periſh with all other Truths, there being no Ark left to take Sanctuary in, and to be ſafe from the Working and abſorptive Waves of this reciprocating *Euripus*.

7. But fixthly, and I ſhall now inſtance in what is not only ill-meant, but muſt needs have a ſucceſsful Efficacy for making the World *Atheiſts* or *Infidels*; and that is, The Glutting of them with *lying Miracles*, and gulling of them with Deluſions and couſening Devices, call them *pious Frauds*, or by what other fine Names you pleaſe. For the *Falſehood* being once diſcovered in ſuch a Church as requires to be believed more upon their own Authority and Infallibility than upon the Credibility of the Matters which they propound, I ſay, if they once be taken tardy in Forgeries and guileful Fictions in any Points, eſpecially ſuch as tend to their own Profit, How can this fail of ſhaking or rather ruining the whole Frame of Belief, to the very Foundations? How ruinous then muſt the *Chriſtian Faith* be, where ſuch Lies and

Figments are frequent, and almoſt as frequently diſcovered by thoſe that are more naſute? Certainly *Atheiſm* and *Infidelity* muſt break in upon ſuch a Church as the Sea upon the Cutting of the Banks.

8. That I may the better be underſtood, I will give you ſome brief Inſtances of theſe impudent Figments. As for Example, "If they ſhould have the Face to tell the "People, that ſuch a Saint, when his Head was ſtruck off, walked four or five Mile "with it in his Hand, only reſting himſelf every Mile's End to take Breath at his "open Weaſand-Pipe. That another Saint being hoſpitably entertained at the Ex-"pence of the Lives of a Cow and a Calf, reſtored them again to Life, and that they "were both of them found the next Day in their Maſter's Meadows. That by ano-"ther Saint the Devil was ſeen behind the Altar buſily writing down Mens Sins in a "Parchment, which being ſomething too ſcant, he ſtretched with his Teeth, and "his Hold ſlipping, knocked his Head againſt the Wall. That a certain She-Saint "being ſwallowed by a Dragon, ſhe making a Croſs in the Dragon's Belly, burſt "him in Pieces, and ſo was delivered. That a Biſhop having cut off his own Hand "upon its being polluted by the Kiſs of ſome over-affectionate Female, it was ſud-"denly ſet on again, and healed by Prayers addreſſed to the Bleſſed Virgin. The "like whereof happened to another Saint whoſe Legs were cut off at the Knees: "and to the Head of another, which being cut off, ſprung up and grew on again, "but lopt off the ſecond time, by its Fall gave the Riſe to a Fountain or Well. "And laſtly, that another She-Saint being by Ropes to be haled to Execution, was "ſo ſtrong upon Croſſing her ſelf, and Calling upon the Virgin *Mary*, that a whole "Team of Oxen could not drag her to the place.

9. But I have not yet done. That alſo would be a delicious Figment concern-ing ſome Saints, that they have had perſonal Converſe with the Virgin *Mary*, and that ſhe has been ſo kind to ſome, that ſhe has emptied her Breaſts into their Mouths on their Sick-beds, to their unſpeakable Comfort. It were likewiſe a good rouſing Miracle, and bigger than Belief, that a certain Holy Houſe of the Virgin's ſhould be carried out of *Paleſtine* into *Italy* by an inviſible Hand through the Air. Surely the Angels of God would be very worthily employ'd in removing ſuch Stone-Work and Timber-Work. For a *Crucifix* alſo to take ſome fifty Miles Journey through the ſame Element in a Night, were a pretty Figment to furniſh out the Faith of Fools. The Speaking alſo of *Crucifixes* would help to make up the Number of theſe either Deluſions or Incredibilities.

10. To which miraculous Loquacity you may add thoſe more ſilent Fictions of Dreams; The making of Marriages betwixt Chriſt and ſome Women-Saints; The making *Images* to rowl their Eyes, to weep alſo, and to ſweat; The Hiſtrioni-cal Scenes of exorcizing upon Compact betwixt the feignedly Poſſeſſed and the Ex-orciſt; Fictitious Stories to ſet out the wondrous Virtue of the *Maſs*, and the great Holineſs thereof: As that the firſt Words that have been ſpoken by Infants have been, *To Maſs*, *To Maſs*; That it has fed the Abſent, when they have faſted twenty Days; ſtruck the Chains miraculouſly from the Legs of Captives: That at every Clinking of the Money, at an *Offertory*, in the Baſon, a Soul Leaps out of Purga-tory: That the Hoſt being taken by one not faſting, has transformed him into the Shape of an Horſe or Swine.

There might be alſo fine Devices for the magnifying of the Holineſs of the *Prieſt*, in making ſuch things as come from his Body ſeem to have the Virtue of Scaring away the Devil: As ſuppoſe the Devil be made to appear more impatient when the Prieſt's Glove, Hoſe, Girdle, or Shirt be applied to any Part of the Poſ-ſeſſed; which may be *ex pacto*, as well as in the conciliating the Opinion of ſuch Virtues in the *Image* or *Reliques* of this or that Saint. But how ſtupendiouſly Bleſ-ſed and Holy muſt that Prieſt ſeem to be, who could make the People believe that he was himſelf poſſeſſed with the Bleſſed *Trinity*! And how Sacred muſt that *She-Saint* appear, betwixt whom and Chriſt *Jeſus* there was that Dearneſs of Affection and near Friendſhip, that they wore one another's Hearts interchangeably, Chriſt's Heart being conveyed into her Body, and her Heart into his!

11. The *Counterfeiting* alſo of *Apparitions* were a trim way to cut off the *Belief* of their ever having been any true one. And therefore it would be a very *Antichriſti-an* Piece of Knavery for any Prieſt to uſe any ſuch Deceits and Jugglings under what pious Pretence ſoever: As by putting on ſome Hiſtrionical Accoutrements to act the Part of an *Angel*, or of the bleſſed *Virgin* deſcending from *Heaven* in Glory,

or of ſome Ghoſt from the *Infernal* Parts with wan and ghaſtly Looks, and cold and earthly Hands; and in theſe Diſguiſes to viſit the Perplexed, for either the corroborating of them in the Belief of that Religion which they have already entertained, or for the Recommendation of that Religion they endeavour to proſelyte them to. Another Example of which kind would be, the Contrivance of moving Lights in Church-yards, by faſtning Wax-Candles on the Backs of Crab-fiſhes, which muſt be interpreted the unquiet Souls of them that are tortured in Purgatory, and ſeek Relief by the Prayers and Offerings of good People.

12. To which you may add, the ſetting out the State of *Purgatory* with ſuch extravagant Poetical Fabuloſities, [as the Roaſting of Souls againſt the Fire, Frying them in Frying-Pans, the Pulling them in Pieces with hot Pincers, the Fleſh from the Bone, the Baptizing them in flaming Pitch and Brimſtone, and ſcalding Metals; their being bit by the venomous Teeth of great Serpents; their being transformed into Black-horſes; the pouring down the Throats of theſe Ghoſts melted Money, and then forcing them to vomit it up again, that it may be again poured in by theſe officious Fiends; with many ſuch incredible Schemes of Torture, from which there is appointed no Deliverance but by *Pardons*, *Maſſes*, *Oblations*, and the like, that is to ſay, without ſome worldly Benefit accrewing to the Church:] Certainly ſuch a Deſcription as this of *Purgatory*, or a *Third place*, muſt naturally engender a Misbelief of all Three, and make Men think there is neither *Heaven* nor *Hell* after this Life, but that all are but Figments and Inventions, for the Benefit of the Prieſt, eſpecially, as I have already intimated, theſe things being taught in that Church who make *their own Credit* and *Authority* the main, if not only, Prop of Faith.

13. But I will alſo deſcribe a ſeventh Way, which is marvellouſly effectual to extinguiſh the *Chriſtian Faith* amongſt Men; and that is *an immenſe Heap of incredible Reliques* which might be obtruded upon their Beliefs; the reverential Sight whereof bringing in a daily Gain to the Church, would be a plain Demonſtration they will not ſtick to lie for their Advantage: which if they do very groſly and deprehenſibly here, How can it fail of ruining *Faith* in all other Matters of Religion?

But this Point is better underſtood by certain Inſtances. "As if, for Example, "they ſhould pretend to ſhew that very *Hay* that was in the Cratch wherein our "Saviour was laid, and more than one Tail of the Aſs on which he rode in Tri"umph to *Jeruſalem*: The Stones alſo that killed St. *Stephen*, as well as the Arrows "whereby St. *Sebaſtian* was wounded. If they ſhould pretend to ſhew the Virgin "*Mary*'s Smock, as well as *Joſeph*'s Pantofles and Breeches; ſome of the five Barley"loaves and two Fiſhes with which Chriſt fed five thouſand Men in the Wilder"neſs; ſome of the Blood and Water that flowed out of his Side at his Suffering; "as alſo ſome of that very Ground that Chriſt ſtood upon when he aſcended into "Heaven: The Hair and Blood of St. *John Baptiſt*, and the Hair-cloath that he wore: "The Table upon which Chriſt did eat his laſt Supper, the Stool which he ſate upon, "and the Towel wherewith he wiped his Diſciples Feet.

14. "The Picture of Chriſt painted upon a Wall by the Finger of God, and ano"ther drawn by *Nicodemus* whilſt the Jews were beating of him: The Fore-skin "alſo of Chriſt, his Navel-ſtring, and Secundine in which he was wrapt in the "Womb: Alſo Chriſt's Handkerchief, and the Shirt which the bleſſed Virgin made "for him: as likewiſe the Cradle in which he was rocked.

15. "Furthermore the Virgin *Mary*'s Veil with which ſhe uſed to cover her Head, "her Comb, her Hair, her Girdle, her Needles, Sowing-thread, and Work-basket; "nay the very Houſe in which ſhe dwelt and wrought, tranſported (as I ſaid be"fore) out of *Paleſtine* into *Italy* by the Hands of Angels: The Reed with which "they ſmote *Jeſus*, the Rope with which they haled him to Execution, the very "Spunge alſo with which the Jews gave him Vinegar mingled with Gall to drink, "and ſome of the Coin for which *Judas* betrayed him, nay the very Lantern he "uſed in that Work of Darkneſs, and the Dice wherewith the Soldiers play'd for "Chriſt's ſeamleſs Coat. Moreover the pure Blood of Chriſt, and the Milk of *Ma*"*ry* his *Mother* kept in Glaſſes.

"The Pillar alſo at which Chriſt was whipped, and the Stairs or Steps on which he "went up into the Judgment-hall, and ſome of the Thorns wherewith he was crown"ed. An Image of the Virgin *Mary* made by St. *Luke*, to which an Angelical Statue "of Marble was ſeen often to bow. The paring of the Nails of a livlng dead "Crucifix; and the lively Picture of Chriſt made by himſelf by the preſſing only of "a Napkin to his Face when he ſweat.

Figments are frequent, and almoſt as frequently diſcovered by thoſe that are more naſute? Certainly *Atheiſm* and *Infidelity* muſt break in upon ſuch a Church as the Sea upon the Cutting of the Banks.

8. That I may the better be underſtood, I will give you ſome brief Inſtances of theſe impudent Figments. As for Example, " If they ſhould have the Face to tell the " People, that ſuch a Saint, when his Head was ſtruck off, walked four or five Mile " with it in his Hand, only reſting himſelf every Mile's End to take Breath at his " open Weaſand-Pipe. That another Saint being hoſpitably entertained at the Ex- " pence of the Lives of a Cow and a Calf, reſtored them again to Life, and that they " were both of them found the next Day in their Maſter's Meadows. That by ano- " ther Saint the Devil was ſeen behind the Altar buſily writing down Mens Sins in a " Parchment, which being ſomething too ſcant, he ſtretched with his Teeth, and " his Hold ſlipping, knocked his Head againſt the Wall. That a certain She-Saint " being ſwallowed by a Dragon, ſhe making a Croſs in the Dragon's Belly, burſt " him in Pieces, and ſo was delivered. That a Biſhop having cut off his own Hand " upon its being polluted by the Kiſs of ſome over-affectionate Female, it was ſud- " denly ſet on again, and healed by Prayers addreſſed to the Bleſſed Virgin. The " like whereof happened to another Saint whoſe Legs were cut off at the Knees: " and to the Head of another, which being cut off, ſprung up and grew on again, " but lopt off the ſecond time, by its Fall gave the Riſe to a Fountain or Well. " And laſtly, that another She-Saint being by Ropes to be haled to Execution, was " ſo ſtrong upon Croſſing her ſelf, and Calling upon the Virgin *Mary*, that a whole " Team of Oxen could not drag her to the place.

9. But I have not yet done. That alſo would be a delicious Figment concerning ſome Saints, that they have had perſonal Converſe with the Virgin *Mary*, and that ſhe has been ſo kind to ſome, that ſhe has emptied her Breaſts into their Mouths on their Sick-beds, to their unſpeakable Comfort. It were likewiſe a good rouſing Miracle, and bigger than Belief, that a certain Holy Houſe of the Virgin's ſhould be carried out of *Paleſtine* into *Italy* by an inviſible Hand through the Air. Surely the Angels of God would be very worthily employ'd in removing ſuch Stone-Work and Timber-Work. For a *Crucifix* alſo to take ſome fifty Miles Journey through the ſame Element in a Night, were a pretty Figment to furniſh out the Faith of Fools. The Speaking alſo of *Crucifixes* would help to make up the Number of theſe either Deluſions or Incredibilities.

10. To which miraculous Loquacity you may add thoſe more ſilent Fictions of Dreams; The making of Marriages betwixt Chriſt and ſome Women-Saints; The making *Images* to rowl their Eyes, to weep alſo, and to ſweat; The Hiſtrionical Scenes of exorcizing upon Compact betwixt the feignedly Poſſeſſed and the Exorciſt; Fictitious Stories to ſet out the wondrous Virtue of the *Maſs*, and the great Holineſs thereof: As that the firſt Words that have been ſpoken by Infants have been, *To Maſs*, *To Maſs*; That it has fed the Abſent, when they have faſted twenty Days; ſtruck the Chains miraculouſly from the Legs of Captives: That at every Clinking of the Money, at an *Offertory*, in the Baſon, a Soul Leaps out of Purgatory: That the Hoſt being taken by one not faſting, has transformed him into the Shape of an Horſe or Swine.

There might be alſo fine Devices for the magnifying of the Holineſs of the *Prieſt*, in making ſuch things as come from his Body ſeem to have the Virtue of Scaring away the Devil: As ſuppoſe the Devil be made to appear more impatient when the Prieſt's Glove, Hoſe, Girdle, or Shirt be applied to any Part of the Poſſeſſed; which may be *ex pacto*, as well as in the conciliating the Opinion of ſuch Virtues in the *Image* or *Reliques* of this or that Saint. But how ſtupendiouſly Bleſſed and Holy muſt that Prieſt ſeem to be, who could make the People believe that he was himſelf poſſeſſed with the Bleſſed *Trinity*! And how Sacred muſt that *She-Saint* appear, betwixt whom and Chriſt *Jeſus* there was that Dearneſs of Affection and near Friendſhip, that they wore one another's Hearts interchangeably, Chriſt's Heart being conveyed into her Body, and her Heart into his!

11. The *Counterfeiting* alſo of *Apparitions* were a trim way to cut off the *Belief* of their ever having been any true one. And therefore it would be a very *Antichriſtian* Piece of Knavery for any Prieſt to uſe any ſuch Deceits and Jugglings under what pious Pretence ſoever: As by putting on ſome Hiſtrionical Accoutrements to act the Part of an *Angel*, or of the bleſſed *Virgin* deſcending from *Heaven* in Glory, or

or of ſome Ghoſt from the *Infernal* Parts with wan and ghaſtly Looks, and cold and earthly Hands; and in theſe Diſguiſes to viſit the Perplexed, for either the corroborating of them in the Belief of that Religion which they have already entertained, or for the Recommendation of that Religion they endeavour to proſelyte them to. Another Example of which kind would be, the Contrivance of moving Lights in Church-yards, by faſtning Wax-Candles on the Backs of Crab-fiſhes, which muſt be interpreted the unquiet Souls of them that are tortured in Purgatory, and ſeek Relief by the Prayers and Offerings of good People.

12. To which you may add, the ſetting out the State of *Purgatory* with ſuch extravagant Poetical Fabuloſities, [as the Roaſting of Souls againſt the Fire, Frying them in Frying-Pans, the Pulling them in Pieces with hot Pincers, the Fleſh from the Bone, the Baptizing them in flaming Pitch and Brimſtone, and ſcalding Metals; their being bit by the venomous Teeth of great Serpents; their being transformed into Black-horſes; the pouring down the Throats of theſe Ghoſts melted Money, and then forcing them to vomit it up again, that it may be again poured in by theſe officious Fiends; with many ſuch incredible Schemes of Torture, from which there is appointed no Deliverance but by *Pardons*, *Maſſes*, *Oblations*, and the like, that is to ſay, without ſome worldly Benefit accrewing to the Church:] Certainly ſuch a Deſcription as this of *Purgatory*, or a *Third place*, muſt naturally engender a Misbelief of all Three, and make Men think there is neither *Heaven* nor *Hell* after this Life, but that all are but Figments and Inventions, for the Benefit of the Prieſt, eſpecially, as I have already intimated, theſe things being taught in that Church who make *their own Credit* and *Authority* the main, if not only, Prop of Faith.

13. But I will alſo deſcribe a ſeventh Way, which is marvellouſly effectual to extinguiſh the *Chriſtian Faith* amongſt Men; and that is *an immenſe Heap of incredible Reliques* which might be obtruded upon their Beliefs; the reverential Sight whereof bringing in a daily Gain to the Church, would be a plain Demonſtration they will not ſtick to lie for their Advantage: which if they do very groſly and deprehenſibly here, How can it fail of ruining *Faith* in all other Matters of Religion?

But this Point is better underſtood by certain Inſtances. "As if, for Example, "they ſhould pretend to ſhew that very *Hay* that was in the Cratch wherein our "Saviour was laid, and more than one Tail of the Aſs on which he rode in Tri"umph to *Jeruſalem*: The Stones alſo that killed St. *Stephen*, as well as the Arrows "whereby St. *Sebaſtian* was wounded. If they ſhould pretend to ſhew the Virgin "*Mary*'s Smock, as well as *Joſeph*'s Pantofles and Breeches; ſome of the five Barley"loaves and two Fiſhes with which Chriſt fed five thouſand Men in the Wilder"neſs; ſome of the Blood and Water that flowed out of his Side at his Suffering; "as alſo ſome of that very Ground that Chriſt ſtood upon when he aſcended into "Heaven: The Hair and Blood of St. *John Baptiſt*, and the Hair cloath that he wore: "The Table upon which Chriſt did eat his laſt Supper, the Stool which he ſate upon, "and the Towel wherewith he wiped his Diſciples Feet.

14. "The Picture of Chriſt painted upon a Wall by the Finger of God, and ano"ther drawn by *Nicodemus* whilſt the Jews were beating of him: The Fore-skin "alſo of Chriſt, his Navel-ſtring, and Secundine in which he was wrapt in the "Womb: Alſo Chriſt's Handkerchief, and the Shirt which the bleſſed Virgin made "for him: as likewiſe the Cradle in which he was rocked.

15. "Furthermore the Virgin *Mary*'s Veil with which ſhe uſed to cover her Head, "her Comb, her Hair, her Girdle, her Needles, Sowing-thread, and Work-basket; "nay the very Houſe in which ſhe dwelt and wrought, tranſported (as I ſaid be"fore) out of *Paleſtine* into *Italy* by the Hands of Angels: The Reed with which "they ſmote *Jeſus*, the Rope with which they haled him to Execution, the very "Spunge alſo with which the Jews gave him Vinegar mingled with Gall to drink, "and ſome of the Coin for which *Judas* betrayed him, nay the very Lantern he "uſed in that Work of Darkneſs, and the Dice wherewith the Soldiers play'd for "Chriſt's ſeamleſs Coat. Moreover the pure Blood of Chriſt, and the Milk of *Ma*"*ry* his *Mother* kept in Glaſſes.

"The Pillar alſo at which Chriſt was whipped, and the Stairs or Steps on which he "went up into the Judgment-hall, and ſome of the Thorns wherewith he was crown"ed. An Image of the Virgin *Mary* made by St. *Luke*, to which an Angelical Statue "of Marble was ſeen often to bow. The paring of the Nails of a living dead "Crucifix; and the lively Picture of Chriſt made by himſelf by the preſſing only of "a Napkin to his Face when he ſweat.

16. What

16. "What would the World ſay to the Credibility of three Tuns of Teeth drawn "from the Jaws of one Saint? To the producing of the very Dagger and Shield with "which St. *Michael* was armed when he fought with the Devil, and a Feather that "might then haply fall out of one of the Angel's Wings? What to the Shewing of "the Skull of a Saint's Head at one Place, his Hair in another, his Jaw-bone in ano-"ther, his Forehead in a fourth, and yet his whold Head in a fifth? What to the "Fore-skin of Chriſt ſhewn alſo in five ſeveral Places at once? What to ſome Dozens "of Nails wherewith Chriſt was nailed to the Croſs, and as many Pieces of the Croſs "as would load a Cart to carry them; and as many Glaſſes of the Virgin's Milk as "would fill all the Veſſels in a Country-Dairy? How can ſuch groſs Impoſtures as theſe but wipe the Prieſts Lips clean of all Credit and Belief, and caſt the World into deſperate *Atheiſm* and *Infidelity*?

17. But Eighthly and Laſtly, The moſt Incredible of all Incredibles and the greateſt Impoſſibility of all Impoſſibilities were that pretended Myſtery of *Tranſubſtantiation*: which being urged with the like Neceſſity and Aſſurance of Truth that any thing is urged by this Antichriſtian Church, whoſe Picture I am a-drawing, will do the moſt fatal Execution upon the *Chriſtian Faith* that any thing imaginable can do. For ſuppoſing this the moſt Fundamental Article of their Creed, or, if you will, the moſt precious and the moſt ſeriouſly-urged Fundamental of them all, and the very Hinge of almoſt all their Publick Devotion and God-ſervice; if this fail or break, all muſt of neceſſity fall to the Ground. For if the Church be found ſo ſhameleſly falſe in a Point ſo important as this, it does immediately follow that ſhe will thenceforth never be believed in any thing.

Wherefore they whoſe Belief was either wholly or mainly ſupported by the ſeeming Greatneſs of her Authority, this Failing by the eaſie Diſcovery of ſo groſs a *Falſehood*, (and yet by her moſt earneſtly and moſt ſeriouſly avowed for *Truth*,) the *Faith* of every ſuch Man muſt alſo neceſſarily fail, unleſs by ſome ſpecial Grace of God aſſiſting his Conference with the Perſons or Writings of ſome better-inſtructed Chriſtians, which he may haply meet with in this vaſt Wilderneſs he wanders in, he be ſtopt from ſplitting himſelf a-pieces from this dangerous Precipice he ſtands on, and from the plunging himſelf into the Mire of *Atheiſm* and *Unbelief*.

18. For undoubtedly if he have no other Help but this Pſeudo-chriſtian Synagogue, though he may be awed by their external Laſh from profeſſing his *Infidelity*, yet it will be impoſſible for him to hinder the Tacit Growth of it in his own Soul; but he will naturally diſguſt and diſclaim all hearty Commerce with Religion, and even loath it as a Pack of Lies.

Wherefore it is impoſſible but this Congregation of Impoſtors and Deceivers (which I am ſetting forth in the trueſt Colours I can) ſhould ſwarm with Multitudes of grown and obdurate *Atheiſts*. For the Impoſture we ſpeak of now being ſo ſignal, and the Diſcovery ſo eaſie and obvious, How can it chuſe but be diſcovered even by Multitudes of People?

For the Account comes only to this, Whether it be more likely that the Church for her own Advantage (which I perceive ſhe does every-where eagerly and ſtiffly purſue) may knowingly and wittingly impoſe upon me, or at leaſt miſtake in her own Judgment, (of the *Infallibility* whereof I have no Proof but her own Boaſt, when it is in the mean time her Intereſt to boaſt ſo) I ſay, the Account comes only to this, Whether it be more likely that ſhe may practiſe Fraud, or fall into a Miſtake out of ſome blind Superſtition; or that by the uttering of *Five Words* a Prieſt ſhould have ſuch a Power as to turn a Piece of *Bread* into a *Man*, the *Bread* according to all my Senſes being as much *Bread* as it was before. Which is a double Miracle, and greater than ever was yet done in the World conſidered but thus far; and almoſt as great a Miracle that any one ſhould believe it.

19. But there are ſtill greater, I cannot ſay *Miracles*, but down-right *Impoſſibities*. As firſt, "That this Bread is not turned into a Man that was to be, but that "was already in being: Which is the hardeſt Non-ſenſe that can be offered to the "Mind of Man to think upon. And yet, in the ſecond Place, the Bread is ſo turned into a Man, that is to ſay, into the Man Chriſt, that he is entirely in every Place "where this conſecrated Bread ſeems to be, that is, in many thouſands of Places at "once at very large Diſtances: Which is as perfect a Contradiction as any can be pro-"poſed, That one and the ſame Body ſhould be entirely diſtant from it ſelf. For "how can it be *One*, being thus divided from it ſelf; ſince *Unity* conſiſts in *Indiviſion*, "and *Self-Unity* certainly is *Self-Indiviſion*? Wherefore if there be one Self at *Ox-*

"*ford*,

*

" *Oxford*, ſuppoſe, and another at *Cambridge* at the ſame time, it is impoſſible it ſhould " be one and the ſame Perſon; their Diſtance or Diviſion demonſtrating them two di- " ſtinct ones. And thirdly and laſtly, From this falſe Suppoſition; *That one and the ſame* " *Body may be at the ſame time in ſeveral Places*, it will alſo follow, That one and the " ſame Perſon or Body may be at the ſame time wholly within it ſelf and wholly with- " out it ſelf, wholly above it ſelf and wholly beneath it ſelf, on the right Hand of it ſelf " and on the left Hand of it ſelf: That it may be *one* Body, and yet many Bodies at " once, or rather no *Body*, but a *Spirit*, or, to ſpeak more truly, *Nothing*: That " one and the ſame Perſon may meet himſelf and complement himſelf, may at the " ſame time move and reſt, lie along and walk, be many Miles abſent from his Friend " and preſent with him at once, may be now in Heaven and then in a Moment " on the Earth, without paſſing any of the Regions betwixt; with many ſuch like *In-* *congruities*, which we having above noted, it is needleſs any longer here to inſiſt upon.

20. It is already plain enough that *Tranſubſtantiation*, or the turning of the Bread into the very Body of Chriſt, is encumbred with ſo many and ſo manifeſtly groſs *Impoſſibilities* and eaſily deprehenſible, that the Impoſſibility of the Church's either ignorantly erring or voluntarily impoſing upon Men for her own Gain, can bear no Weight at all to turn the Scales in her Behalf; but there will be ſuch an irreſiſtible Moment of theſe apparrent and plain Contradictions of this ſo boldly obtruded Article of the Church, I mean this of *Tranſubſtantiation*, that the Weight thereof will naturally ſink all her Sons that but a little conſider of it (if nothing better than their Church help them and buoy them up) into the abhorred Pit of *Infidelity* firſt, and then of *Hell*.

21. For there is no plaiſtering over ſuch *Impoſſibilities* (which are deprehended to be ſuch according to the Univerſal and Immutable Laws of Reaſon) by *feigned* Miracles, to give Countenance thereto. As if they ſhould make ſuch Stories as theſe; " That the Sacrament being ſtruck with a Dagger, did bleed: That when the *Bread*, " as was thought, was taken out of the Mouth of the Communicant, it proved *Fleſh* " in the Fingers of the Prieſt: That the Hoſt has dropt many Drops of Blood upon " the Corporal, as it has been taken into the Prieſt's Hands: That it has flown out " of his Hands round about the Church, dropping Drops of Blood on the Marble " Pavement all the Time of its Flight: That a lovely fair Child has been ſeen ſome- " times to appear out of the conſecrated Bread; and the like. For theſe Stories could not evince the Truth of that which is impoſſible to be true, but would argue their own Falſeneſs by the End of their Producement. For commonly Liers back Lies with Lies.

22. And now I think I have deſcribed ſo plentifully and punctually this particular Limb of *Antichriſtianiſm*, which is oppoſite to the *Root* of the Divine Life, *Faith*, that nothing can be conceived wanting to the Perfection of ſuch a Contrariety, nor any Man doubt but that Church which is thus deſcribed is really one and the ſame with that which is excluded out of the *New Jeruſalem*, as being oppoſite to her Inhabitants.

For from ſuch a Conſtitution of things as I have here in this Member of Antichriſtianiſm ſet forth, it will plainly follow, that the profeſſed Sons of this falſe Church (as thoſe in the * Apocalyps) muſt be δειλοὶ ἄπιστοι καὶ ψευδεῖς, and οἱ ποιοῦντες καὶ φιλοῦντες ψεῦδος· that is to ſay, They muſt either be Men whoſe Spirits are intimidated with ſuperſtitious Fables, which are the δειλοὶ *the fearful* and the οἱ φιλοῦντες ψεῦδος, ſuch as *love to hear Lies*, and believe vain things out of a Sottiſhneſs and Imbecillity of Mind, and brutiſh Simplicity; or elſe they muſt be ἄπιστοι, *Unbelievers* and Atheiſts, though they externally for their own Peace Sake ſubmit to the Orders of their Church; or, laſtly, they muſt be the ψευδεῖς, or οἱ ποιοῦντες ψεῦδος, ſuch as *forge Lies*, and help to deceive the People with multifarious Falſehoods and Impoſtures. Which being the Characters of that Church which is oppoſite to the *Holy City*, it is a farther Indication that in the putting together theſe things that do ſo diametrically oppoſe or undermine the *Chriſtian Faith*, we have truly deſcribed a notorious Limb of *Antichriſtianiſm*.

* Chap. 21. & Chap. 22.

CHAP.

CHAP. IX.

1. Humility *the proper Characteriſtick of the Perſon and Spirit of Chriſt.* 2. *The Affectation of an Eccleſiaſtick Sovereignity contrary to this Divine Grace.* 3. *The Pretence for this Ambition, That the viſible Church being One, requires one viſible Head; with the Anſwer thereto.* 4. *Further Reaſons to prove the Church wants no viſible Head beſides Chriſt.* 5. *That this* one Head *Chriſt* Jeſus, *and* one Apoſtolick Law, *does make the Church ſufficiently* One. 6. *That there is no juſt Pretence for any ſuch Claim of being this* Univerſal Head *in any Biſhop.* 7. *But that Ambition may purchaſe ſuch a Title by wicked Practices.* 8. *The Method of this Univerſal Biſhop's Enſlaving the Clergy to himſelf, and Undermining the Secular Powers.* 9. *His* Frauds *againſt the* Emperour *and other Princes.* 10. *A further Deſcription of the* Frauds, *Rapine and Pride of this Univerſal* Paſtor, *and of his Uſurpation in a Manner of the whole Power of the Empire.*

1. WE proceed now to the Deſcription of as lively Oppoſition as we can to *the firſt Branch of Divine Life*, namely, *Humility*; which being ſo ſpecial a Characteriſtick of the Nature and Genius of Chriſt's own Spirit, and ſo pronounced by himſelf in his own Perſon when he was upon Earth (*Learn of me, for I am humble and meek*;) that which is perfectly oppoſite to this muſt needs be exquiſitely *Antichriſtian* in all Manner of People, but eſpecially in thoſe that do in a more peculiar Way preſume themſelves to be Succeſſors of Chriſt and his Apoſtles, whom he of old premoniſhed of Pride and Lordlineſs, and Affectation of Superiority, ſaying, *The Kings of the Gentiles exerciſe Lordſhip over them, and they that are great exerciſe Authority upon them: But it ſhall not be ſo among you*, &c.

Mat. 11. 29.

Luke 22.

Mark. 10.

Which Leſſon *Peter* remembred, and diligently endeavoured to tranſmit it to others, where he adviſes the Paſtors *to feed the Flock of God that is among them, taking the Overſight thereof, not by Conſtraint but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Enſamples to the Flock.* How contrary therefore to this would it be, if ſome pretended *Supreme Paſtor* (whom others in their ſeveral ſubordinate Capacities would in Proportion naturally imitate) ſhould not only *Lord* it over his Flock, but tyrannize over *Kings* and *Emperours*, and *Lucifer*-like place himſelf in the ſame Throne with God and Chriſt, or rather diſplace them, and domineer abſolutely according to his own Will, treading under Foot the expreſs and plainly-promulgated Laws of God?

1 pet. 5. 2, 3.

2. Let us therefore dip our Pencil a little deeper in ſome of thoſe Colours which we made Uſe of in the Deſcription of that Member of *Antichriſtianiſm* which was oppoſite to the *Divine Life in general*, and pourtray out more fully ſuch an Eccleſiaſtick Polity as will appear moſt oriently *Luciferian* and *Antichriſtian*, and moſt diametrically oppoſite to that holy *Humility* that was recommended by Chriſt to his Succeſſors. We will therefore ſuppoſe, as before, ſome one *Prelate*, that has got the Start of the reſt, to put in for the Title and Authority of *Univerſal Biſhop*: which whoſoever does was declared by *Gregory* the Great himſelf the *Fore-runner of Antichriſt*, the Fore-runner of that *Rex Superbiæ cui Sacerdotum præparatur Exercitus.* Which is a Sign that in *Gregory's* Judgment *Antichriſt* was not to be born of the Tribe of *Dan*, but of the Tribe of *Levi*; whom we will further ſuppoſe to lay about him for the obtaining of this *Levitical* Sovereignity, and for the Advancement of his Epiſcopal Chair ſucceſſively, in ſome ſuch Manner as follows.

3. Firſt, he will pretend that it is unfit that the viſible Catholick Church being *One*, ſhould not be united under *One viſible Head.* Which Reaſoning yet, though it make a pretty Show at firſt Sight, being cloſely lookt into, will vaniſh into Smoak: For this is but a quaint Concinnity urged in the Behalf of an Impoſſiblility. For the erecting ſuch an Office for one Man, which no one Man in the World is able to perform, implies that to be poſſible which is indeed impoſſible. Whence it is plain that the *Head* will be *too little for the Body*, which therefore will be a Piece of miſchievous Aſymmetry or Inconcinnity alſo. No one Mortal can be a competent *Head* for that Church which has a Right to be *Catholick*, and to over-ſpread the Face of the whole Earth. There can be no ſuch *Head* but *Chriſt*, who is not mere Man, but God inveſted in humane Nature, and therefore is preſent with every Part of his Church and every Member thereof at what Diſtances ſoever.

But

*

But to ſet ſome one Biſhop over the whole Church, were to ſuppoſe that great Biſhop of our Souls abſent from it, who has promiſed *he will be with her to the End of the World*; and, you may be ſure, not an idle Spectator, but a careful *Feeder* and *Governour* of their Souls who do really believe in Him and unfeignedly obey Him.

4. Nor does the Church-*Catholick* on Earth loſe her *Unity* hereby; for ſhe is under *One common Head* of the whole Church as well Triumphant as Militant, which (to come nearer to the Objection) is a *viſible Head* of his Church to thoſe that can approach his Court, in that glorious Metropolis in Heaven; where undoubtedly he is to be ſeen ſitting on his Sapphire Throne in great Majeſty and Glory, and where his true Subjects in a ſmall Space of time may either ſee him themſelves, or at leaſt converſe with them that have frequent Recourſe unto him and wait in his Preſence.

And no Man, I think, will ſay that any large Empire has an *Inviſible Head*, becauſe the Emperour himſelf has placed his Palace in the chiefeſt Province of his Empire, and never comes within the View of ſome Parts of his Dominion, and Multitudes of Men never ſee him, as never having the Opportunity of viſiting thoſe Parts where the Emperour's Court is. Whereas *Jeſus* Chriſt, the *Head of his Church*, was ſeen here on Earth for a good Space, as alſo viſibly to travel hence into the higher Regions of his Kingdom, and in due time will *viſibly* return hither again, to take Account of the Adminiſtratours of his Affairs in theſe lower Provinces. Wherefore Chriſt is a more *viſible Head* in his large Empire than any Emperour in his: So evident is it that there wants no *One viſible Head* of the Church, beſides Chriſt himſelf.

5. But yet notwithſtanding all this, this ambitious Patriarch I deſcribe will bear the World in Hand, that it is very fit there ſhould be *One viſible Head of the Church Univerſal*, which ſhould ſucceed Chriſt, or rather ſome one whom he would pretend to be Prince of the Apoſtles, and that his Seat is that Apoſtolical Seat, and that there is a Neceſſity for *Unity* in the Church, and for *ſlaking all Controverſies* there ſhould be ſome one ſuch; though the Plea to any indifferent Man cannot but ſeem very weak and frivolous. For, as I have already intimated, the Church will be ſufficiently *One* by being under that *One Head Chriſt Jeſus*, and under *One Law*, which is the *Word of God*; which has been already proved ſufficiently plain in all things neceſſary to Life and Salvation. But for other things, whether *Ceremonies* or *Conceits*, they do not at all break the *Unity* of Chriſt's Kingdom, but it will be truly and conſpicuouſly his, ſo long as it profeſſes the Faith of his Apoſtles? let them otherwiſe uſe what Difference of *Rites* they will, or differ as much as they can in *unneceſſary Opinions*: provided always that none of theſe *Rites* or *Opinions* be really and plainly againſt the Apoſtolical Doctrines, which are the univerſal and irreverſible Law of Chriſt's Empire upon Earth. For thus the *Church-Catholick* being in this Sort variegated in Externals, will yet be viſibly the *Spouſe of Chriſt*, though ἠμφιεσμένη ποικίλῳ, though cloathed with a Veſtment of various Flower-work and Colours.

6. But for this high-flown *Patriarch* to pretend that his Seat is this Infallible and All-deciſive *Apoſtolical* Seat, is a Plea that can have nothing ſolid at the Bottom. For if there had been any ſuch Prelation of ſome one of the Apoſtles over the reſt, it were of that great Moment (if ending of Controverſies in all ſucceeding Ages be of that Moment) that it would have been recorded in the Scripture, and would have ended or prevented all Diſceptations amongſt the Apoſtles themſelves or any others concerning them. But quite contrary St. *Paul* declares that he is *in nothing inferiour to the chiefeſt Apoſtles*; which plainly implies an Equality amongſt them all. 2 Cor. 11.

Beſides, if it were ſo that ſome one Apoſtle had an Authority or Headſhip over the reſt, and had once his *Reſidence* in ſuch a particular See; it does not follow that he that ſucceeds him in that See ſhould ſucceed him in that Headſhip, or at all in his Apoſtleſhip, but only in his Biſhoprick: Nor is it credible that if this Prime and *Oecumenical* Apoſtle had deſigned his immediate Succeſſour to the ſame Latitude of Juriſdiction, that the claim ſhould not be made and acknowledged by the Univerſal Church in thoſe more innocent and morigerous times. Of ſo little Weight are ſuch Pretences as theſe.

7. But if ſuch pretty Sophiſms will not ſerve the Turn, ſince Ambition has inflamed the *Patriarch's* Spirits, he will leave no Stone unmoved to accompliſh his Deſire; and what Sophiſtry cannot do, muſt be effected, though by the courſeſt

Methods of either worldly or infernal Policy. That they may therefore obtain this abſolute Eccleſiaſtick Sovereignty, the Succeſſours in this pretended prime Apoſtolical See we will ſuppoſe to ſtick at nothing: But that they will forge or counterfeit Canons of Authentick Councils, and make them ſpeak for the Supremacy of their Patriarchate; that they will countenance, abbet or allow *Treaſons* and *Murthers*, though upon *Emperours*, and *Empreſſes*, Kings and Queens, and their whole Poſterity, by ſome intruſted Inſtrument of State, whoſe Ambition inſtigated him thus bloodily to aſſaſſinate his Liege Sovereign, that he might ſucceed him in his Kingdom or Empire. Whereupon notwithſtanding, by paraſitical Fawning, Conniving, or Allowing, nay by Congratulating the Succeſs of ſo beaſtly an Enterprize, theſe *eager Candidates* for the Eccleſiaſtick *Empire* will not ſtick to endeavour to gain the good Will of this new Uſurper, though his Hands be yet reeking with Blood, that they may thereby obtain of him this glorious and beneficial Title of *Univerſal Biſhop*; nor upon the obtaining thereof forbear any Cruelties to ſuch Biſhops as will detrect this new impoſed Yoke.

8. Which Prize they having once gotten, we ſuppoſe they will not ſtick here, but will ſtill by Craft encroach upon the *Secular Power*. For this *Univerſal Biſhop* will plauſibly require an *Oath of Obedience* from all other Biſhops in what Kingdoms ſoever; which is no leſs Wickedneſs than to enſnare them in a Way to Treachery and Perfidiouſneſs to their own Sovereigns, and to make them indeed Betrayers of their own Liberty: For they being thus looſened and alienated from their proper Princes, are made indeed the More firm to this great *Patriarch Oecumenical*, but withal his ſurer Vaſſals to be dealt with in Impoſitions and Fees and what-ever other Injunctions, as he pleaſes.

For we ſuppoſe they will alſo wring out of the *Secular Prince's* Hand (upon Pretence of their being the higheſt Sovereignty in *Eccleſiaſtick* Affairs) the Right of *Inveſtitures*, thereby to make all Biſhops leſs dependent on the *Temporal Sovereignty*, and more endeared to the *Apoſtolick See*, but ſtill more enſlaved thereto, as I noted before, and without Remedy, if oppreſſed thereby, whether by removing all conſiderable *Appeals* out of the Biſhop's Court reſpective into that Apoſtolick Judicature, or by what other Aggrievances ſoever. But the Aggrievance of *Appeals* alone is ſo great, as if all Chriſtendom were ſet on the Rack, or, if you will, torturouſly drawn together with the Cramp, to fit the Tranſaction of Affairs to the forced Univerſality and Intereſt of this *Vicar-general of Chriſt*. And yet it will be ſo according to this Hypotheſis, to maintain the Pomp and Ambition of *one univerſal* Domineering *Prelate*.

They will alſo get the whole Body of the *Clergy* exempt from all *Secular Judicatures*; they being, indeed, by theſe ſucceſsful Devices made properly the Subjects of this *Eccleſiaſtick Monarch*. But by this Feat they do moſt groſly defraud all Secular Potentates of as many Subjects as there are Men of Religious Orders in Chriſtendom, they being *ipſo facto* made the Subjects of this *King of Pride*, (as *Gregory* in a Divinatory Rapture called him,) and not to be tried at any Secular Tribunal, no not for Murther, Robbery, Houſe-breaking, or what other Crime ſoever. Which Immunity, as it cannot but make them proud and inſolent to the *Laiety*, as they call them; ſo muſt it, as I noted before, more throughly enſlave the Clergy to this *Eccleſiaſtick Tyrant*. For they can rationally expect no Succour from thoſe Princes whoſe Sovereignty they have ſlipt from under, and conſequently from under their Protection, by theſe Religious Tricks and Frauds, and therefore lie wholly at the Mercy of him whom the Greatneſs of his Title and Pontifical Pomp, exceeding ſo infinitely his juſt Revenues, muſt make a ſevere Exacter of Tribute from them that are moſt appropriately under his Power, and thereby put them to unworthy Shifts and Sharkings upon the People by pious, or rather impious, Slights and Frauds, he ſending out and diſperſing theſe Birds of his in numerous Flocks, to be his hungry Pick-peny's throughout the whole Paſtorage of the Empire.

9. Thus great a Pride proportionably fed with the Injury of others, and eſpecially of the Biſhops and other Clergy whom this Tyrannical High-prieſt would pill and poll as he pleaſes, is diſcoverable already in the Draught we are a-making of this Member of *Antichriſtianiſm*. But it would be ſtill heightened, if we ſhould imagin further Extravagancies. As ſuppoſe, if this Univerſal Prieſt ſhould not be content to be *Supreme Biſhop* but put in to out-top the *Emperour* himſelf in Dignity and Authority, and ſhould moſt wretchedly and treacherouſly watch a ſafe Occaſion (as, ſuppoſe, while the Imperial Forces are generouſly and faithfully employ-

ed

*

ed to beat the common Enemy out of Christendom, whether *Turks* or *Saracens*) to raise War against the Emperour and his Adherents in those parts nearest his own See, to beat him thence, to make Room for an Opportunity of Nimming away some Share of the Empire to himself.

Certainly it were an high Strain of *Ambition* that could move any to such Devilish Practices. What then were it for this cunning Prelate to send this or that Prince on holy Expeditions, on Purpose to cheat them of their Dominions, or fleece them of their Revenues? What to absolve great Ministers of State and all the Subjects of a Prince from their Oaths of Fidelity, and that for no other Cause but merely for his own Interest? To take upon him to depose the true Sovereign, and set up another, the liege Subject of the deposed, and who had no Right at all to the Crown, for hope of a Recompence proportionable to the Greatness of his extravagant Presumption, and for to enrich himself by the Ruins of the injured? To be adored as an Omnipotent *Plenipotentiary* that may do any thing, and to have his Clients fall down and kiss his Feet, and his Servants to carry him on their Shoulders in Procession like the ancient Idols of *Babylon*?

10. Nay, what shall we say to this *Holy Man's* utterly Ruining of the *Western Empire* to enrich himself with the Rubbish? What to the Forging Deeds of Gift or Donations, to cover over the Odiousness of his Rapine? What to the Leaving in a manner no Empire at all but what is *Sacerdotal*, raising it above all *Kings*, *Emperours*, and Christian *Princes* whatsoever? And this atchieved by such Persons as were the most wicked of any that bore the Name of *Sovereign Holiness*? Whereby we may be the better assured of the *Antichristianism* of the Constitution, it being brought about and established by impure *Sorcerers*, *Murtherers*, and *Poisoners* of Princes.

That Power therefore which one single *Luciferian* Prelate shall thus procure, by Frauds and Rapines, by Robbing Kings of their Rights, by Subverting States and Kingdoms, by the Inveagling the Sons of Emperours into Treason, Rebellion and Parricide, by Absolving Subjects from their Oaths of Fealty, by Involving Christendom in War and Bloodshed, by that insolent Presumption of Excommunicating Emperours and Potentates, (they not offending, yea firmly adhering to the Law of Christ) and by Disposing of their Dominions as he pleases; if this, I say, be not a right *Idea* of that signal *Antichristian* Power perfectly opposite to that *Equity*, *Sweetness*, *Meekness* and *Lowliness of Spirit* which was so conspicuous in Christ *Jesus*, even in his highest Triumph on Earth, I cannot, nor, I think, any one else, imagin what it is.

We omit here all that Rack of Mind and Torture of Conscience that the unmeasurable Sublimity of this *Prince of Pride* might put all Christendom upon by his vexatious and superstitious Opinions and Ceremonies, invented only for the procuring Fewel to feed and maintain the Grandure and Pomp of so stately a *Magnifico*. All Mens Minds must be ground with Sollicitude, and their Purses emptied to fill up and swell out the fastuous Tumour of this *Prince-riding Patriarch*. Of which Theme having spoken sufficiently in my Description of the second Limb of *Antichristianism*, it was enough to mention it only here.

CHAP. X.

1. *The wicked Method of raising the Power of this* Supreme Pastour *to this Hight, a Demonstration of the Excess of Ambition.* 2. *His blasphemous Usurpation or Acceptation of the* Divine Titles. 3. *His barbarous Insultation over Excommunicated* Kings *and* Emperours. 4. *The Excess of Homage done to him by the greatest Personages.* 5. *His Exalting himself above God in Point of* Jurisdiction, 6. *His Elation of himself above him in Point of* Honour or Precedency. 7. *Other Instances of that kind of Pride.* 8. *His Exaltation of himself above God even in the very House of God* literally *so called.*

1. WE have already wrought up this *Image of Antichristianism* in the Power of One particular Priest or Patriarch so high, as that by Hook or by Crook he has wriggled himself into the Pretence, if not Possession, of *Absolute Sovereignty over all the Potentates of Christendom*, Which being acquired by *such wicked Means*, it must needs be that a more than Hellish Fire of *Ambition* lies at the Bottom; which will

will betray it ſelf yet more fully in theſe viſible Flames; namely, *Certain exorbitant Titles and Prerogatives this* Son of Pride *is adorned with, his barbarous Inſultations over ſubdued Princes and Emperours, and the extravagant Homages and Services done to his Perſon in publick Solemnities.*

2. As for Example, What can be more *blaſphemouſly Antichriſtian* than to ſuffer himſelf to be decked with the Spoils of the Divine Attributes, "To be ſtyled *Our Lord* "*God, Optimum, Maximum, & Supremum Numen in Terris, A God on Earth, A viſible* "*Deity*; To have declared that his Tribunal and that of God is all one; That his "Power is abſolute; That what he does, he does as God, and not as Man; and "that all muſt ſubmit to his Decree, as being infallible; That he is all, and above all; "That he has the Diſpoſing of Kingdoms to whom he will, can pull down one, and "ſet up another; That he can do all that God can do *clave non errante*; That he "can change the Nature of Things, make ſomething of nothing, make Injuſtice Ju-"ſtice, and Wrong Right; That all Laws are in his Breaſt; That he can diſpenſe "with the Canons of the Apoſtles and with the new Taſtament it ſelf; That he is "the Cauſe of Cauſes; That it is Sacrilege to doubt of his Power; That he has a "Dominion over Angels, Purgatory and Hell; That he is the Monarch of the "World, and exceeds the Imperial Majeſty as much as the Sun does the Moon; and "That he is to be adored by all the Potentates upon Earth? This is one blazing Eruption out of this infernal *Ætna* of *Luciferian Ambition.*

3. The ſecond was his *haughty Inſultation over excommunicated ond ſubdued Princes.* As for Example, "It were moſt ſalvagely Antichriſtian, for this Triumphant "Patriarch after Excommunication, and Submiſſion to his Power, thereupon to make "one Emperour to wait ſome Dayes together Bare-foot, and clad in Canvaſs, with "his Empreſs, for Abſolution at his Gate, and that in the midſt of Winter; to "make him reſign his Imperial Ornaments; and after all this to depoſe him, and give "his Empire to another: To make another proſtrate himſelf publickly in the Church, "and in this Proſtration to ſet his Foot on the Emperor's Neck, as if he were cru-"ſhing an Adder or Snake: To crown another, not with his Hands, but with his "Feet, and then with the ſame Feet to kick the Crown from off the Emperour's "Head: To make one Prince reſign his Crown, and live ſome Days as a private "Perſon, and then, upon Condition of becoming a Vaſſal to his High-prieſtſhip, to "permit him to receive it again at his Legat's Hands, lowly kneeling at his Feet: "To make another, by way of Penance, to go creeping along his Holy-Highneſſes "Palace upon his Hands and Knees, with a Collar about his Neck like a Dog: To "whip another ſtark naked in an open Cathedral, every Monk or Religious Perſon "beſtowing a certain Number of Laſhes on him. Certainly ſuch groſs Uſage as this of Emperours, Kings and Princes, cannot but be the Indication of a *Pride* and Elation of Mind plainly Diabolical.

4. But what ſpeak we of *Penances*, when we may draw ſo odious a Draught out of ordinary expected *Homages* and *Obſervances*? We will therefore ſuppoſe that, according to the known Ceremonies of this Sacerdotal Court, "when his Holy-"highneſs, Univerſal Head of the Church, will be ſomething ſtill higher by getting "on Horſe-back, that the Emperour or King that is preſent muſt of Duty hold his "Stirrup as he gets up; or if his Will is upon ſome Occaſion to be tranſported in a "*Chair* of *State*, that the Emperour and King are to ſubmit their Neck to the Yoke, "and take up this *Stately-man* in his Chair on their Shoulders. When this *grand-*"*Prelate* alſo goeth to Dinner, the Emperour or King there preſent muſt have the "Honour impoſed upon them to ſerve him with Water and a Towel to waſh his "anointed Hands. For which Service they ſhall be permitted to ſit down at Table "after Attendance till the firſt Courſe be ſerved. The *Emperour*'s Place alſo in an "Oecumenical Council ſhall be at this High-prieſt's Feet, like a good Son of *Gama-*"*liel.* And finally, whereſoever this *Oecumenical Patriarch* goes, the People ſhall fall "down on their Knees, or if they do not that Worſhip willingly and glibly, be "knock'd down upon them by his rigid Guard, thoſe grim Extorters of the A-"doration of this ſtupendous Idol.

5. This Tenour of Ceremonies will plainly place this *High-Prieſt* many Degrees higher than the *Princes* of the Earth, be they *Kings* or *Emperours*, or what other *Potentates* ſoever. But we will now draw a Stroke or two of ſuch an *Elation or Haughtineſs of Spirit in Point of Ceremony and Precedency*, as may make him juſtly ſeem to affect a *Sovereignty above that of God himſelf.* Of which Affectation we have given ſubſtantial Examples as touching *Power*, in that he was ſuppoſed to cancel the

Laws

Laws of God, and to ſubſtitute in their Place ſome gainful Decrees of his own. Which is a perfect *exalting himſelf above God in Point of Authority* and real Juriſdiction.

6. And for *Point of good Manners, and Ceremony*, if we ſhould imagin that thoſe things which himſelf and his Adherents give the higheſt Religious Worſhip to were yet caſt lower than this *Supreme Prelate*, were it not to *take Precedency of the moſt High God*? As, for Example, if the *Croſs*, which they judge *Latria* due to, were caſt ſo low as this High-prieſt's Feet, were not he then higher than what the higheſt kind of Divine Honour is due to? But this, you will ſay, perhaps, will but make him *equal* with God.

But the *Hoſt* or *conſecrated Bread* is already ſuppoſed to be eſteemed by this Pſeudo-chriſtian Church the very Body of Chriſt, or his corporeal Perſon; that is to ſay, that where this is, Chriſt, true God, is truly and corporeally preſent in his own Perſon, as truly and really as he is in Heaven. If therefore this Perſon of Chriſt which is ordinarily called the *Holy Sacrament*, ſhould be leſs reſpected than the High-prieſt that conſecrated it, it is plain that he were exalted above it.

Wherefore, for Example, If in ſolemn Proceſſions this *High-Prieſt* ſhould appoint the Ceremonies in ſuch ſort, as that this Sacrament, that is to ſay, according to them, the real Perſon of *Jeſus*, ſhould be placed amongſt the leſs noble Part of the Pomp, but the High-prieſt himſelf in the midſt of the moſt illuſtrious Princes; that *Jeſus* Chriſt ſhould be carried on an Horſe, but the *High-prieſt* on the Shoulders of Kings and Potentates; that a mean Servant of the *Sacriſt* ſhall lead the Horſe that carries Chriſt *Jeſus*, but, if the *High-prieſt* be on horſe-back at that time, ſome *Prince* or *Emperour*; that the Canopy over *Jeſus* Chriſt ſhall be carried only by *Citizens* of the City, but the Canopy of the *High prieſt* by great *Nobles* or *Embaſſadours*: Were not this plainly and palpably *to take place of God Almighty himſelf*, and to be ſo proud an *Oecumenical Patriarch*, as to prefer himſelf before the Eternal *Father* and Maker of the *Univerſe*?

7. Which might be done alſo in more ordinary Journeyings; if this *High-prieſt*, ſuppoſe, ſhould appoint *Jeſus* Chriſt to ride on an ordinary Gennet led by an ordinary Stable-groom, and to *go before*, (there is *Precedency* indeed) but amongſt the Baggage of his Retinue, (*Calones, Lixas, & Curteſannas*) to be an Harbinger of his *holy Highneſſe's* Coming; himſelf in the mean time marching fairly on, accompanied with Patriarchs, Archbiſhops, Biſhops, and ſuch like Perſons of Quality.

Surely this would ſuggeſt to any muſing Man a very deep Conceit or profound Meditation, to wit, how one and the ſame Perſon according to his circumſcribed bodily Preſence ſhould, at one and the ſame time, ride on Horſe-back here on Earth diſgracefully and contemptibly amongſt thoſe Scullions and Curteſans, and yet ſit in a Throne of Majeſty and Glory in the higheſt Heavens, incircled with the Praiſes and Adorations of the Holy Angels.

But be that how it will, it is in the mean time very manifeſt that this *ſublime Prieſt* is ſo far out in good Manners, as well as in Uſurpation of real Right of Juriſdiction, that he does *elate himſelf above God himſelf*, according to his own Conceſſion, or Doctrine of his Church, in appointing thus to himſelf more Honour than to the Itinerant Perſon of Chriſt.

8. To all which we might further add this Suppoſition alſo, That this *High-prieſt* at his *Inauguration* into this Supreme Office might be placed upon the Holy Altar of Chriſt in ſome chief Church of his Metropolis, the Feet of his *Chair of State* trampling upon the *Sacred Throne* of the *Body of Chriſt*, and there receive Adoration from his Eccleſiaſtick Princes and the gazing and amazed People.

But I think I have already drawn the *Effigies* of ſo perfect an *Antichriſtian Pride*, that nothing need be added thereto, nor the leaſt Scruple left, but that he that exalts himſelf thus high cannot but be *that Man of Sin, which ſits in the Houſe of God, and exalts himſelf abeve all that is called God.* 2 Theſſ. 2.

CHAP.

CHAP. XI.

1. *That the* Pride *of this Superlative Head will diffuſe it ſelf alſo into its Members.* 2. *Further general Incentives to this Vice in this uſurping* Prieſthood. 3. *Peculiar Incentives thereto in ſome great* Dignities. 4. *The Singularity of* Habits, *and Way of* living *in ſome Religious Orders, an Occaſion of Pride.* 5. *The Pretence of meriting in theſe Orders an high and hateful Inſtance of this Vice.* 6. *That ſuch an elated* Pſeudo-Clergy *as this might well go for* that Man of Sin that exalts himſelf above every thing that is worſhipped. 7. *And be emblamatized in the Deſcription of the* Leviathan, *who is called the* King of the Children of Pride.

1. NOr can we imagin the Head ſo diabolically *proud*, but this Poiſon muſt diffuſe it ſelf into all the Body, and ſwell up all the Members thereof in ſome Sort or other. For though this High-prieſt have a great Power over his Clergy themſelves, to tax them and fleece them; yet they would all of them be not a little puffed up to conceit themſelves parts of that Body whoſe Head is ſo tranſcendently raiſed above all the Princes of the Earth; over whom he having once uſurped the Tyranny, and being warm and well ſettled in his Power, he may haply be the more eaſie and beneficial to his own Tribe. Beſides, *their being exempted from all Secular Powers* muſt needs elate their Minds, and make them haughty and domineering, and prone to be injurious, they being able to recoil to ſuch Judges as will be Parties for them.

2. Moreover the *Power of receiving Auricular Confeſſion* is a mighty ſubjugative and inſulting Privilege over the poor proſtrate *Laiety* at the Feet of their *Confeſſors*. And that diſtinctive Privilege of the *Euchariſtick Cup* peculiar to the Prieſt muſt needs make the *Lay-men* lear or lounge aloof off and look maimedly on't, as acknowledging ſo vaſt a Diſtance betwixt them and the Prieſthood. All which things tend naturally to the ſwelling up of this *Clergy*. How then can they bear that Conceit of *the Power of creating their Creator*, and of being ſuch Prieſts as offer the *very Body of Chriſt* for a Propitiation, and therefore in this Regard may conceit themſelves in ſome Senſe ſuperiour to *Chriſt* himſelf? Theſe are common to the whole Body *Sacerdotal*.

3. But there are alſo Conſiderations peculiar, though to great Numbers; as thoſe that are *Sacerdotal Princes* and great Perſons in this Church have a peculiar Inſtigation to this Vice. For it were eaſy to fancy that this mighty *High-prieſt* may create *Eccleſiaſtick Potentates* under him, which may be Co-aſſeſſors and Sharers with him in this *Spiritual Domination* over the World; he creating them with ſome ſuch Form as this, *Eſtote Fratres mei, & Principes Mundi:* which muſt needs raiſe up their Spirits to an high Pitch of Pride.

But many Ranks inferior to theſe, and yet equal to *Secular Princes* and *Nobles*, ſuch as may have the Pomp or Accommodation of * ἵππων [illegible]δῶν καὶ σωμάτων, that is to ſay, *of Horſes and Coaches, and Lackeys* or Pages to attend them or run by them, may make up a numerous Company of theſe Children of Pride: who yet bearing the Titles of *Paſtors* and *Overſeers* of the Flock of Chriſt, *overſee* them in no other Senſe than of *overlooking* and contemning them; they being placed ſo high above them, that they have not any Mind or Ability of humbling themſelves ſo low as to feed them, but rather to flay them and lord it over them.

* Rev. 18. 13.

4. And laſtly, for thoſe that are yet more numerous, which we may ſuppoſe to have put on the Vizard of a more *peculiar Holineſs*, liſting themſelves under the Title and Conduct of this or that *Saint*, and making a Show of *Humility* by wearing ſome uncouth and Sordid Habit, and ſeeming ſeparate from the World by retiring into lazy and populous Monaſteries, and mortified to the Pride and Glory of it, while they ſeek the Praiſe and Admiration of Men by ſetting a Badge of ſpecial Sanctity on themſelves by their peculiar Habiliments and extravagant Method of living; I confeſs it were a Miracle to me, if this *ſelf-choſen Sanctity* of theirs, conſiſting in *Meats and Drinks and abſtaining from Marriage*, and the like, did not ſo puff them up in their carnal Conceits, that they may deſervedly be look'd upon as the moſt genuin Subjects of this *King of Pride*.

5. Beſides that the very Pretence to this *By-courſe of Life* may be very impudently turgent to the modeſt Senſe of any ſober and truly-ſanctified Chriſtian, who cannot

not but eſteem it preſumptuous to ſtand upon their own Merits, and plead their Right to Heaven upon what they could any way do here on Earth for ſo ineſtimable and ineffable a Reward. What an high *Luciferian* Rant then were it in theſe *Spiritual Undertakers* to pretend that they can do not only their own Task, but the Tasks of others alſo?

In which Pretence there is compriſed two of the moſt hateful *Specimens* of *Pride* that can be excogitated: namely, the *vilifying of the All-ſufficient Merits of Chriſt*, as if they were imperfect and defective, and not able to ſupply the Wants of all Men to whom God would be propitious, but they muſt be eeked and patched out by the Supplements of *Self-weening* Wretches; and then an *Over-eſtimation and ridiculouſly-heightned Conceit they have of their own Power, Strength, and Sanctimony*, that they can do more, and that by way of Merit, than will ſerve their own Turns, or than God requires at their hands. Whenas we are expreſly taught by the Holy Scripture to ſay, That *when we have done all we can, we are unprofitable Servants*; and, that, *Salvation is by Faith, not by Works, that no Man may boaſt.* Luke 17. 10. Eph. 2. 9.

6. Wherefore we will look upon this High-Prieſt and Univerſal Head of this *Pſeudo-chriſtian Clergy*, together with all the ſeveral *Religious* Ranks and Orders under it, and by devout and ſubmiſſive Acknowledgment ſodered and cemented to it and influenced by it, all plumped up with one common *Spirit of Pride* and Senſe of Ruling and Domineering over the Perſons and Conſciences of the *Laity*, and highly conceited of themſelves by reaſon of theſe carnal and *external Shews of Sanctity* and Supereminency above the reſt of the World, which conſiſts only in *Anointings*, in *Habits*, in *Abſtinence from Meat*, and the like, which are *poor* and *beggerly Elements*, but yet bloating and ſwelling with a ſecret Poiſon thoſe that reliſh them and eſteem them and are intereſſed in the Obſervation of them; I ſay, we will look upon all theſe from the higheſt to the loweſt as one Body of one Head, and all joyned together as *one Man of Sin*, who having one Spirit and Mind againſt the Law of God and Chriſt, do exalt themſelves againſt and above both; though ſome in one manner, others in another. But they having one Mind and Will, and Joint-Conſent, are all acceſſory to all the Miſchief, and are ſuch a Draught and Repreſentation of *Antichriſtian Pride*, as nothing can be more, or more abſolute. This is he that * *beholdeth all high things, and is the King of the Children of Pride*; the higheſt and moſt notorious Example of a proud and elated *Polity* as ever yet appeared in the World. *Job 41. 34.

7. And I think the Text it ſelf may not be miſapplied, there being that great Affinity betwixt *Antichriſt* and the *Devil*. And it may be greater betwixt *him* and ſome *Expreſſions* of the Text deſcribing the *Leviathan*, than betwixt the ſaid Expreſſions and his Corrival, for the Honour of being typified therein. **His Scales are his Pride ſhut up together as with a cloſe Seal. One is ſo near another that no Air can come betwixt them. They are joined one to another, they ſtick together that they cannot be ſundred.* Which we will ſuppoſe to be the very Boaſt of this *Pſeudo-Chriſtian Polity*; That they are, as it were, all of one Piece, firmly joyned each Part to another, tho' not by any Tye of Ingenuity and Love, but riveted and nailed together by the Iron Hand of Neceſſity and Tyrannical Force; Fear of Extremity, Joint-Intereſt, and Oaths of abſolute Obedience to an Infallible Power, holding them as cloſe together as theſe brazen Shields or ſealed Scales of the *Leviathan*. *Verſe 15, 16, 17.

And now if we conſider the Head of this Monſter, His *Eyes* are ſaid to be * *like the Eye-lids of the Morning*, that is, very lofty and ſupercilious, ſplendid and glorious, as we have already deſcribed the Pomp of this Superlative Head to be. But * *out of his Mouth go burning Lamps, and Sparks of Fire leap out. Out of his Noſtrils goeth Smoak, as out of a Seething Pot or Caldron. His Breath kindleth Coals, and a Flame goeth out of his Mouth.* That is to ſay, He ſets all the World on Fire in his Pride and Wrath, by his wicked Incendiaries and Emiſſaries, that run like Lightning at his Command into all Quarters of the Empire: Or, in a pretended Religious Rage againſt the Oppoſers of his *Sovereign Holineſs*, he thunders out Excommunications againſt Princes, and ſo kindles War and Diſcord, and involves all in Flames and Blood. And laſtly, to ſet out the obſtinate Immutableneſs of this Polity in their *Dogmatiſms* and their remorſeleſs Martyring and Torturing them that ſubmit not to them, it is ſaid, that * *his Heart is as firm as Stone, and as hard as the neather Milſtone.* *Verſe 18. *Verſe 19, 20, 21. *Verſe 24.

But as it is ſaid of *Pharoah* King of *Ægypt* in the Pſalms, *Thou brakeſt the Heads of Leviathan in Pieces, and gaveſt him to be Meat to thy People in the Wilderneſs*, namely, to the *Iſraelites*, to whom all things fell out in Types and Figures: So * *Iſaiah* has foretold that the time will come when *the Earth ſhall diſcloſe her Blood, and ſhall* Pſalm 74. 14. *Chap. 26. 21.

Chap. 27. 1. *no more cover her ſlain. In that Day the Lord with his Sore, and Great, and Strong Sword* (even with that ſharp Sword that goeth out of his Mouth) *ſhall puniſh Leviathan, the piercing Serpent, even Leviathan that crooked Serpent,* (and ſhall meet him in all his fraudulent Windings and Obliquities) *and ſhall ſlay the Dragon that is in the Sea,* that is to ſay, that dwells betwixt the two Seas, as *Grotius* interprets the watry *Leviathan*, in the Pſalms, of *Pharoah* King of *Ægypt*, becauſe his Dominion was extend-
Verſe 2, 3. ed betwixt two Seas. *In that Day ſing ye unto her, A Vineyard of Red Wine; I the Lord do keep it, I will water it every Moment, leſt any hurt it, I will keep it Night and*
Verſe 6. *Day. He will cauſe them of Jacob to take root, Iſrael ſhall bloſſom and bud, and fill the Face of the World with Fruit.* But this was an Excurſion more than I intended.

CHAP. XII.

1. *An Antichriſtian Frame oppoſite to the* Divine *Grace of* Purity *deſcribed in general.* 2. *That the Numerouſneſs of* Feſtivals *joyn'd with a dead and ſpiritleſs Exerciſe of Worſhip leads to* Impurity: 3. *As alſo the Vow of* Cœlibate *in unmortified* Monks *and* Prieſts. 4. *The Opportunities of their* Order *and* Function. 5. *The Opinion of* Fornication *being no Sin, and* Adultery *a leſs one than the Breach of the Vow of* Single-life. 6. *Eaſie Rates for* Pardons *and Indulgences in theſe Vices.* 7. *Slight Penances.* 8. *The Dedicating a conſiderable part of the Year to wild* Extravagancies *under Masks and Vizards.* 9, 10. Concubines *allowed to Prieſts.* 11. *The pompous Equipage of* Courteſans, *and the* Supreme-Paſtor's *receiving Tribute from their Trading.* 12. *The* Example *of this High-prieſt and his Clergy.* 13. *The Rifeneſs of* Sodomy *near his Palace:* 14. *And its ſpreading thence into the remoteſt Parts of his Dominion.* 15. *That an Eccleſiaſtick* Polity *in this Condition were the Myſtical City of* Sodom, *and characterized in thoſe* Apocalyptick *Catalogues under the Titles of* Πόρνοι, Ἐβδελυγμένοι, and Κύνες.

1. WE will now return to the Purſuit of the Matter in hand, and paſs on to the next *Antichriſtian* Oppoſition; and that is againſt the Second Branch of the *Divine Life*, which is *Purity*. Where omitting to ſpeak of *Hypocriſie*, which is one kind of *Impurity*, and which cannot ſcape being very frequent in ſuch a Religion as I have hitherto deſcribed, that conſiſts ſo much in outward Shows and ſuperficiary Formalities; we will direct our Pencil to the drawing of ſuch an Image of *Impurity* as is more groſs and fulſome, the chief Parts whereof are *Fornication, Adultery*, and *Sodomy*. I ſay therefore, that if the very Frame and Complexion of Eccleſiaſtick Polity or Doctrine were ſuch as did naturally either neceſſitate or encourage ſuch Uncleanneſſes as theſe, Were not this a palpable Antichriſtian Oppoſing of that *Chriſtian Purity* unto which we are all called?

2. And ſuch a Frame I conceive were this that I now ſhall delineate, beginning with ſmaller things firſt. We will ſupoſe therefore *a great Number of Holy-Days*, wherein Men ſhall be reſtrained from ſecular Affairs and working in their honeſt Vocations; and that the Exerciſe of their Religion on thoſe Days, as it takes up no conſiderable time, (unleſs it be in ſome ludicrous Pomps) ſo to be of that Nature that it does not touch or penetrate the Hearts of Men at all, nor ingraft the Fear of God in them, nor really mortifie them from the Luſts of the Fleſh; they being only Spectators of dumb Shows, as it were, and Hearers of a Publick Service they underſtand not one Syllable of; and when this is done, think they have done enough, and, it may be, do not that neither, nor any Secular Work upon pain of the high Diſpleaſure of the Church, but may be more ſecurely found in a *Tavern*, *Ale-houſe*, or *Baudy-houſe*, than working on their Trades.

Wherefore I demand, concerning Men of unmortified Minds, who have no Opportunity of being fore-armed againſt the Aſſaults of the Fleſh by a Searching and Intelligible Service of God in Publick, or a Soul-convincing Miniſtry, but are neceſſitated to be idle; what theſe Men can fall more naturally into than Tippling and Drinking and Exceſs, which joyned with this impoſed Idleneſs muſt needs carry them to ſuch Acts of Filthineſs as Opportunity will offer them. It is a known Aphoriſm, That *Idleneſs is the Mother of Naughtineſs.*

Oti

Otia ſi tollas, perière Cupidinis arcus,
Contemptæq; jacent & ſine luce faces.
Hæc ut ames faciunt, hæc quæ fecêre tuentur,
Hæc ſunt jucundi cauſa cibúſque mali.

And therefore *the Numeroſity of Feſtivals*, joyned with a dead and ſpiritleſs Form of Religious Worſhip, where the Aſſiſtants are but as it were the Spectators of a dumb Show, as I ſaid before, What can this be but the School of Lewdneſs, and the Nurſe of Luſt and *Impurity*?

3. Again, ſuppoſe an Order of Men, and that Numerous, that feed and fare diliciouſly, eat and drink of the beſt, ever Idle, and living only of other Mens Labours, that are neither in Purſuit of more ſubtile and bewitching Studies of Philoſophy and noble Theory, to carry away the Redundance of their Strength, and to exhauſt their Spirits, nor any Searching and Conſuming Pangs of *Devotion*; but only patter over their Offices and Set-prayers as an external Duty, in which, if they be underſtood, there may be little that will ſo affect the Mind as to maim the Body at all; ſuppoſe, I ſay, theſe Men, notwithſtanding their Ability and Fitneſs for the Functions of *Virility*, ſhould by an irrevocable Vow (taken raſhly and indiſcreetly, contrary not only to the Law of God, but to that of their own Nature and Complexion) be condemned to perpetual *Cœlibate*: What can be the natural Event thereof but frequent *Fornications*, or *Adulteries*, or foul Acts of *Sodomy*?

Wherefore *Monks*, or *Prieſts*, or be they what they will that are tyed to this Law in theſe Circumſtances, cannot fail (unleſs by a Miracle) to attempt at leaſt the Tranſgreſſing, if they do not frequently *de facto* tranſgreſs, the Laws of God or Nature, and fill the Chriſtian World with the unſavory Reek and Fume of their Filthineſſes. And it is likely they might find their Game the more eaſily amongſt the Female Votaries, if they were ſuppoſed alſo without conſulting their own Tempers to have offered themſelves, or elſe by the Circumventions and Importunities of others to have been contrived into *Monaſteries*.

4. But imagin theſe were more recluſe, yet the World is wide enough; and if that be true that is ſo commonly ſaid, *Caſta eſt quam nemo rogavit*, they being ſo well furniſhed, and having but little to do but to ſtudy ſuch Artifices, it will not be hard for them to compaſs their Prize. Nay they need not ſtudy Opportunities, they being offered to them in ſome parts of their Religious Function, as in the Privacy of *Auricular Confeſſion*. So ſtrong would Temptation be, though the Power of *Conſcience* and the Fear of *Puniſhment* were yet entire.

5. But ſuppoſe ſome of the Learned ſhould pronounce *ſimple Fornication* no Sin, as well as *Adultery* a leſs one than the *Breach of the Vow of Cœlibate*; how chearfully would theſe well-appointed Monaſticks go about their Work then? and how much more eaſily would all Unmarried, both Males and Females be tempted to the ſatisfying of their Luſts in this ſingle kind of *Lewdneſs*?

6. But if this will not be ſo fully apprehended, or firmly believed, we will ſuppoſe ſtill more *Cordials* behind, and higher *Provocatives* to Luſt: Such *large Indulgences*, ſuch eaſie Rates for *Diſpenſations* and *Abſolutions*, from that unholy *High-prieſt*, we have ſo often mentioned, not only for *ſimple Fornication* and *Adultery*, but for *Rapes* upon Virgins, for the *groſſeſt Inceſt*, for Lying with one's Neece, nay with his Siſter or own Mother; that no Man could be much diſmay'd at the fouleſt Acts of Filthineſs, when he has once conſidered at what a ſmall Value that *infallible Judge of Controverſies* has rated them; nor abſtain from indulging to himſelf any pleaſing Luſt, being ſo countenanced and ſo well encouraged by this indulgent *Father* Oecumenical or Catholick *Mitio* of the Church.

7. *Slight Penances* alſo would be another great Animation to this Sin of *Uncleanneſs*. As if ſo be ſome ſmall *Alms*, or a few *Prayers* repeated ſo many times over, or going round the Stairs of a Market-Croſs, or a little Faſting, or the like, would be a Compenſation for ſuch foul Miſcarriages in a *Lay-man*, and ſome two or three Months Excluſion from the Church for a *Prieſt*, though taken in the Act of Adultery.

8. But we may imagin yet further Artifices of Debauching the World without bidding them in expreſs Terms to be naught. As if, for Example, a conſiderable part of the Year, ſuppoſe a twelfth or ſixth part, were ſolemnly ſet a-part for one continual Feſtival of wild *Frolicks* and *Revellings*, it being permitted for ſo long time

together under Masks and Vizards to commit any Villanies or Outrages that the Laſciviency of their own lawleſs Fancy ſhall ſuggeſt; as if, becauſe their Faces are hid from Men, their Perſons and Actions were alſo concealed from God: Were not this a mere Method of fleſhing Men in Lewdneſs and Wickedneſs, and of inſtilling into them that vile Principle, *That Virtue and Vice are but empty Names, and that any thing may be done by the Permiſſion or Connivence of Authority*? Nay to ſuggeſt in too ſignificant an Hieroglyphick, *That there is no God*, and *That Sin would be nothing but for the Shame of Men*?

9. This alſo would be no ſmall Countenance to *Whoredom*, to ſet an Example of that Liberty in thoſe who ſhould be more exquiſite Patterns of Chaſtity and Continence and Mortification of the Luſts of the Fleſh; I mean the *Prieſts* who are the moſt immediate Guides of the People. If therefore in proceſs of time the Corruption of this Church came to that Height, that theſe *Holy-anointed* Men of God might, by the Allowance of the Laws of their *High-prieſt*, have their *Concubines* to ſolace themſelves with, which, not being *Wives*, come as near to the Condition of *Harlots* as Four Pennies to a Groat; Would not this be a great Stumbling-block in the Eyes of the People, both Males and Females, to cauſe them to fall headlong into Sin, they ſeeing him that is their immediate Guide to Heaven ſo boldly to take along with him an *allowed Whore* for his intimate Companion? For Chriſtian Religion admits of no ſuch thing as a *Concubine*. Every one is to be the Husband of one *Wife*, but not any the Husband of a *Concubine*; that ſounds againſt common Senſe.

10. Wherefore every Young-Man in the *Pariſh* having ſo Authentick an Example of *Fornication* in his *Ghoſtly-guide*, who is ſo ſacred a Perſon that he is not to be touched by any Officer of the Civil Magiſtrate, who is ſo Holy as to be deemed a fit *Interceſſor* in the Behalf of the People above at the High-altar in the *Sanctum Sanctorum*, the People in the mean time being left behind in the Body of the Church, as the *Iſraelites* of old at the Foot of the Hill when *Moſes* went up to ſpeak with God in private on the Top of Mount *Sinai*; whoſe *Lips* are ſo ſanctified that they only (and not the prophane *Beards* of the Lay-men) may kiſs the *Holy Cup*, nay drink all off, and then wipe the *Chalice* clean when he hath done, leſt any Drop ſhould be left to quench the Thirſt of any longing *Lay-man* or *Lay-Woman's* Curioſity; and laſtly, whoſe Breath is ſo omnipotent, as by the Recital of *Five Words* to create the Maker and Creator of all Mankind; if ſo holy and magnificent a Perſon as this, will every Youth of the Pariſh ſay, (with the young Blade in the Comedy) may play ſuch looſe Pranks with one that is not his Wife; *Ego homuncio hoc non faciam? ego verò illud faciam, ac lubens.* Thus naturally will they be invited and encouraged by this important Example of the Prieſt, to commit Folly in every Village, Town and City in the Kingdom. And ſo great a Scandal will this falſe Church not ſtick to give, rather than put herſelf in a leſs Capacity or Probability of being Heir or Executreſs upon the Death of her Prieſts.

11. And for this *High-prieſt* himſelf, he might contribute not a little to this Debauchery of Chriſtendom, if under his own Noſe, I mean in his own See, or Metropolis of the Empire, he ſhould be too favourable and remiſs in Puniſhing and Repreſſing the Boldneſs of this Vice; as, if he ſhould ſuffer known *Curteſans* to paſs the Streets with a Magnificency of Equipage equal to the greateſt Ladies, courted, and accompanied even at Noon-time of the Day (*ſpectante populo*) with Clergy-men of the higheſt Rank and Degree, without the Correcting ſo groſs an Enormity: This certainly were a competent Advantage and Furtherance towards the bringing the Game into Credit.

But ſuppoſe alſo his *Sanctity* ſhould vouchſafe to accept of part of the Gains of theſe *Nuns of Venus*, to encreaſe his Revenues thereby; Would not that be a further Confirmation of the Lawfulneſs of that Sport, and a publick Signification to the World, that Men need not trouble themſelves ſo much to hold out the Siege againſt the Importunity of the Luſts of the Fleſh, ſince his *Sanctity*'s own ſelf has come to fair Terms in that Point, and will patiently ſuffer theſe Workers of *Impurity* to ſet up Shop in numerous Companies, even in his own Epiſcopal See, provided they pay but their Annual Tribute, and thereby acknowledge his Sacred High-prieſtſhip the Supreme *Sannio* of the City? This were indeed to be *a Perſecutor of Marriage, and a Patron of Brothells*, as one ſpeaks well in this Caſe.

For what greater Patronage can they Deſire than his Suffrage and Allowance that is or would be held the *Univerſal Infallible Judge* in Religious Cauſes at leaſt, and whoſe very Title or Inſcription is *Holineſs*? And that he does allow them, it is plain,

plain, in that he accepts, if not extorts, part of their Gains from them. Whenas the true Holy One of *Iſrael* would not accept of the * *Hire of a Whore*, though it were a Free-Will Offering; becauſe he would ſhew his Averſation from all ſuch Uncleanneſſes. But it is impoſſible any Man can be knowingly and wittingly or *ex pacto* Sharer in the Gains, upon Condition of Silence or Connivence or abetting any way the Wickedneſs that brings in the Gain, but he muſt be *ipſo facto* a Sharer in the Wickedneſs it ſelf. Which being ſuppoſed in this High-prieſt, it is conſequent thereto that he looks upon this Nundination of *Venus*, I mean the Trade of Baudery, not to be wicked, and thereby lets the whole World looſe to *Debauchery* and *Lewdneſs*. *Deut. 23. 18.

12. Which they would be ſtill the more haſtily precipitated and ſunk into, if they were ſurrounded with a Multitude of Votes from the inferior *Religious Orders*, their impudent Actions and unſavoury Speeches giving Witneſs generally for the Trivialneſs of this Sin, if any at all. For we ſuppoſe they make it a Sin ſcarce in any thing but this; That they muſt confeſs it to the Prieſt, (that the Prieſthood may have the better Hank over the *Laity*, and feel their own Miſ-practices lie more eaſie upon their Minds, by finding others like themſelves) muſt acknowledge his Authority, and ſtand to his Courteſie, in a Buſineſs wherein I have already deſcribed him very *civil* and *humane*.

We will therefore ſuppoſe the Generality of the Clergy of this falſe Church foul and impure in Actions, Words, and Behaviour; and, that nothing may be wanting to the heightning of this *Idea of Antichriſtianiſm* in this Point we are upon, (and you may, if you will, ſuppoſe the ſame in others) the High-prieſt himſelf as ill, if not worſe, than any of the reſt, for Whoredoms, Adulteries, and Inceſts. Which things certainly muſt have a wicked Influence for the Debauching all that part of Chriſtendom that can have any Reſpect for, or owe any Homage to, this Sacerdotal Sovereignty.

13. Finally, that there may be nothing wanting to fill up the Meaſure of this *Antichriſtian* Pollution or Impurity we do deſcribe, we will further ſuppoſe thoſe Regions and Principalities that border neareſt to the See of this Supreme Prieſt to be a ſecond *Pentapolis* for the moſt hainous of all Uncleanneſſes, I mean *Sodomy* it ſelf.

Nay that the *High-Prieſts* themſelves ſhall be ordinarily ſo unholy, that they ſhall be accounted tolerable, if not Praiſe-worthy, provided they content themſelves with what ever illicit Pleaſures they can enjoy from *Women*, *Maſculine Venerie* being ſo frequent even in the Heads of this Apoſtatized Church; and That to be *Pathicks* were the next Step to the higheſt Eccleſiaſtick Preferments, or at leaſt no Stop at all thereto; That this foul Sin of *Gomorrah* is grown ſo much in requeſt, that *Eccleſiaſtick Princes* pride themſelves in ſhewing their Wit and Eloquence in ſetting forth the Pleaſures of that Vice, and Precellency of it above any Enjoyments from the Female Sex, and Publiſh ſuch beaſtly Diſcourſes with Security and Impunity from the Head of this unholy and unwholeſome *Synagogue*; who notwithſtanding would thunder againſt the Breach of a *Monaſtick Vow*, or any Doctrine tending thereto, with Fire and Lightning; and it may be ſuppreſs any honeſt *Satyr* made to diſparage the Hainouſneſs of that fulſome Crime of *Sodomy*, nay diſpenſe with whole Families upon ſmall Pretences in ſo execrable a Trade of Wickedneſs.

14. And laſtly, That partly by the emboldening Examples of this *High-Præſul*'s Court, and partly by the ſtrong Temptations and Importunities of a *Monaſtick* Life, (Idleneſs and ineffectual Forms of Devotion leaving the Body utterly unmortified, nay more foul and luſtful than in ordinary Secular Men; and their Secluſeneſs from Women, permitting them no other Way to diſcharge their filthy Burthens than by abuſing themſelves with Mankind) we will further ſuppoſe that this noiſom Poiſon has ſpred it ſelf generally in this *falſe Chriſtendom*, and that ſundry *Monaſtries* would abound with this Sin of *Gomorrah*, this impure Heat piercing from that Mouth of Hell, the *High-prieſt's* Palace, to the more cold and Northern Climes of his *Antichriſtian* Dominion.

15. Wherefore the very Frame and Conſtitution of this *Pſeudo-chriſtian Polity* being ſuch, as of its own Nature is prone to bring forth ſo foul and poiſonous Fruits as theſe, even the Fruits of *Sodom* and the Apples of *Gomorrah*; and we ſuppoſing that it does actually bring forth ſuch Fruits, even the uncleaneſt Works of the Fleſh, *Fornication*, *Adultery*, *Inceſt*, and *Sodomy* it ſelf in ſo plentiful a manner: How can we doubt but that this is a conſiderable Limb of *Antichriſtianiſm*, or of *Antichriſt* himſelf, where they are found, I mean this groſs Impurity ſo conſpicuouſly oppoſite to the ſecond Branch of the *Divine Life*; and that this Polity thus infected (if that may be

ſaid to be *Infection* which is but the natural Flower or Fruit of the intrinſecal Conſtitution of a thing) with theſe ſeveral Kinds of Uncleanneſs, is that very City, *Antichriſtian* in the higheſt meaſure, which is myſtically called *Sodom* as well as *Ægypt*, and whoſe Inhabitants are excluded out of the Holy City (the New *Jeruſalem*) as perfectly oppoſite thereto, and whoſe Portion is *the Lake that burneth with Fire and Brimſtone, which is the ſecond Death?*

Rev. 11.

In which Black Liſt of the Damned, there are reckoned up amongſt others * οἱ πόρνοι, *Whores and Whore-mongers*, be it ſimple *Fornication*, *Adultery*, or *Inceſt*; as alſo οἱ ἐβδελυγμένοι, which *Grotius* interprets ἀρσενοκοῖται, and μαλακοὶ, *Abuſers of themſelves with Mankind*, and *Pathicks*; to which anſwers οἱ κύνες, *Dogs*, in the other Catalogue *Chap.* 22. The Fury of the Luſtfulneſs and Obſcœnity of *Dogs* making them promiſcuouſly attempt one another without Diſcrimination of Sex.

* Rev. 21.

And this may ſerve briefly for a Deſcription of that Limb of *Antichriſtianiſm* that oppoſes that *Branch of the Divine Life* which is *Chriſtian Purity*.

CHAP. XIII.

1. *The Excellency of* Charity, *and that it is the very Life and Soul of the Polity of Chriſt.* 2. *A Deſcription of the Nature of* Chriſt's *Kingdom, out of Scripture.* 3. *A Collection of the Properties of his Government, out of the fore-cited Predictions; and that they are all the Effects of* Charity. 4. *To which the Kingdom of Antichriſt is oppoſite.* 5. *The Oppreſſion of the Poor and Needy by this* Antichriſtian *Polity.* 6. *The Defrauding Men of their Eſtates, upon a falſe Pretence of Hereſie.* 7. *The Impoſition of barbarous Penances.* 8. *Their unparallel'd Pride.* 9. *Their raiſing of vile Calumnies againſt the Profeſſors of the Truth, as the Pagans of Old did againſt the Primitive Chriſtians.* 10. *Several Inſtances of theſe Antichriſtian* Calumnies.

1. THE laſt *Branch of this Divine Life* is *Charity*; which is the Summity, the Top-branch, the Flower, nay the very *Quinteſſence* of Chriſtianity, and the Life and Soul of that amiable and comfortable *Polity* and Kingdom of Chriſt which was predicted in the Holy Scriptures, and ſhould moſt immediately be ſeated in *Eccleſiaſtick Perſons*; the *Gravity*, *Meekneſs* and *Exemplarity* of whoſe Converſations, and the Influence of their powerful Doctrine and comfortable and equitable Diſcipline, reaching to a more exquiſite Emendation of Mens Manners than the *Civil* Laws do ordinarily aim at, (that is to ſay, to the making Men more ſober and more pure in their Converſe, more fair and tolerable in their Exactions, more liberal and compaſſionate toward the Poor, more faithful and ſincere, more favourable and candid one to another than Political Laws can render them) ſhould erect that *Kingdom of Chriſt* upon Earth, which would really prove the great Joy and Happineſs of all the Nations of the World, according to their Deſire and Expectation. For there is indeed nothing more deſirable than *Chriſt's Kingdom*, which we pray every Day that it may come, according to thoſe Deſcriptions thereof that are found in the *Prophets* and *Pſalms*.

Pſal. 72.

2. *He ſhall judge the Poor of the People, he ſhall ſave the Children of the Needy, and ſhall break in pieces the Oppreſſor. He ſhall come down like the Rain upon the mown Graſs, as Showers that water the Earth. In his Days ſhall the Righteous flouriſh, and abundance of Peace ſo long as the Moon endureth.* And a little after in the ſame Pſalm, *He ſhall ſpare the Poor and Needy, and ſhall ſave the Souls of the Needy: He ſhall redeem their Souls from Deceit and Violence, and precious ſhall their Blood be in his Sight.*

*Chap. 42.

*And in *Iſaiah* it is ſaid of him, *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he hath brought Judgment into Victory.* And again in the

* pſal. 45.

* *Pſalms*, *Gird thy Sword upon thy Thigh, O moſt Mighty: with thy Glory and thy Majeſty. And in thy Majeſty ride on proſperouſly becauſe of Truth, Meekneſs, and Righteouſneſs: and thy Right-hand ſhall teach thee terrible things*, namely, to break in pieces the Oppreſſor, and to put the fraudulent Man to open Shame. Alſo in * *Zachary*, *Rejoice greatly, O Daughter of* Sion, *ſhout, O Daughter of* Jeruſalem. *Behold, thy King cometh unto thee: He is Juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt the Foal of an Aſs.*

* Chap. 9.

And

And again in * *Isaiah, He shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young.* And in another place more copiously describing the Kingdom of Christ, * *With Righteousness,* saith he, *shall he judge the Poor, and reprove with Equity, for the Meek of the Earth; and he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked. And Righteousness shall be the Girdle of his Loins and Faithfulness the Girdle of his Reins. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the Young Lion, and the Fatling together, and a Little Child shall lead them; and the Cow and the Bear shall feed, their Young Ones shall lie down together, and the Lion shall eat Straw like an Ox. And a Sucking Child shall play on the hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den. They shall not hurt nor destroy in all my holy Mountain: For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.*

* Chap. 40.

* Chap. 11.

To all which you may add, That Christ with his Church in the *Revelation* is all along represented under the Hieroglyphick of a *Lamb*, that harmless and peaceable Creature; and in *Daniel* under the Type of a *Man*, whenas the rest of the Kingdoms are there typifi'd by *wild Beasts*. Which plainly intimates that the Kingdom of Christ is not a Kingdom of *Belluine Ferocity*, but of *Reason*, *Humanity*, and *tender Loving Kindness*.

3. According therefore to this Description of the *Kingdom of Christ*, it is plainly a *Kingdom of Peace and Love*, the *Empire of that Divine Virtue of Charity*, and discovers it self in the defending, righting and easing of the Poor; in the *Lowliness* and *Meekness* of the Governours; and in the Truth and Faithfulness of them, in managing their Affairs without any Guile or Deceit; in the Unity and friendly Conversableness of People; in the Cessation of War and Hostility; and in the Protection of the Saints of God from Persecution and Slaughter. All these *Happinesses* are included in the *Reign of Christ* according to the above-cited Predictions; and are all of them the Effects of *Charity*, as St. *Paul* has described that Grace from the excellent Fruits thereof.

For *Charity is kind*, full of Acts of Humanity; *seeketh not her own*, much less what belongs to others, either out of Envy or Covetousness. *Charity is not puffed up* with Pride and High-mindedness: *has no Pleasure in Unrighteousness* or Deceitfulness, but *rejoyceth in Truth* and Faithfulness. *Charity does not easily think Evil of Men*, or *unseemly behave herself* out of the bad Opinion she conceives of them in Matters of *Morality* or *Religion*. *Charity* is so far from exciting others to War, that *she is hardly provoked* to Anger, but is Patient and Long-suffering; so far from Persecuting and Murthering the Good, that she will not be over-severe to those that are no better than they should be. For *Charity beareth all things, believeth all things, hopeth all things, endureth all things*; so far is she from Persecuting, Imprisoning, from Racking and Killing of Innocent and Good Men (that are endued with the true Fear of God) upon *worldly* Jealousies and Suspicions, that is to say, for fear the Spreading of the *Truth of the Gospel* should bear down their usurped Empire of *Idolatrous Tyranny* and *Superstition*.

1 Cor. 13.

4. Having therefore so clear a View of the Nature and Properties of *Charity*, and of the Condition of the *Reign of Christ* in his Church, whose Dominion is founded in the Law of Love; it will not be hard to draw the Picture of an *Antichristian Polity* so far forth as it is opposite to this last Branch of the *Divine Life*, which is that transcendent Grace of *Charity*.

Let us suppose therefore a Company of Men that pretend to *succeed* Christ and his Apostles (who if they be his legitimate Successors, they should succeed him also in the Graces of his Spirit) to be quite contrary, in the Administration of the Affairs of the Church, to that Description of the *Kingdom of Christ* out of the Prophets and Psalms; would not this of a Truth prove a most palpable and remarkable Limb of *Antichristianism*?

5. As suppose first, for Example, Whereas our Saviour Christ is described as one that *does redeem the Souls of the Poor and Needy from Oppression and Wrong*; if the Frame of this Polity that his pretended Successors set up in the World were a *Yoke* upon the most simple-meaning People greater than that of *Judaism*, and a Servitude and Bondage more intolerable than that of *Ægypt*, as I have above described it, as both burthening and afflicting their Consciences, and also wearying their Bodies, and emptying their Purses by Mulcts for such Offenses as are neither against the Law of God nor any Duty we any way owe to our Neighbour, but only against such

Book I. ch. 19, 20, 21, 22.

ſuch ſuperſtitious Inſtitutes as were made by the Ignorance of ſome and the cunning Craft of others, who multiply unneceſſary Laws, that they may enjoy the Sweet of the Penalties, and ſuck away the Blood and Suſtenance of the poor Labouring-man, as often as they catch him in theſe Nets: were not this Point-blank contrary to that Part of the Deſcription of *Chriſt's Kingdom* that conſiſts in the *protecting and eaſing of the Poor and oppreſſed.*

6. It were moſt certainly a very unchriſtian thing, and a ſhrewd Sign that thoſe were not the true and genuin Succeſſors of Chriſt, that did not prevail ſo much upon the Civil Government, that Vaſſalage and Slavery and ſquallid and deplorable Poverty ſhould be chaſed away, for the Glory of the Goſpel, and the Honour of the *Kingdom of Chriſt*, which is ſuppoſed to be where-ever the Goſpel is received: But for theſe pretended hypocritical *Succeſſors* to be Inſtruments and Aſſiſtants to the enſlaving of the World, for the partaking of the Spoil, or rather to erect a *Spiritual Polity* to enſlave all, and bring the moſt inſupportable Servitude of *Body*, *Soul*, and *Eſtate*, ſuch as Paganiſm could ſcarce ever ſhew the like, certainly this muſt be very highly *Antichriſtian.*

For indeed what can be more ſalvagely oppreſſive in Reference to the very *Eſtates* of Men, than to frame ſuch a Religion, upon the Pretence of their *Infallibility*, as is perfectly repugnant to the plain Word of God and immutable *Rules of Reaſon*; depraving of things ſo for their own worldly Advantage, as I have abundantly ſet out, to bring in a more ample Revenue to feed the Pride and Luxury of this falſe Church? And then when they have thus groſly perverted the Truth of God, to declare that they who will not ſay Amen to their Lies and Forgeries, have no more Right to their own *Eſtates* than a Thief or Robber to what he has got by unlawful Spoil: and therefore accordingly not only to hinder them from any publick Employments of either Profit or Credit, but diſable them from making of Wills, and their Heirs from inheriting their Eſtates, and awing them from laying Claim to their Patrimonies, leſt their Father's Hereſie be intailed upon them whether they will or no.

7. To which Antichriſtian Barbarities you may add alſo the *ſcornful and cruel Penances* they put upon them that do ſubmit themſelves to their Church; making them go in Proceſſion in contemptible Diſguiſes, or elſe enjoyning them to march in their Shifts, Bare-foot and Bare-leg, and to whip their own Bodies in the Sight of the People as they go along. How unlike, nay how utterly contrary, is this to that Meekneſs and Sweetneſs that is deſcribed in the Diſcipline and Government of the *Kingdom of Chriſt*? But we need not inſiſt upon theſe things, we have treated ſufficiently of them already.

8. Now upon the ſecond Particular, viz. that *Humility* and *Lowlineſs* which is alſo one Fruit of *Charity*, and by which the Perſon and Rule of our Saviour is deſcribed in the ancient Prophecies: We have ſhewn the Antichriſtian Deteſtableneſs of the Oppoſite to this Virtue already in the firſt Branch of the *Divine Life*, and need add nothing more thereto.

9. The Third Character of *Charity* is, *her delighting in true and faithful Dealing amongſt Men.* The Oppoſites to which are eaſily diſcoverable. To ſay nothing therefore of the manifold *Frauds* which we have already taken Notice of all along in this our Deſcription of *Antichriſtianiſm*, this certainly muſt be very *Antichriſtian* and *uncharitable*, namely, To miſrepreſent Men's Actions and Opinions in publick Speeches or Writings, nay to invent notorious Lies and Fictions to the Diſparagement of Men's Perſons and Doctrines, and ſuborn Men to write them, and divulge them to the World for Truths. Which is to do ſo as was the Cuſtom of thoſe who were under the Dragon, that old Serpent and falſe *Accuſer* of the ancient primitive Chriſtians, whom they aſperſed and calumniated as *Worſhippers of the Sun*, becauſe they put up their Prayers with their Faces toward the Eaſt; as *Man-Sacrificers*, and as *Eaters and Drinkers of humane Fleſh and Blood*, becauſe of their calling the Euchariſtick Bread and Wine the Body and Blood of Chriſt, they underſtanding it only in a myſtical or ſymbolical Senſe. For profeſſing with St. *Paul*, *There is neither Male nor Female in Chriſt*, but that both have equal Admiſſion into his eternal Kingdom, That *they had no Regard to Sexes*, but were vile *Sodomites* and Abuſers of themſelves with Mankind. For meeting together to ſerve God in private in Grotts and Caves of the Earth for Fear of Perſecution, That they were *Conſpirators againſt the Roman State and Empire.* And laſtly, for their reverently receiving the Elements of Bread and Wine at their holy Communions, That they were *Worſhipper, of Ceres and Bacchus.*

10. In like Manner we may imagin that this *Pſeudo-chriſtian* Church may raiſe and ſpread abroad amongſt the vulgar ſuch perverſe Calumnies againſt the true Members of Chriſt: as namely traducing them for *Atheiſts*, or at leaſt *Arians*, becauſe they will not acknowledge the *Divinity of a conſecrated Piece of Bread*; reporting them as *Manichees*, becauſe they do not hold the Power of the Church to be ſuperior to that of Emperors and Kings, (to make thereby but one Sovereignty in the Church) but affirm the Secular Power independent thereon. As if the holding theſe two diſtinct Powers were, forſooth, the holding the two Principles of the *Manichees*; defaming them for *Beſom-Riders* or *Witches*, becauſe they have by Reaſon of hard Perſecution been driven to inhabit deſert and mountainous Places; or upon their Meeting more privately in Houſes by Night, to impute to them ſome ſuch horrid and villainous Practices as were of old reported of the primitive Chriſtians, that the Candle being put out they committed Inceſt and all Manner of Uncleanneſs in the Dark, nay that they killed their own Children in theſe concealed Aſſemblies of theirs. To accuſe them of *reviling the Saints*, merely upon their profeſſing it unlawful to invoke them; or of *blaſpheming the bleſſed Virgin*, becauſe they hold it unfit to worſhip her. To tax them of *Diſobedience to the Magiſtrate*, only becauſe of their perſiſting in the ſincere Profeſſion of that Faith that is conſonant to the Doctrine of Chriſt and his Apoſtles. And, laſtly, to father upon them what abominable Actions they pleaſe, and, ſpeaking without a Metaphor, to gag the Mouths of the thus accuſed and ſlandered, that they may not anſwer for themſelves to clear themſelves in the Audience of the People: Nay to rack Men till their very Bowels break out of their Belly, to force them to acknowledge themſelves or their Party guilty of ſuch villainous Crimes as it is incredible their very Perſecutors ſhould in good Earneſt ſuſpect them of, merely to get a Pretence from ſuch an extorted Confeſſion to verifie their wicked Slanders to the World, and to make the harmleſs and innocent Profeſſors of the Truth of the Goſpel to be odious and hateful in the Eyes of all Men.

Certainly, if this be not diametrically oppoſite to that Part of *Charity* that diſcovers it ſelf *in true and faithful Dealing*, nothing can be excogitated that is ſo.

CHAP. XIV.

1. *The Nick-naming of the true Chriſtians by the odious Title of* Hereticks, *with their barbarous Injuries thereupon.* 2. *That* Hereſie *and* Schiſm *are Sins againſt the truly Catholick and Apoſtolick Church.* 3. *What is meant by* One Catholick and Apoſtolick Church. 4. *What is that hainous Sin of* Hereſie. 5. *What* Schiſm. 6. *That while Men are ſincere Members of the Apoſtolick Body, they can be neither Hereticks nor Schiſmaticks.* 7. *The* Hypocritical *and* Schiſmatical *Niceneſs of this* Antichriſtian *Church in forbearing to joyn in any Religious Duty with any Member of the* truly Apoſtolick Body. 8. *Their fraudulent Purpoſe in foſtering this Schiſmatical Niceneſs and Unſociableneſs.*

1. BUt we will alſo take Notice of that which will be ſo uſually caſt upon the Diſſenters from this falſe Church, that it will be ſcarce accounted any Reproach done to them, but rather *Civility* or at leaſt *Juſtice*; and that is, the ſo freely Nick-naming them by the Style of *Hereticks* and *Schiſmaticks*. Which yet in their own Judgment I ſuppoſe not to bear ſo little Weight with it, whenas their real Eſtimate is diſcoverable by their Proceedings, they deeming an *Heretick* ſo odious and contemptible, that he is not worthy of the common Privileges of Mankind, and of that Protection that the Laws of humane Society do afford to all Men; that he ſhall not have the Security of a Promiſe though confirmed by Oath; Foraſmuch as *Faith is not to be kept with Hereticks*. Not to mention here that they have made the *Penalties* of *Hereſie capital*. Which how juſtly, though a Man were an *Heretick* in the *Matters of Belief*, provided it were not out of Pride and Conceitedneſs, but out of invincible Ignorance, I will not here diſcuſs.

2. It will be of greater Uſe to conſider what is real *Hereſie* or *Schiſm*; that the ſincere and *knowing* Chriſtian may not be reproached, nor the *leſs skilful* affrighted with theſe *Bug-bears*. Thoſe that make ſo great a Cry againſt the Hainouſneſs of

theſe Sins, their Zeal and Rhetorick would be more uſefully placed, if they would be ſo faithful as to give us a right Notion of them; otherwiſe while they pretend to be ſo induſtriouſly deſirous of *Peace* and *Unity* in the Church, they may but give thereby greater Occaſion of *Diſſentions* and *Animoſities*. For to make more things *Hereſies* and *Schiſms* than there really are, is indeed to create more Quarrels and Controverſies than there need be. I will acknowledge as ſoon as any, that *Hereſie* and *Schiſm* are very grievous Crimes, even of the deepeſt Die; but then it muſt be truly *Hereſie* or *Schiſm*, not what-ever the Peeviſhneſs, or Intereſt, or Prejudice of a domineering Party will be pleaſed to call ſo, under the Pretence that they are that *One Catholick Church*, from whoſe Doctrine (be it never ſo falſe or corrupt) for One to diſſent muſt be *Hereſie*, and to ſeparate from their Communion (be their Practices never ſo idolatrous) *Schiſm*. No certainly, thoſe high Sins of *Hereſie* and *Schiſm* are not againſt this or that particular Synagogue, be they never ſo numerous, but againſt that *ancient and truly Catholick and Apoſtolick Church*; and he that ſins againſt her *Unity*, ſins againſt his *Creed*, which has taught us to ſay, *I believe one Catholick and Apoſtolick Church*. Which Words becauſe they may be abuſed to the making of the Church look leſs *Catholick* and *One* than it is, I ſhall offer an eaſie Reſolution of the Senſe of them.

3. I conceive therefore that the Object of our Belief in this Clauſe of the Creed are theſe three Propoſitions.

Firſt, That the *Church* of God wherein Eternal Salvation is to be had is but *One*; that is to ſay, That a Man cannot be ſaved in any Religion, as ſome too raſhly and wantonly conceit, but that there is *one* only *Way* of Salvation which is revealed to God's *true Church*, under which all muſt come before they can be ſaved.

Secondly, That this Church of God is now a *Catholick* Church, not *Topical* or *National*, as in the Commonwealth of the Jews of old, but a Church that has a Right to ſpread over the Face of the whole Earth, and is deſigned ſo to do by Providence, as is expreſſed in ſeveral Paſſages of the Prophets. *From the riſing of the Sun to the going down of the ſame, my Name ſhall be great amongſt the Gentiles: in every Place Incenſe ſhall be offered unto my Name, and a pure Offering:* as * *Malachy* Chap. 1. has foretold. And *David* in the ſecond Pſalm, *Ask of me, and I will give thee the Heathen for thine Inheritance, and the utmoſt Parts of the Earth for thy Poſſeſſion.*

Thirdly and laſtly, That this *One Catholick Church* is neither to be ſtretched ſo wide as to be acknowledged there where the *Apoſtolical* Doctrine, the Faith and Practice delivered and commanded by Chriſt or his Apoſtles is oppugned and contradicted, and quite contrary Doctrines and Practices brought in; nor to be made ſo narrow, as that ſuch Companies of Men ſhould not be allowed to be Part of this *Catholick* Church, amongſt whom notwithſtanding the Apoſtolical Doctrines do obtain, and Primitive Practices of the Church ſet on Foot by the Apoſtles or Chriſt himſelf are in Uſe: That is to ſay, The adequate Character of this *One Catholick Church* is, that it rejects nothing of the Apoſtolical Doctrines and imitable Uſages, which were commanded by Chriſt or by his Apoſtles to the Church, nor teaches or inſtitutes any thing that is Point-blank oppoſite therto, or to the Word of God to which Chriſt and his Apoſtles give Teſtimony.

That therefore is the *true Catholick Church* in the whole, and in every *particular Company* of it, which has for its viſible Laws and Uſages, whereby it ſelf becomes alſo viſible, the Laws and Uſages of Chriſt and his Apoſtles, and nothing contradictorious thereunto.

This, I hope, will be acknowledged by all Men the moſt eaſie and genuin Senſe of this Article of the Chriſtian Creed that the Words are capable of.

4. And hence I think a Man may eaſily diſcover what that *Hereſie* is that is juſtly to be deemed ſo hainous a Sin, namely, That it is *a Diſſent from the Catholick Church even in thoſe things that are in it Apoſtolical.* For by them alone, they being entire and uncontradicted in her, does ſhe diſcover herſelf to be that *One and only Catholick Church of Chriſt.* And this would be an hainous Sin indeed againſt that Authority ſhe has to inſtruct and imbue the World with this ſaving Truth; I ſay, to diſſent from any Part of this *Apoſtolick* Doctrine out of a Spirit of *Contradiction* and Self-conceitedneſs, would be *Hereſie* in the moſt loathſome Circumſtances that can be imagined.

And the next Degree to this would be the Diſſenting from the *Catholick* Church in ſuch things as they generally agree in, though they be not expreſly any Part of the Apoſtolick Do-

Doctrine, but in the mean time not plainly diſſonant to the *Word of God* nor to the *immutable Notions* of humane Underſtanding.

And the third and laſt Degree is to diſſent from the Determinations of a Man's own particular *National* Church in the like Circumſtances with the former.

Theſe ſeem to have ſomething an over-near Affinity with what we have defined moſt properly and primarily to be *Hereſie*. But conſidering that even *Oecumenical* Councils may erre, and that Scripture in Things neceſſary to Salvation is ſufficiently plain, and the Affairs and the Genius of particular *Nations* exceeding different and changeable, and General Councils very hardly and ſlowly to be congregated; I muſt not be over-haſty to call a Diſſent here, no not from an *Oecumenical* Doctrine or Uſage, by ſo harſh a Denomination as *Heretical*, there being no Entrenchment made thereby upon the *Apoſtolical* Laws and Doctrines. But to diſſent from, or not to ſubſcribe to the Determinations of what Church ſoever that are plainly repugnant to the Doctrines *Apoſtolical*, were not only not *Heretical*, but *Heroical*; eſpecially if the Diſſent is likely to be attended with any perſonal Inconveniences to the Diſſenter.

5. And now for *Schiſm*, there is much-what the ſame Judgment to be made hereon as on *Hereſie*. For it is plain that *Schiſm* truly ſo called is *A Separation from the Catholick Church*, or from any *National Church which is Part thereof, even then when ſhe approves her ſelf to be Catholick*, that is to ſay, *even then when ſhe is Apoſtolick, or though ſhe be Apoſtolick, and offer no Opinions and Uſages but ſuch as are conformable to the Uſages and Doctrines of Chriſt and his Apoſtles*. To ſeparate from the Church in ſuch Circumſtances as theſe, I confeſs were a great and damnable Sin. But for one to ſeparate from the Church in other things upon an invincible Suſpicion that the conſenting to or doing this or that were ſinful and diſpleaſing to God, (though thoſe Opinions might be true, and Practices harmleſs in themſelves) this I conceive though it make a Man *materially a Schiſmatick*, yet he is not *formally* ſo, and he that does ſo is rather to be pitied than reproached.

But if he ſeparate from that Part of the Church (if it can be ſtill a Part of the Church that does ſo) which impoſes Opinions and Practices plainly repugnant to the Precepts of Chriſt and his Apoſtles; Separation in this Caſe need not be *pitied*, nor ought to be *reproached*, but highly *commended* and *applauded*. And that Voice will warrant them that calls for ſuch ſober *Separatiſts*, *Come out of her, my People, leſt you partake of her Sins and of her Plagues*. For the *Coming out* here would be really the *Going in* to the Church, and the ſtanding ſtill, the abiding disjoyned therefrom; as one ſpeaks very ſmartly and truly, *Is Eccleſiæ non jungitur qui ab Evangelio ſeparatur*. Rev. 18.

6. Wherefore from this true and determinate Apprehenſion of things it is manifeſt how outragiouſly and Antichriſtianly *uncharitable* this falſe Church would be againſt the true Members of Chriſt, in calling them *Hereticks* and *Schiſmaticks*, and Renders and Tearers in Pieces of the Unity of the Church; whenas in Truth they are ſo far from being *Hereticks*, that they are the faithful Witneſſes of *Jeſus*, and the only ſincere Members of the *Apoſtolick* Body, and keep to that one Foundation of which *Chriſt* is the chief Corner-ſtone, and are ſo far from being *Schiſmaticks* in their Separation from ſuch a Church as I have deſcribed, where groſs *Idolatry* and *Superſtition* has over-flown all, that by ſeparating they have redeemed themſelves out of this *Babyloniſh* or *Ægyptian* Captivity, and returned to that City that is at *Unity* or one with it ſelf, and muſt never vary, I mean, that *one and only true Catholick Church*, as being truly *Apoſtolick*. For if it be true, *That he is not joyned to the Church that is ſeparate from the Goſpel*; I think it will be true alſo, that *He that is ſincerely joyned to the* Goſpel *cannot be ſeparate from the* Church. And therefore this Noiſe of tearing and rending the Church, is but an unjuſt and clamorous Accuſation of Men, that feel their own uſurped Power and *Intereſt* to ſhake, as if it would break in ſunder at this Reſurrection of the true *Apoſtolick* Church, and Chriſt's Recovering the Power into his own Hands for the raiſing that promiſed and long-expected *Kingdom of Righteouſneſs* upon Earth.

7. And yet, in the fourth Place, though this falſe Church be thus perfectly *Antichriſtian*, as I have deſcribed, groſly *Idolatrous* and wretchedly *Superſtitious*, and thus ſhrilly clamorous and querimonious againſt the Rending of the Unity of the Catholick Church, as ſhe will phraſe it; notwithſtanding all this, we will ſuppoſe her ſo *Hypocritically* nice and ſcrupulous, that ſhe will not contaminate herſelf with joyning in Divine Service with thoſe of the true and *Apoſtolick* Church, though there

be nothing in their Service but what is Apoſtolical; no not ſo much as join in the *Lord's-Prayer*, or giving Thanks at Meat, nor ſay *Amen* to the ſhorteſt Ejaculation or Doxology that Occaſion ſhould put into the Mouth of thoſe that appertain to the *Apoſtolick* Body; nor ſay Grace themſelves, for fear theſe *Apoſtolicks* ſhould join with them, or add their *Amen*.

And yet, forſooth, this Synagogue of Deceivers is ſo zealous and induſtrious for the keeping up of the *Unity of the Catholick Church* as nothing can be more, when in the mean time they are ſo full of Rancour and Railing againſt theſe *Hereticks*, as they call them, that they will ſtyle them (and indeed any Church beſides their own) the *Church* of the *Devil*; and pronounce that God is not God, if he do not damn them; and will forbid their Nurſelings to ſo much as wiſh a *Requiem* for their Souls when they are departed this Life.

8. But this is only a noiſy and Hiſtrionical Swaggering in compariſon of what follows anon. In the mean time their deviliſh *Fraud* in the Purſuance of this Unſociableneſs in any Divine Duty, betwixt them whom they pleaſe to term *Hereticks* and thoſe of their own Church, is very conſpicuous; *viz.* for fear Commerce in Religious Matters ſhould give them the Knowledge of the Truth, who are held to this falſe Church by nothing but by believing of Lies: I mean not only ſuch as were long ago framed for the Advantage of their Church, but ſuch Miſ-interpretations and Falſhoods as they poſſeſs their Nurſelings with againſt thoſe whom they call *Hereticks*; whoſe Doctrines they falſify, and traduce their Carriage as they pleaſe, and by this interdicting Converſe with them, keep them in that vile Opinion of them, which they have infuſed by their baſe Calumnies.

Beſides that, by this Scrupuloſity in Communicating with them in any Religious Duty, they oſtentate the great Sanctity of their own *Phariſaical* Church, as I intimated before, and ingender an Hatred and Deteſtation of all that are oppoſite: which Plots and Practies in thoſe who talk ſo much for Peace and Unity in the Church is a double *Iniquity*, and the higheſt Breach of *Charity* that comes not yet to Blows. But ſhe was certainly the *Whore* that called ſo remorſleſly for the dividing of the Child, not the genuin Mother. And that muſt be an *Adulterate* Church moſt aſſuredly, that would have Chriſtians differ wherein they profeſs themſelves all agreed, and clove in ſunder wherein they would naturally join together, and that is in the *Apoſtolical Doctrines and Practices*.

CHAP. XV.

1. *What Incendiaries to War and Plotters of abhorred Murthers theſe falſely-pretended Succeſſors of Chriſt are.* 2. *Their Butcherly Cruelty to the Sheep of Chriſt's Fold.* 3. *Inſtances of prodigious Barbarities upon them for their very Faithfulneſs to their* Saviour *and* Redeemer. 4. *The Numerouſneſs of them that have thus ſuffered, with ſome particular Kinds of Cruelty.* 5. *More Inſtances of this Diabolical Barbarity.* 6. *All the Elements made Inſtruments of the Wrath and Fury of this Antichriſtian Power.* 7. *Moſt beaſtly and unnatural Examples of this Antichriſtian Salvageneſs.*

1. BUT there are yet behind more palpable Diſcoveries of this *Antichriſtian* Contrariety to that Divine Virtue of *Charity*, the Royal Law, as I have already ſaid, of the Kingdom of Chriſt, which is deſcribed from the Peace and Security of
Eſa. 11. 9. them that live under it, *That there ſhall none hurt nor deſtroy in all God's holy Mountain.*

5. In the Fifth place therefore, How plainly *Antichriſtian* would it be in them who pretend to be in a more ſpecial manner the *Succeſſors of Chriſt*, if they ſhould prove Incendiaries to War, and buſie Engineers of Deſtruction in Chriſtendom, witty in Cruelty and Revenge, barbarous in Execution; mercileſs to the Poor, hating them even for their Poverty ſake; Poiſoners of Princes; and even by that Bread wherewith they would pretend to feed their Souls to Everlaſting Life; and the *High-prieſts* themſelves, the Heads of this Antichriſtian Polity, either the Contrivers or Applauders of ſuch villainous Poiſonings and Murthers?

6. 2. But Sixthly and Laſtly; The cruel and bloody Perſecution of the True and Living Members of the Kingdom of Chriſt, only for their faithful Adhering to the Plain

Plain and Undoubted Commands of their Heavenly Sovereign, who is ſtyled *King of Kings* and *Lord of Lords*, this certainly muſt be the moſt ſignal and capital *Antichriſtianiſm* that any *Polity* can be corrupted with, and the moſt groſsly and viſibly oppoſite both to the Nature of *Charity*, which *beareth all things, and endureth all things*, which will not be over-ſevere to the Wicked, much leſs cruel to the Good; and alſo to the Deſcription of *Chriſt's Government*, who is ſaid to *redeem the Souls of the Needy from Deceit and Violence*, and that *their Blood is precious in his Sight. He ſhall feed his Flock like a Shepherd, He ſhall gather his Lambs with his Arm, and carry them in his Boſom.* This is the genuin Spirit of the true Chriſtian Paſtors, whether of high or low Degree, to be thus tenderly affected toward their Sheep. pſalm 72. Eſay. 40.

But ſuch as thwack them and beat them, and violently drive them, inſtead of leading them by an Evangelical Call and going before them in a Way of Chriſtian Example, theſe are not *Shepherds*, but *Butchers*, and will eaſily drive them to the Shambles, and ſee their Throats cut without Remorſe.

3. Perſecution therefore of the Saints of God, even for thoſe things they approve themſelves to be Saints in, as *in refuſing to worſhip Images, or to commit any other Act of Idolatry, in plainly and ſimply Profeſſing the Truth of the Goſpel, and living according thereto, conſciencioufly abſtaining from all ſuch things as it has declared unlawful*; This is as manifeſt a *Limb of Antichriſtianiſm* as any can be exhibited to our View; and were indeed notoriouſly *Antichriſtian*, though it proceeded no further than to a partial Loſs of Goods, Impriſonment, and Death without any further odious and aggravating Circumſtances.

"But to be ſtripped ſtark naked of all a Man has to perfect Beggery; not to be "committed to a common Priſon, but to be thruſt into ſome loneſome and loath-"ſome Cell or Dungeon, upon moiſt Straw or Flags ſtinking with Dung or Ordure, or "elſe without this Tapiſtry, the Floor of it ſelf being ſoft and miry enough, that "they may ſeem to need no Pillow, and it may be alſo ſo ſtrait that they ſcarce "have room enough to lie at their length.

And then for their manner of Death, when they are called unto it, How unjuſt and barbarous were it, to have their Integrity and Sincerity to their Saviour to be reckoned a Crime more Capital than Theft and Murther, and therefore be puniſhed with a ſeverer Death? Hanging or Heading not ſerving the Turn, but they muſt undergo that Death which is moſt torturous and dreadful. "Fire and Faggot muſt "be the Reward of their conſtant and faithful Obedience to their dear *Redeemer*, "and it may be with ſome extraordinary Circumſtances: they not diſpatching them "with that Favour that they do Murtherers of Fathers or Murtherers of Husbands, "or Conjurers and Contractors with the Devil; but lengthening their Torments "by the malicious Artifice of Pulleys, dipping them in, and then pulling them up "again out of the Flames, as if they were ducking them in the Water rather than "torturing them in the Fire. Not ſparing the Women big with Child, no nor the "Child that has been baptized with Fire as ſoon as born into the World, but being "mercifully tranſmitted out of the burſt Womb through the Flames (as untouched "almoſt as the three Children in the fiery Furnace) has been caſt again into that "conſuming Element by the cruel Hands of the abhorred Hangman; ſetting leſs by "the poor innocent Infant of an *Heretick*, than by the Litter of a Bitch or Young "Kitlings, to whom none will be ſo barbarous as to burn them in the *Fire*, but com-"mit them rather to the Mercies of that more ſoft and gentle Element of *Water*.

4. "What ſhall we ſay to the Multitudes of thoſe that are thus Martyred, I mean "not only in Succeſſion, but at a Clap, by Thirties, Fourſcores, and Hundreds at "a time, either at one Common Fire-pyle, or elſe in Barns and Dwelling-Houſes; "ſevere Officers with their Iron Weapons forcing them back as often as the Heat "and Smoak would drive them out to ſeek cooler Air? What to the Racking and "Excarnificating their Bodies, before this laſt Puniſhment? To the Cutting out "their Tongues when they are brought to the Stake, that they may be in an ut-"ter Incapacity of Apologizing for themſelves, of Praiſing God, or Edifying the "People?

5. It were a long Buſineſs to ſet before your Eyes all the Ways that this *Antichriſtian* Beaſt, this *Pſeudo-chriſtian Polity* and falſly-pretended *Hierarchy* of Chriſt, might uſe in wreaking their Spleen upon the faithful Witneſſes of *Jeſus*, the Living Members of his True Church; What Outrages they and their Officers, or Inſtruments and Adherents, inflamed by the Poiſon of their Zeal, may commit upon the harmleſs

harmleſs Flock of Chriſt; ſparing none of either Sex, no not in the moſt compaſſionable Circumſtances; "bringing Women, and that of Great Quality, within three "or four Days after their Delivery out of Child-bed, into an abhorred Priſon, uſing "them with the like cruel Hardſhip they do others; forcing them out of the *Straw*, as "it is called, to tumble on a Bed of Flags in a raw and noiſome Goal-cabbin; and with-"in a while after ſtretching them ſo on the Rack, and piercing them ſo to the Bone "with the Strings wherewith they tie their Legs and Arms, and ſo ſhattering all "their Body, that they leave them more than half dead upon the Torture.

"Hanging up others even while the Child is coming out of the Womb: Rip-"ping up the Bellies of others, having firſt nailed down their Hands and Feet up-"on ſome Board; and having cut their Children in Pieces, ſtopping their Bleeding "Fleſh into the Mouths of their Mothers: Opening the Wombs of others, and put-"ing their Children of a Year or two old into them, and ſo ſtifling them in their "Mother's Blood: Hanging Men up by their Privities at their own Doors, and "Miniſters of the Town after the ſame manner in their Church-Porches: Scraping "the Hands, Lips, and Crown of ſuch Prieſts as are converted to the true Profeſ-"ſion of the Goſpel, with ſharp Knives or broken Pieces of Glaſs: dragging Men "by their Legs whom they have half killed upon the Rack, like a dead Dog, or ſuch "like Piece of Carrion, they being unable to go themſelves, and thought by the Of-"ficers unworthy to be carried.

6. It were an endleſs Task to reckon up all the Hardſhips that frail Mortality is obnoxious to. All the Elements may be made Inſtruments of the Wrath of this *Antichriſtian* Power I deſcribe. "Beſides being burnt therefore, and pitched all "over to make the Nidour and Smoak of the Sacrifice more acceptable to their en-"raged Cruelty, Multitudes may be drown'd in Rivers, Men and Women, even in "their Parturiency, being forcibly driven into the Stream. Others may be benummed "or ſtifled to Death in froſty or ſmoaky Air, Branches of Trees being ſet on fire at "the Mouth of the Caverns where they had taken Shelter: And laſtly, others be "buried alive in the Earth, ſending out deep Groans from under the Ground.

"To be ſtript ſtark naked, and to be beat with Rods of Iron, is alſo extreme hard "meaſure; as alſo to have their Arms and Legs ſo pierced with the twiſting of "Cords, as to make deep Furrows in the Fleſh for Worms to breed in it, and con-"ſume it.

7. "What ſhall we ſay to the Flinging of the Young Children of *Hereticks* to be "eaten by Hogs, and to the boiling of others alive in Caldrons? To the Forcing of "Children to be the Executioners of their Parents, and the Parents ſometimes of "their own Children, Mothers being conſtrained to caſt their own Infants into the "Waters? To the Pulling out Mens Eyes, and Cutting off their Hands, and ſo ſend-"ing them out to grope their Way in the wide World? To the Flaying ſome, Roaſt-"ing others alive, and half Killing others on purpoſe that they may linger long in tor-"turous Pains? What to the Ripping the Bellies of other-ſome, to take hold of one "End of the ſmall Guts, to faſten it to a Tree, and then force the poor Man to go "round, to wind his Guts about the Tree, to try the Length of them? What to "the Abuſing of the Bodies of the Dead? To the making Candles of their Greaſe, "and the Selling their Fat to the Apothecaries? What to the laying of the Bodies "of Men and Women the one upon another in an immodeſt Poſture, and to the ſend-"ing out their Boys with Whips to laſh off Mens Privities as they lie dead in the "Field? And, laſtly, What to the barbarous Inſulting over the Heads of murther-"ed Miniſters openly at the Market-Croſs, Disfiguring their Faces, Slitting up their "Mouths, and Cutting their Noſes, and out of a mad and frantick kind of Zeal box-"ing them about the Ears, though to the benumming of their own Hands, upon the "dead Fleſh? So wild and ſalvage are they whom this *Spirit of Antichriſtianiſm* does inſpire.

*

CHAP.

CHAP. XVI.

1. *A new Scene of Diabolical Outrages done to the innocent Flock of Chriſt.* 2. *That they are all to be imputed to this* Antichriſtian *Synagogue, though not particularly appointed by them.* 3. *A Deſcription of an* Infernal Tribunal *coloured over with the ſpecious Title of* The Holy Inquiſition. 4. *The Demeanour of theſe* Infernal Jndges *to the Accuſed.* 5. *The ſalvage Uſage of the Sentenced Party by the grim Executioner.* 6. *A new Addition to the former Torture.* 7. *The Torment of the* Hollow Trough. 8. *And* Pan *of Charcoal.* 9. *That this Exemplary Cruelty in theſe* Spiritual *Judges influencing all the Inſtruments and Adherents to their Church makes her guilty of all the* Military *Outrages alſo.*

1. BUT I am weary of Figuring out ſuch ſad and tragical Scenes of Things; τὸ κακὸν ἄπειρον, the Modes of Villainy are Infinite. There ſeems nothing more deteſtable than that Cruelty of *Cannibals* that eat Man's Fleſh. "But how "far ſhort would it fall thereof, if we ſhould ſuppoſe that the Inſtruments and Ad- "herents to this *Antichriſtian* Power did riot it with the Brains of Men, and ſet up- "on the Table the Dugs of Women fryed like Tripes, whom they firſt raviſh, "and then cut off their Breaſts with ſome Parcel of thoſe Parts which Modeſty will "hardly permit to name?

"What ſhould we think of Stabbing a Man on the Soles of his Feet and at his "Ears, Cutting off his Genital Parts, Frying the Wound with the Flame of a Candle, "for his greater Torment, and for Stopping the Blood? What of the Tearing his "Nails off with hot Pincers, to make him Renounce his Religion, and to Recon- "cile him to this *Pſeudo-Chriſtian* Synagogue? What of Spiting naked Women "through their *Pudenda*, and ſo carrying them for ſome Space on their Shoulders on "long Poles? What of Stripping off the Skin of a Man's Arms and Legs in long "Slices like leathern Points, leaving him to ſtarve in this ſad Condition in Priſon? "What of Dragging by the Feet at the Tail of a Mule through the Streets, the "Body beating againſt the Stones, and the People flinging Brick-bats at him as he "paſſes by their Doors? What of Cramming Gun-powder into the Mouths and "Throats of Men, and then ſetting it on Fire to tear their Heads in Fitters? "And what laſtly of this beaſtly and barbarous Cruelty, to pull the Eyes of a Man "out, and to cut off his Yard, and thruſt it into his Mouth, and to expoſe him thus "mangled unto the View of the People two or three Days together, and in Con- "cluſion to flay him alive, and hang the Quarters of his Skin at the chief Windows "in the Town?

Could there be any thing more damnably *Antichriſtian* than ſuch Outrages as theſe againſt the innocent Lambs of Chriſt, whom this falſe and imperious Church diſguiſes with the odious Name of *Hereticks*? Concerning whom they inſtruct their bloody Inſtruments, that they are not worthy to live, nor to die an eaſie Death, nor to have Chriſtian Burial; but that their naked Bodies are to be expoſed to the Rage and Hunger of greedy Swine and Dogs.

2. And truly, though theſe Cruelties, all of them which are here deſcribed, are not ſuppoſed to be appointed particularly by the *Ghoſtly Fathers* of this grand Hypocritical Synagogue: yet their Inſtruments, Agents, and Adherents being informed by them that all that are not of this Church are *Hereticks*, and that all *Hereticks* are worſe than Dogs, and to be uſed worſe if we have a Mind to it, nay, that it is Meritorious to Abuſe them thus, and that their Tormenting them in this manner, and Killing of them with this Barbarity, will free themſelves from the Fire and Torments of Purgatory; it is plain that all this Antichriſtian Salvageneſs and Cruelty is to be laid at the Door of theſe *Ghoſtly Fathers* themſelves. Which will be ſtill more manifeſtly their due, if they be ſuppoſed to have Influence upon the other, not only by their Antichriſtian Doctrine, but by the Authentickneſs of their Example.

3. As if, for Example, we ſhould frame ſome ſuch Suppoſition as this, That there were a Court of *Judicature* ſet up, for the enquiring after, and examining all ſuſpected of *Hereſie*, for the Puniſhing them accordingly when they are diſcovered; and that ſome Holy Perſons of this Church ſhould be *Judges* in this Sacred *Conſiſtory*, this

this *Holy Inquiſition*; but their Proceedings for Point of Cruelty and Injuſtice not inferior to any thing that we have yet named: Would not this be a Sign or Watch-word, as it were, to all the Adherents to this Deviliſh Religion to uſe the Enemies of it as cruelly as Opportunity will permit, or the natural Bitterneſs of their own Spirits ſuggeſt?

Let us imagin therefore a *Tribunal*, though not ſo juſt, yet more ſevere (or rather more cruel) than that of thoſe Judges of Hell, *Minos* and *Rhadamanthus*, and, that it may be more like theirs, to be in ſome ſubterraneous Room, (that the Cries and Groans of the Tormented may not pierce the Ears of the People) where all things are tranſacted in that more impure Light and Stench of Links and Torches, held by Aſſiſtants and Officers as grim of Aſpect as the *Infernal Furies*; and that the Proceedings of this Court are infinitely more unrighteous than thoſe of Hell, theſe *Holy Judges* having unlimited Power, any vile Perſon being admitted for a Witneſs againſt the Suſpected, and they making no matter whether the Accuſation be by Word of Mouth or by Tickets caſt in before this Sacred Conſiſtory; for without any perſonal Appearance or Confronting one another, the Proceſs is to be framed, without Party, without Witneſs, and without other Law than the Pleaſure of theſe *Spiritual Judges* or *Infernal Spirits*.

4. Now when the Suſpected or Accuſed have deſcended into theſe Shades of Death, we will ſuppoſe theſe *Subterraneous Judges* to begin with ſome terrifying Premonitions and Comminations, mingling ſome Hypocritical Exhortations and Proteſtations, as if they would waſh their Hands clean, as *Pilate* of old, of the innocent Blood they are about to ſpill.

But if the Party will not accuſe himſelf by the Terrour of theſe Threats, that they may notwithſtanding take away his Life in ſuch a torturous Way as they think fit for *Hereticks*, (yea though he ſhould freely confeſs that which they call *Hereſie*, yet if he will not betray all of the ſame Opinion that he either knows or ſuſpects) he is preſently ſentenced to undergo ſuch Agonies and Trials, as theſe cruel Monſters of Men ſhall pleaſe to adjudge him to.

5. "Wherefore there is ready at hand the grim Executioner in a black Diſguiſe ſo "horrid as makes him look more like a Devil than a Man; who ſeizing upon the "ſentenced Parties, be they Men or Women, Married or Virgins, of mean Rank or "of noble Quality, firſt ſtrips them naked, to ſatisfie the luſtful Eyes of theſe Holy "Leachers: which to the modeſt Maids and grave Matrons muſt be a Torment worſe "than Death it ſelf. After this he binds their Hands eight or ten times about with "Cords; theſe cruel and luſtful Villains on the *Bench* commanding him to bind one "round harder than another, and then with a ſmaller Line their Thumbs, and then "to faſten the Parties Hands and Thumbs to a *Pulley* that hangs on a *Gibbet*. After "this to hang Weights of Iron or Lead at their Feet, at firſt, ſuppoſe, about five "Pound, and to twitch them up by the Rope till their Head touches the Pulley. In "which pitiful Poſture they are called to and bawled at by theſe ſalvage *Judges* to "confeſs what they would have them. And thus they hang in this exquiſite Tor-"ture a good Space of Time.

"And if the Party will confeſs nothing, nor betray his Friends, the true Profeſſors "of the Goſpel, and faithful Servants of *Jeſus*, they let him down indeed, but to "hoiſe him up again with a double Weight of Iron at his Feet; the ſalvage Judges "commanding the Hangman to let the Rope go up and down with many ſhort "Checks or Stops, that the Weight of the Iron may rend every Joint of his Body one "from another. Which intolerable Pain, if it cauſe the Party to ſhreek and cry out, "(as it muſt needs) theſe grim Benchers ſhall drown the Noiſe with Roaring and "Railing at him, and calling him *Dog* and *Heretick* for ſo obſtinately (that is, ſo faith-"fully) refuſing to betray himſelf and his Friends.

"Which if he perſiſt in, they will let him down again, and add ſtill more Weight "to his Heels, and an higher Torment to his whole Body; putting this poor Mem-"ber of Chriſt to theſe unſupportable Tortures for at leaſt two or three Hours to-"gether; and, it may be, as they ſhall think fit, ſome three Days after, when his "Joynts are moſt ſore, bring him to ſuffer the ſame Extremities of Torment again, "nay repeat it at great Diſtances, if Life will endure it, five or ſix times over.

6. And this I think were a Cruelty little inferior to any we have hitherto intimated in all our barbarous Suppoſitions. But let us add another Scene ſomewhat different. "The Stripping them as before, but then the Binding of their Hands be-"hind them, and Hanging them at the Pulley, together with the Girding of their Thighs

"Thighs ſo hard, as alſo their Legs, with ſtrong Cords, and forcing the Strings by "Plugs of Wood thruſt betwixt, ſo deep into the Fleſh, that they reach near the "very Bone: In which intolerable Torment they will keep them two or three "Hours together.

7. "Or elſe, which is more cruel, if it be poſſible, to gird both Thighs, Legs "and Arms with ſtrong ſmall Cords, as before, ſo hard that they ſink out of ſight "into the Fleſh to the Bone; but withal to lay the Party along with his Face up-"wards on a great hollow Trough having a Croſs-bar in the midſt, with his Back "reſting on that Bar, to his unſpeakable Diſeaſement; ſpreading over his Mouth "and Noſtrils a fine Lawn, upon which they pouring out Water in a ſmall, but "high-falling, Stream, drive the Lawn into his Mouth and down the furtheſt part "of his Throat: which can put him in no leſs Agony than they are that are fetch-"ing their laſt Gaſp. And what Violence is done to him by that ſofter Engine, I "mean the fine Linen when it is twitched out of his Mouth, the Blood and Water "that comes with it doth copiouſly witneſs; one would think it brought up the "very Entrails with it out of the Body.

8. And laſtly, to make an end, That that Element that is moſt mercileſs may not ſeem to be forgotten by theſe wicked Engineers of Cruelty, it were eaſie to imagin, that they may make uſe of great Charkcoal-Pans of Iron full of hot Coals, "forcing the Captive's Feet as near as they pleaſe, and baſting them with Lard, to "make the Pain of Scalding more exquiſite. Which Torture can be little leſs than that of Roaſting Men alive at the Fire.

9. Certainly if the *Religious Orders* of a Church in a *Form of Juſtice*, and upon *Pretence* of *Piety* and *Zeal* againſt *Hereticks*, can commit theſe aſtoniſhing Outrages and Acts of Barbariſm againſt the faithful Followers of Chriſt; How can their Example fail of being a School of univerſal Cruelty for their Adherents againſt all ſuch whom they ſhall look upon as *Hereticks*? And they are taught all are ſo that are not of their Church. And therefore the Guilt of all theſe tragical Cruelties which are done upon the true Members of Chriſt, though not immediately by the Eccleſiaſticks themſelves, but by military Men, whoſe Inſtructers and Examples they are, is moſt righteouſly laid upon this bloody Prophet-murthering *Synagogue* her ſelf, this cruel and imperious *Harlot drunk with the Blood of the Saints and with the Blood of the Martyrs of Jeſus*; as well ſhe may, upon ſuch Principles as I have ſuppoſed her to be of, and rage even to immenſe Maſſacres, which may exhauſt thouſands, yea an hundred thouſand at a Draught.

CHAP. XVII.

1. *That this Oppoſition againſt the Divine Grace of* Charity *is a moſt ſubſtantial Limb of* Antichriſtianiſm; *and the Character of them without the Holy City.* 2. *That that repeated Catalogue of abhorred Titles in the* Apocalyps *is plainly a* Synopſis *of the main Characters of the* Antichriſtian *Polity we deſcribe.* 3. *The Confirmation of the Truth of our* Idea of Antichriſtianiſm *therefrom.* 4. *A ſummary Repreſentation of this* Idea *in the Oppoſitions and Defeatments of the* Privative Ends *of the Goſpel, as alſo of thoſe noted Offices of Chriſt.* 5. *Even of his* Divinity *and other holy Titles.* 6. *Alſo of the* Divine Life *both in its Root and its Branches.* 7. *A Parable to ſet out the Salvage Injuſtice and Cruelty of this* Antichriſtian *Synagogue.* 8. *The* Apodoſis *of the Parable.* 9. *That we have ſet out the* Idea *of the moſt real and eſſential Antichriſtianiſm that can be; with an Anſwer to what may be objected to the contrary.* 10. *That it is that very* Antichriſtianiſm *that is foretold in the Prophets, the clearing whereof neceſſitates us to an Inſpection into them before we make any punctual Application of our* Idea *to the* Apoſtaſie *of the Church.*

1. THat this laſt Limb therefore of our Deſcription, compriſed in ſuch things as are notoriouſly oppoſite to that Heavenly Virtue of *Charity*, is a very ſubſtantial Limb of Antichriſtianiſm, I think it is impoſſible for any one to doubt: And therefore it is no Wonder that the chief Character thereof which is writ in Letters of Blood, I mean that of *Bloody Perſecution*, which I laſt of all inſiſted upon, is entred into that black Liſt of Names which are excluded out of the

Rev. 22. Holy City of God; *Without are Dogs, and Sorcerers, and Fornicators, and* Murtherers, *and Idolaters, and every one that loves and makes a Lie.* Which I doubt not but is a *Synopsis* of the chief Oppositions to the *Holy City*, or *Body of Christ*; and therefore what can this other Body be but the very *Body of Antichrist.*

2. And I look upon that brief Comprehension of those detestable Titles as the more considerable and more exactly computed, because the same Sum, though not the same Words, seems to be reckoned up in * two several Places; in which tho' the Words differ, yet reckoning one thing with another, we shall find the same Extent of Sense taken in. For Κύνες and πᾶς ὁ ποιῶν καὶ φιλῶν ψεῦδος are of equal Extent with δειλοὶ, ἄπιστοι, ἐβδελυγμένοι and ψευδεῖς.

* Rev. 21. 8. and 22. 15.

For, as I had Occasion to note above, πᾶς ὁ φιλῶν ψεῦδος will answer to δειλοὶ, such Persons being understood in both as are seducible by false Doctrines and feigned *Legends* contrary to both the Word of God and common Sense, and have their Spirits *intimidated* and basely enslaved and befooled with superstitious Falsehoods and Lies. And then πᾶς ὁ ποιῶν ψεῦδος answers to ψευδεῖς, and in both are understood such as coin false Doctrines for the Profit of their Church, and invent lying Legends, and obtrude Suppositious Reliques upon the People to pick a Peny out of their Purses, And lastly, ἄπιστοι and ἐβδελυγμένοι are both included in Κύνες, *Dogs.* Ἄπιστοι, which intimates Unbelief of *Religion*, is included in Κύνες as they are Brutes, Religion being the Property of a Man. Ἐβδελυγμένοι, or *abominable*, for masculine Venery, is included also in Κύνες, but with a particular Respect to their Species, the *Dog* being so furiously lustful as to spend promiscuously upon eitheir Sex.

And now for the rest of the Titles in each Catalogue, φαρμακεῖς and φαρμακοὶ are all one, saving the Terminations of the Words, which alters not the Sense at all: but πόρνοι, φονεῖς, εἰδωλολάτραι exquisitely the same, And therefore the *Synopsis* is plainly the same in both Places.

3. Wherefore *enslaving Superstition*, *Infidelity* or *Atheism*, *Foul Uncleanness of either Kind*, *Lying* Legends, *and Doctrines false even to Impossibility and to the plain contradicting of Scripture*, *the worst of Murthers*, *the bloody Persecution of the* Saints, *professed Sorcery or Incantation*, or *a Pretence of doing more wonderful things than the greatest* Magicians *of* Ægypt, and lastly, *gross Idolatry and open Image-worship*; all these, I say, being as well noted, and so signally, to be the Oppositions of the *Holy City*, which is the pure Church of Christ, as so execrable in the Sight of God as expresly to be doomed or sentenced to be cast into the Lake that burns with Fire and Brimstone; I conceive that my *Idea of Antichristianism* being made up chiefly out of these Parts, and explicitely comprising them all, besides other particulars of the like Nature, it cannot be denied but that it is a true and perfect *Idea* thereof even upon the *Testimony* of *Holy Writ.*

4. But I dare briefly appeal to *any Man's Reason* that has imbibed but the first Rudiments of Christianity, and knows but common Sense, and has read any ordinary Catechism, has the least Spark of Grace in his Heart, or any Relish of what is holy and Divine, whether the Nature of those things of which I have composed this *Idea of Antichristianism* be not essentially and intrinsecally *Antichristian.*

For, to take again a compendious View of what we have more largely exspatiated in, and thereby to give Judgment more safely on the whole Matter; what Hypothesis can be framed more *Antichristian* than this? That a Pack of Men (fancy them as numerous as you please) should hold together under one domineering Head, that would trample upon Princes, and tread upon the Necks of Emperours, and kick their Crowns off with his Foot, and under Pretence of being Successors to Christ and his Apostles, (though Christ told the boasting Jews (who yet were unquestionably the Posterity of *Abraham*) that they were of their Father the Devil, because they did his Works) claim notwithstanding an *Infallibility of Judgment* and Right of ordering all the Affairs of the World in Reference to Christ's *Spiritual Kingdom*; but yet in the mean Time in very Truth seek nothing but the Encrease of their *temporal Honour* and *Power*; and to this End undermine and defeat the whole Design of the Gospel, not acting according to the Laws of Christ, but making such Institutes and countenancing such Practices and Customs as, bring in most Wealth for the Support of the Magnificence of this Tyrannical Highpriest, that takes it to be but his due to ride upon the Necks of Princes. And therefore every gainful Sin, and serviceable to this Purpose, shall be made a Law, (though never so Point-blank against the Laws of God and Christ) and all those sacred Purposes of Christ's Coming into the World shall be trod upon for a Foot-stool to lift

this

this Pack of Impoſtures into the Throne, that they may the better trample upon all the People of the Earth.

That is to ſay, Whereas Chriſt, by his Goſpel, came to ſilence *Idolatry* throughout the World; theſe Deceivers, for their own Advantage and Profit, will ſet up openly in their Churches as groſs *Image-worſhip* as ever was amongſt the Heathen. Whereas Chriſt came to free the People of God from the Yoke and Burthen of *Moſaical* Ordinances; theſe Oppreſſors of Mankind will load their Bodies and Conſciences with more numerous and tedious Superſtitions and Ceremonies than ever *Moſes* commanded, and put them to a Drudgery and Slavery worſe than the *Ægyptian* Task-maſters did the Children of *Iſrael* in their ſoreſt Bondage.

Whereas Chriſt was given to the World by his Father to be an *abſolute King*, from whoſe Decrees there can be no Appeal, nor any Annulment or Diſpenſation with his Laws; a *perfect High-prieſt*, who by the Sacrifice of himſelf once made, and ſelf-effectual Interceſſion, is an all-ſufficient *Reconciler* of us to God; a *Prophet* and *Teacher*, whoſe Inſtructions and Predictions are all *infallible* Oracles: This *King of Babylon* (for ſo I will call this tyrannical Seducer) with his Hypocritical Aſſiſtants, ſhall pretend that *Chriſt* has given up his Kingdom to them, and that they have the very ſame Power that Chriſt himſelf, can diſpenſe with or abrogate thoſe Laws he has made, or appoint new Laws quite contrary to them, or have Authority to put what Senſe upon them they pleaſe: which is the *utter nulling of Chriſt's Authority* as he is *Law-giver* and *King*, and the greateſt Treaſon and the moſt contemptuous that can be committed againſt his *Heavenly Majeſty*. This *falſe High-prieſt* with his ſeveral Orders of *Levites*, as if that one offering of the Body of Chriſt, which he himſelf made once, were not ſufficient for the Atonement of the World, nor yet his ſole Interceſſion, in Virtue of his Infinite Merits and Paſſion, available for our Reconciliation with God, pretend (to the high Diſhonour and Vilification of Chriſt's own Offering himſelf up once) to offer him up in their own Hands really and bodily every Day in a Manner; and, as if the Interceſſion of Chriſt and his own ineſtimable Merits were of themſelves maimed and defectuous, clap to them, to piece them out, the Merits and Interceſſion of mere Mortals, ſuch as could merit for none but for themſelves, nor indeed have got to Heaven but upon the ſole Merits of their loving Saviour, whom they are made thus to confront in his incommunicable Office. And laſtly, This *falſe Prophet* with the reſt of his devoted Impoſtours, to the End that their own Lies and Miſleadings of the People may not be diſcovered, but withal to the unſufferable Reproach of that great and true *Prophet* the Lord *Jeſus*, and the unſpeakable Injury of his cordial Followers, withhold thoſe lively Oracles delivered by him and his Apoſtles from the Knowledge of Men, not without groſs Revilements and Diſparagements caſt upon thoſe Holy Writings: than which nothing can be more outragious againſt the *Prophetick Office* of Chriſt.

5. Again, Whereas the *Divinity of Chriſt* is plainly and punctually and of ſet Purpoſe aſſerted in Scripture, to aſſure us of the Allowableneſs of that Religious Worſhip we do to him; it being his peculiar Royalty or Prerogative, as being not mere Man, but God; nay his Godhead being aſcertain'd to us by that Argument of *Adoration* due to him, *Worſhip him all ye Gods:* yet this perfidious Antichriſtian Hierarchy will not ſtick to undermine this Prerogative, and, as much as in them lies, to proclaim to the World that he is no more than mere Man; for, as if they had found an allowed Inſtance of *Men-worſhip* in him, they will give Religious Worſhip to hundreds of Saints as well as to himſelf. Whereas Chriſt is deſcribed in the Prophets as the *Prince of Peace*; theſe falſely pretended Succeſſors of his, or rather the Seed of Satan, who was a Man-eater and Murtherer from the Beginning, will prove themſelves Fomenters of Diſſentions and Commotions, and Cauſers of Embroilments of Nations and Kingdoms in War, upon their politick and pragmatical Machinations for the unjuſt Intereſt of their own holy Crew. Whereas Chriſt was the *Light of the World*; theſe will ſtudy to keep the World in Ignorance, that they may the better tyrannize over them and enſlave them. And whereas Chriſt profeſſed himſelf to be the *Truth*; theſe will make it their Buſineſs to fill the World with Falſities and Lies, ſo they be but ſo contrived as is moſt fit for the holding up their Intereſt, Pomp and Power in the World.

6. And thirdly and laſtly, Whereas the chief and moſt indiſpenſable End of Chriſt's Coming here upon Earth was to enliven the World with that Life which is truly Holy and Divine, wherein are compriſed thoſe four Heavenly Graces of *Faith*, *Humility*, *Purity* and *Charity*; as for the firſt, This Pſeudo-chriſtian Church, by Rea-

ſon of the Multitude of their *lying Miracles* and groſs *Legends* and falſified *Reliques*, their incredible Stories of *Purgatory*, and ſhameleſs Impoſſibility of *Tranſubſtantiation*, (all which tend to the Profit and Intereſt of theſe Seducers) bring things to ſuch a Paſs, that if all the Counſels of *Hell* were laid together, they could not invent any thing more deſtructive to Chriſtian Belief, and more miſchievouſly inſinuating that Religion is only a *Fiction* found out to inrich the Prieſt and make him powerful and honourable.

And then for *Humility*; Their Supreme Patriarch being ſo very high, and wrought to that high-pitch by ſuch Frauds and Forgeries, by abetting and countenancing ſuch Treaſons, Murthers and Villainies, by raiſing ſuch Seditions and Confuſions in Chriſtendom; and this *Sacerdotal* Monarchy exerciſed with that Haughtineſs and unparallel'd Pride, this *Supreme Levite* ſo groſly and rudely treading upon the Necks of Princes, and making the greateſt Emperors his *Foot-ſtool* in his Diſpleaſure, and his *Sedan-Men* or *Chair-Carriers* when he is at Peace with them; and the whole Conſtitution of their Hierarchy, in the ſeveral Pomps and Degrees thereof, being rather a fiery Rack of inflaming Ambition to ſet all Men's Spirits on the Tenter-hooks in their reaching after the bewitching Prizes which are ever flaring in their Eyes, than an allowable Frame of a modeſt Order of Government to keep up wholeſome Diſcipline in the Church; can we imagin any Complexion of things more contrary to the Spirit of *Humility* than this?

And then again for *Purity*; For this lofty High-prieſt to ſtoop ſo low as to ſet his Seal to the Allowableneſs of *Fornication*, by receiving an annual Tribute from the *Whores* of his Metropolis; and to enjoyn Cœlibate to his Prieſts, as if he meant to drive them into the Nets, that theſe *Nuns of Venus* may never want Trading; to fill the World with Monaſticks, and to ſet light by all Kinds of Debauchery, ſo that the Laws of the Church be obſerved; is the moſt effectual Method imaginable to make Chriſtendom a Cage of unclean Birds, and ſo quite to wither or lop off that Branch of the *Divine Life* which we call *Purity*.

And now, laſtly, for *Charity*: What can be more contrary thereto, than to interweave into Law or Religion not only what is naturally *unjuſt*, but moſt barbarouſly *cruel*; not only Killing thoſe who are *innocent*, but Torturing to Death with the moſt ſalvage Torments even thoſe who are the moſt *dear and faithful Members of Chriſt*, and even for that very Reaſon, becauſe they approve themſelves to be ſo; and that which will make the Barbarity of theſe Succeſſors of the Devil ſtill more odious, they enſnaring Men in the Point of that Myſtery which was the Pledge of the greateſt Love of Chriſt that could be expreſſed, and was intended for the moſt endearing and agglutinating Cement of all thoſe that are called by his Name, that they ſhould upon this very Score be united to one another with the ſincereſt Love and Affection that is poſſible? Now therefore that this *ſacred Pledge of Love and Amity and Unity* in the Church, I mean the *Sacramental Body and Blood of Chriſt*, (which is a lively Commemoration of that ineffable Love of his to his Church in laying down his Life for us) ſhould be made the *main Engine* and Artifice of *entrapping*, and afterwards of *cruelly torturing and butchering his moſt faithful Members*; what more horrid, more execrable, and more *Antichriſtian* Abuſe can there be of our Lord *Jeſus*, or what Hoſtility againſt him more damnable or Diabolical?

Nay what Conſpiracy againſt humane Nature can be more tragical or direful, or what ſo palpable a Plot to make Mankind mere Slaves and Vaſſals, and to take away from them that Privilege by which alone they are diſtinguiſhable from brute Beaſts?

7. "Suppoſe there were a numerous Crew of odly-habited People, inhabiting a "certain vaſt Wood or Wilderneſs, that would give themſelves ſome fantaſtick "Title, to make the better Show of *Sanctity*, as, ſuppoſe, *The Knights of the Holy "Grove*, or *The Prieſts of the infallible Spirit*, or the like; and ſhould take up a Re"ſolution amongſt themſelves to be accounted *Unerring* in whatſoever they unani"mouſly averred for true; and ſhould agree together and determine (for the gain"ful vending of ſo marvellous a Commodity) that there is ſo great Virtue in ſuch "a Form of certain Magical Words, which they know how to uſe, that if one of "their Sacred Order ſpeak them over any of thoſe *pure, white, round Pebbles* which "eaſily are found in Rills and Brooks, ſtraight-way this *little Stone*, though it re"tain ſtill the ſame Colour, Magnitude, Figure and Hardneſs that it had before, "yet (ſo wonderful is the Myſtery) is moſt aſſuredly *turned into an Eagle*, whence "this Kind of Stone alſo is called the *Eagle-ſtone*. "Up-

"Upon which Suppoſition, let us further imagin that theſe *Infallible Knights*, meet-
"ing (as it is uſual) Travellers upon the Way, and declaring this wonder-working
"Power of their Order, and ſhewing them one of theſe Stones, and having ſaid the
"Charm over it, proteſting that it is really become an *Eagle* (though it be not
"viſibly changed at all from what it was before) may ſometimes light upon ſome
"honeſt hearted Paſſenger that may flatly deny the Exploit, and contend that the
"inchanted Stone is no Eagle, but a *Stone* ſtill. VVhereupon we will ſuppoſe that
"theſe *Knights of the holy Grove* blowing their Bugles will cauſe whole Swarms of
"that ſacred Order to come out of the Wood, who ſhall avouch upon the Honour
"of their infallible *Knighthood* that the Miracle is really performed, and that which
"this incredulous Stranger contends to be ſtill a *Stone*, is in very Truth that Royal
"Bird of *Jupiter*. But that ſuch ſhould be the honeſt-ſtoutneſs and plain-heartedneſs
"of the environed Stranger, that notwithſtanding all this he ſhould perſiſt in his for-
"mer Opinion, alledging that he cannot believe that to be an *Eagle*, wherein he
"can diſcern neither Bill nor Talons, Head nor Foot, Wing nor Tail, Bone nor
"Fleſh, but is in every thing as much *Stone* as before; and that therefore they
"ſhall never perſwade him of this *magical* Tranſmutation, their being no Proof
"thereof but their own Teſtimony, and that Point-blank againſt the manifeſt Evi-
"dence of Senſe and Reaſon. Whereupon if theſe *Knights of the Grove*, putting on
"a grim Vizard of enraged Zeal in behalf of their own Traffick and Reputation,
"ſhould fall upon this innocent Man, and ſlay him, ſeizing upon what he has, his
"Money, Cloaths and Gelding, as lawful Booty; would not theſe *Knights* or *Prieſts*
"*of the infallible Spirit* be accounted in the Judgment of all the World a Pack of
"bloody Impoſtours, a Crew of High-way-men, conſpiring to rob and ſpoil honeſt
"Paſſengers that go that Way?

8. What then ſhall we think of thoſe numerous Swarms of this pretended *Infallible Church* we have deſcribed, that will be ready to quarrel with any Chriſtian Paſſenger in his Pilgrimage through the Wilderneſs of this World, if he deny the *Tranſubſtantiation of a round white Wafer into a perfect Man*, when a Prieſt has ſaid certain Words over it, though the *Wafer*, upon the moſt exquiſite Examination of our Senſes, be not changed one Jot from what it was before? Yet upon the Boaſt of the *Infallibility* of this Church, a Man muſt believe it againſt all Senſe, Scripture and Reaſon, or elſe die the moſt cruel kind of Death that Malefactors are ever put to. Who cannot but look upon ſuch a Pack of Men as theſe as not only *Antichriſtian*, but *Anti-humane*, *tanquam juratos humani generis hoſtes*, an accurſed Company of bloody Thieves and Robbers, and ſworn Conſpirators againſt the Sons of *Adam*, who with Might and Main endeavour to maul them and martyr them, to ſubdue them and enſlave them both Body and Soul, and more cruelly to tyrannize over them than it is fit for any Man to do over brute Beaſts?

Can any thing be imagined more *Antichriſtian* than this, or more contrary to that Noble and Divine Spirit of *Charity* and ſweet Benignity that was ſo conſpicuous in the Lord *Jeſus* Chriſt, who is ſo frequently in Scripture ſtyled *the Son of Man*, as to whom appertains that expected Kingdom of Peace, of holy Love and of Humanity?

9. Wherefore from this ſhort Draught I think any one may diſcern that I have given a *very true and faithful Idea of that which is real and eſſential Antichriſtianiſm*; and truly I think to the higheſt Pitch imaginable. For to excuſe the Matter in ſaying, that this *Pſeudo-chriſtian* Church does not openly deny Chriſt or his Goſpel, does not perſecute every one that bears the Name of a Chriſtian, and, laſtly, does not ſet up Images to the Deities of the Pagans, *Mars*, *Venus*, and the reſt: to theſe I briefly anſwer.

To the Firſt, That it were not their Intereſt to deny the whole Truth of the Goſpel; for then their Power and Credit would fail in the World: But it were the Intereſt of the Church of God they did ſo; and therefore they are the worſt Enemies that can be, doing more Miſchief under the Colour of Friendſhip than any declared Enemy can. Beſides that there are pregnant Proofs in the Scripture, that *Antichriſt* is to be a *Chriſtian* in external Profeſſion, not a *Pagan* or any other Alien from the Church.

To the Second, That their not killing all that are called Chriſtians, ſhews that their Malice and Cruelty is more exquiſitely oppoſed and directed againſt *Chriſt* himſelf, in that their Spight is only againſt his *true* and *ſincere Members*. For thoſe that are ſpared are not truly Chriſt's Servants, but this High-prieſt's Vaſſals, or at leaſt are taken

to be ſo by him, elſe they could not eſcape his Fury; ſo that his Oppoſition to Chriſt is only more judicious and adequate, not leſs fierce nor malicious.

And to the laſt, That they worſhip the Images or Perſons, not of *Venus*, or *Neptune*, or *Mars*, but of the *Bleſſed Virgin*, St. *Peter*, St. *Paul*, &c. Suppoſe a mighty Potentate, and as Virtuous as Mighty, ſhould put out ſevere Edicts againſt Adultery and carnal Fornication; and that ſome guilty of the Fact ſhould Apologize for themſelves to their Prince on this wiſe, "It is true indeed, Great Sir, that we have committed Fornication, but we beſeech you to take notice of the Excuſableneſs or Juſtifiableneſs of the Circumſtances. For we are not ſuch groſs and courſe-grain'd *Fornicators* as defile themſelves with any Fleſh, but only ſuch as we have (and that upon high Deſert) a very great Reſpect for, and entire Love to, and that the rather for their near Relation to your *Highneſs*, namely, your *Daughters*, *Siſters*, and *Neeces*, and others that are more near than ordinary. Would not ſuch an Apology as this enrage the Prince with greater Wrath againſt their wicked Lewdneſs?

How odious then and ridiculous would ſuch a Plea be touching this *Spiritual Fornication* with the neareſt Relations and Friends of our Bleſſed Saviour? Can *Spiritual Adultery*, which is *Idolatry*, committed upon the *Bleſſed Virgin*, upon St. *John* and others, be more tolerable than upon *Diana*, *Apollo*, and other Mortals canonized by the Heathen?

Nay indeed, Would not this latter be but only *ſimple Fornication*, or *Adultery*, (there being no Averſation in ſuch unſanctified Perſons from the Receiving of Divine Honours) but the former an *execrable Rape*, they committing *Idolatry* or *Spiritual Fornication* againſt the Wills of theſe Holy Saints they thus blaſpheme and abuſe?

So that I ſee not the leaſt Reaſon left to doubt but that I have decyphered the *Idea of the moſt perfect and moſt deteſtable Antichriſtianiſm* that can be.

10. And thus having fully perfected the Draught of the *Idea of Antichriſtianiſm*, I might, according to the Method I intimated, make Application thereof to the State of the Church apoſtatized thereinto.

But becauſe ſome Men are ſo very hardly brought off to believe that any Degeneracy of the Chriſtian Church, ſo long as they do ſtill formally profeſs *Jeſus* to be the Chriſt, can amount to the Production of that famous and ſignal *Antichriſt* the Prophecies ſeem to point at, whom they with all Peremptorineſs contend to be an open Denier of *Jeſus*, and as expreſs an Aſſertor of himſelf to be the expected *Meſſias*, no pretended Succeſſor nor Diſciple of the true Chriſt; I think it very convenient, before I proceed to the *Application of my Idea of Antichriſtianiſm*, to make a more exquiſite Search, into the *Prophecies*, and thence to demonſtrate (as I hope) with unexceptionable Evidence, That ſuch an *Antichriſt* for the main, as is repreſented in that *Idea*, is alſo prefigured or fore-told by the Holy Prophets, that is to ſay, ſuch an one as, doing ſuch abominable Villainies as I have inſtanced in, yet profeſſes himſelf to be Part, nay Chief, of the Body of Chriſt, which is his Church.

For unleſs I do this, I know that ſuch is the ſhuffling Diſpoſition of Ignorance and Falſhood, that they will think they can evade all by ſaying, That I have indeed made an operoſe Deſcription of *A true Idea*, but not of *The true Idea of Antichriſtianiſm*, ſuch as my Title pretends to: that is to ſay, That the Church does indeed very naughtily, and in ſome Senſe Antichriſtianly, in theſe Miſcarriages; but it will not amount to the making up *the Antichriſt* properly and ſignally ſo called, and pointed unto by the Predictions of the Prophets.

Which therefore we are neceſſitated to ſearch into before we go any further; and are the more eaſily induced ſo to do, the Method being indifferently natural either way. For the firſt intended Method was, after this Deſcription of the *Idea of Antichriſtianiſm*, to make punctual *Application thereof to the Apoſtatized Condition of the Church*; to diſcover who is *de facto* that grand *Antichriſt*; and *then to apply the Prophecies to the Events*, to ſhew that they alſo do indigitate the ſame that my *Idea* does diſcover. My preſent purpoſed Method is, *After this Deſcription of the Idea of Antichriſtianiſm, to make Search into the Prophecies*; to find out that their Prefigurations of *Antichriſt* are in the main Strokes (for neither are the *Prophecies* concerning Chriſt Predictions of all his particular Actions) moſt manifeſtly anſwerable to the *Idea* we have given, and that the *Antichriſtianiſm* which they foretel of is a *Degeneracy* or *Apoſtaſie of the Church ſtill formally profeſſing Chriſtianity*, accordingly as we have deſcribed things in our *Idea*: and then, in the laſt place, *to make a more punctual Application of our Idea of Antichriſtianiſm*, thus juſtified by the Agreeableneſs

it hath with the Prophetick Predictions, *unto the Apoſtatized State of the Church for ſo many Ages to our own Times.* Which will be a more plenary Eviction of the ſtupendious Veracity of the *Prophecies.* And it is as good and natural a Method to prove the *Truth of the Prophecies* by the *Fulneſs of the Events*, as to illuſtrate the *Nature of the Events* by the *Application of the Prophecies.*

But in the mean time there will be a Neceſſity in this preſent Search to have Recourſe unto *Events*, in ſome ſort or other; For who can explain a *Prophecy* without any Recourſe to *Events?* But all the Hiſtory we need to have Recourſe to being either ſuch as is diſtinct from any part of this *Idea* we have delineated, (and therefore to be brought into View in the Interpreting of ſuch Paſſages as require it) or elſe being but a general Knowledge of thoſe Limbs of *Antichriſtianiſm* I have deſcribed, of which ſcarce any are ignorant or unperſwaded of for the main; we may without the leaſt Confuſion or Obſcurity (partly by referring to this *Idea* in things that want no Proof, and partly by producing Hiſtory where Occaſion requires) apply our ſelves to our intended Search into the *Prophecies* for a more full Demonſtration of the Truth of our *Idea of Antichriſtianiſm.* Which having finiſhed, we ſhall make a more punctual *Application* thereof, for the more undeniably Convincing the Guilty, and for the Clearing the Innocent from all ſuch unjuſt Aſperſions as may be thrown upon them.

The End of the Firſt Part.

SYNOPSIS PROPHETICA;

OR,

THE SECOND PART

OF THE

ENQUIRY

INTO THE

MYSTERY

OF

INIQUITY:

CONTAINING

A COMPENDIOUS PROSPECT

INTO THOSE

Prophecies of the Holy Scripture,

WHEREIN

The Reign of ANTICHRIST,

OR THE

Notorious Lapse or Degeneracy of the Church

In all those Points comprised in

The Idea of ANTICHRISTIANISM,

Is Prefigured or Foretold.

Theognis.

Ἄνθρωποι τὰ μάταια νομίζομεν, εἰδότες οὐδέν·
Θεοὶ δ' ἃ μὴ σφέτερον πάντα τελοῦσι νόον.

DANIEL 4.

This Matter is by the Decree of the Watchers, *and the* Demand *by the Word of the* Holy Ones.

LONDON, Printed by *Joseph Downing* in *Bartholomew-Close*, 1706.

ILIADOS
LIBER
SECUNDUS

SYNOPSIS PROPHETICA:

OR A

COMPENDIOUS PROSPECT

INTO THE

PROPHECIES

IN THE

HOLY SCRIPTURES

TOUCHING THE

ANTICHRIST

To come.

BOOK I.

CHAP. I.

1. *That the* Antichriſtianiſm *we have ſo punctually deſcribed in our* Idea, *and is for the general ſo notoriouſly known to have over-run the Church, is in truth a kind of* Pagano-Chriſtianiſm. 2. *That it is incredible that there ſhould be no Divine Predictions of ſo conſiderable a Change.* 3. *The Ill-ſpent Pains of thoſe Interpreters who endeavour to obſcure ſuch Predictions by diſtorting them to other uſeleſs Meanings.* 4. *Whether* this Great Antichriſt *be propheſied of in the Epiſtle of St.* John, *under that very Name.* 5. *That* Barchocab, *if applicable at all to the Text, may be a Type of this famous Antichriſt.* 6. *That the Mention of thoſe* many Antichriſts *in St.* John *was occaſioned from the Fame of* that Great Antichriſt *predicted in* Daniel. 7. *That there is much-what the ſame Reaſon of the Slowneſs of* Chriſtians *in diſcovering the* true Antichriſt, *as of the* Jews *in diſcovering the* true Chriſt. 8. *That a fraudulent and hypocritical Oppoſer of Chriſt may be as real and conſiderable an* Antichriſt *as an open declared Enemy; as alſo St.* John's *Deſcription as eaſily applicable to him.* 9. *The inept Niceneſs of Declining the Name of* Antichriſt; *and that the Title was put upon this great Enemy of the Church by the ancient Fathers occaſionally from this Epiſtle of St.* John. 10. *Certain Conſiderations propoſed touching the Obſcurity of the Prophetick Style.*

1. WE have ſufficiently diſcovered to what a great Meaſure the Church of Chriſt may Degenerate, or rather Apoſtatize, from the Purity of the Goſpel into that abhorred Condition of *Antichriſtianiſm*, and yet retain the external Profeſſion of *Chriſtianity*; uſing indeed the *Name* and *Hiſtory* of *Chriſt* and his Apoſtles, but introducing thereupon ſuch a Face of *Idolatry* and *Heatheniſh* Superſtition and barbarous *Cruelty* againſt the true Servants of Chriſt, that by thoſe whoſe Judgments are more Free and Piercing, ſuch a State of the Church cannot but be deemed rather a *Revival of Paganiſm* than an uninterrupted Succeſſion of true *Chriſtianity* in the World; or, to uſe the ſofteſt Language that the Truth of the thing will admit

THE SECOND PART

SYNOPSIS PROPHETICA:

OR A

COMPENDIOUS PROSPECT

INTO THE

PROPHECIES

IN THE

HOLY SCRIPTURES

TOUCHING THE

ANTICHRIST

To come.

BOOK I.

CHAP. I.

1. *That the* Antichriſtianiſm *we have ſo punctually deſcribed in our* Idea, *and is for the general ſo notoriouſly known to have over-run the Church, is in truth a kind of* Pagano-Chriſtianiſm. 2. *That it is incredible that there ſhould be no Divine Predictions of ſo conſiderable a Change.* 3. *The Ill-ſpent Pains of thoſe Interpreters who endeavour to obſcure ſuch Predictions by diſtorting them to other uſeleſs Meanings.* 4. *Whether* this Great Antichriſt *be propheſied of in the Epiſtle of St.* John, *under that very Name.* 5. *That* Barchocab, *if applicable at all to the Text, may be a Type of this famous Antichriſt.* 6. *That the Mention of thoſe* many Antichriſts *in St.* John *was occaſioned from the Fame of* that Great Antichriſt *predicted in* Daniel. 7. *That there is much-what the ſame Reaſon of the Slowneſs of* Chriſtians *in diſcovering the* true Antichriſt, *as of the* Jews *in diſcovering the* true Chriſt. 8. *That a fraudulent and hypocritical Oppoſer of Chriſt may be as real and conſiderable an* Antichriſt *as an open declared Enemy; as alſo St.* John's *Deſcription as eaſily applicable to him.* 9. *The inept Niceneſs of Declining the Name of* Antichriſt; *and that the Title was put upon this great Enemy of the Church by the ancient Fathers occaſionally from this Epiſtle of St.* John. 10. *Certain Conſiderations propoſed touching the Obſcurity of the Prophetick Style.*

1. WE have ſufficiently diſcovered to what a great Meaſure the Church of Chriſt may Degenerate, or rather Apoſtatize, from the Purity of the Goſpel into that abhorred Condition of *Antichriſtianiſm*, and yet retain the external Profeſſion of *Chriſtianity*; uſing indeed the *Name* and *Hiſtory* of *Chriſt* and his Apoſtles, but introducing thereupon ſuch a Face of *Idolatry* and *Heatheniſh* Superſtition and barbarous *Cruelty* againſt the true Servants of Chriſt, that by thoſe whoſe Judgments are more Free and Piercing, ſuch a State of the Church cannot but be deemed rather a *Revival of Paganiſm* than an uninterrupted Succeſſion of true *Chriſtianity* in the World; or, to uſe the ſofteſt Language that the Truth of the thing will admit

admit of, it cannot be judged pure and unadulterate Chriſtianity, but a kind of *Pagano-Chriſtianiſm*, the *Pagan* Rites, Idolatries and Superſtitions being practiſed upon *Chriſtian* Objects, and this *Paganiſm* in this pretended Chriſtianity being maintained with as ſerine Cruelty as *Paganiſm* it ſelf was in the Time of the Heathen Emperors. It remains now, according to our propoſed Method, to ſearch into the holy Oracles, to find out *Whether ſuch a kind of* Antichriſtianiſm *as I have deſcribed be not prefigured therein; and Whether ſo horrible a Mutation in the Church of Chriſt, which for the general it is apparent* (even in the Judgment of all that are not wilfully blind) *has for theſe many Ages ſeized upon the Church, was not predicted of old by the Prophets, or Apoſtles, or by both.*

2. For it ſeems to me a wonderful thing and altogether incredible, That God, who was ſo careful and watchful over the *Church of the Jews*, foretelling their Captivities and Returns out of Captivity, and fore-advertiſing them in a manner of all their Affairs of Importance by the Mouths of his Prophets, ſometimes many hundred Years before, ſhould leave the *Church of Chriſt* for ſo great a Number of Ages *without Ephod and without Teraphim*, without Prophets or timely Predictions what Things would betide her in the Decurſion of ſo long a Space as twelve or thirteen hundred Years together, to let her be bewildred thus in ſo endleſs a Night, and leave her floating upon the Waves without any *Cynoſura* to ſtear by. Wherefore I do not doubt but Chriſt has been ſo faithful to his Spouſe, that he has left ſome Oracular Records wherein a Man may read, if he come with unprejudiced Eyes, in a very legible Character, the State and Condition of the Church, and this grand Apoſtacy of it, with the moſt notorious Circumſtances thereunto appertaining; that is to ſay, He ſhall find in a manner all thoſe Heads of *Antichriſtianiſm* which I have inſiſted upon, intimated ſome way or other, and charged upon that Church eſpecially which Hiſtory has found ſo guilty thereof.

3. Which thing I being ſo fully perſwaded of in my own Judgment, cannot without a great Meaſure of Grief or Indignation reflect upon the miſpent Pains of ſome Learned Pens, who have endeavoured to pervert all thoſe illuſtrious Prophecies (whether in *Daniel*, the *Apocalyps*, or other places) that do forewarn the People of God of this grand Degeneracy of the Church, unto ſome other Senſe and Meaning, though never ſo forced and frivolous, though never ſo ſtrained and inconſiderable; thereby obſcuring both the glorious Providence of God, of whoſe Watchfulneſs over his Church, the true and eaſie Senſe of theſe Prophecies is a moſt ample Witneſs, as alſo hindering that Benefit which was to accrue to us by the right Underſtanding of theſe holy Prefigurations and Predictions, which if rightly interpreted would be of wonderful great Virtue, for the Reclaiming of the World and Converting of Chriſtendom to that Ancient and Apoſtolick Purity as well in *Practice* as *Doctrines* from which they have ſo long time ſwerved.

Wherefore out of a due Senſe of the Honour of God and the Intereſt of the Kingdom of the Lord *Jeſus*, I hold it fit to bring into View all thoſe *Prophecies* as well of the Old as New Teſtament that have been by the Ancients underſtood of this *Antichriſtian Apoſtaſie*, and with an unprejudiced Freedom and Impattiality to unfold the Meaning of them. Which I hope I ſhall do with that Plainneſs and Simplicity of Evidence, offering ſo unforced, ſo eaſie and ſo natural a Senſe of things, and ſo coherent with undubitable Principles, that there is no Man that is not groſly prejudiced, but will receive full Satisfaction concerning the true Meaning of theſe Divine Oracles.

4, I muſt confeſs that it is hard to produce any Text of Scripture wherein this *Apoſtatized* State of the Church is undoubtedly foretold under the very Name of *Antichriſt*, though that Name be found more than once in the Epiſtles of St. *John*. But though ſome do, yet I dare not contend that this *Antichriſt* or *Antichriſtianiſm* which I have hitherto deſcribed is ſo clearly pointed at in every one of thoſe places. Not only *Grotius*, but Mr. *Mede* himſelf underſtands thoſe *Antichriſts* of the *Pſeudo-Chriſts* that our Saviour foretells of in *Matthew*, which ſhould ſtart up before and after the Deſtruction of *Jeruſalem*, which was the ἐσχάτη ὥρα, the *laſt Hour* of the Jewiſh Common-wealth. But ἐσχάτη ὥρα ſignifying no more than καιρὸς ἔσχατος, (for עת is indifferently rendred ὥρα or καιρὸς) and the Fourth Kingdom in *Daniel* being the laſt, the Time of that Kingdom may be alſo intimated by ἐσχάτη ὥρα. Whence that in St. *John* * [*My little Children, it is the laſt Hour, and as you heard* ὅτι ὁ ἀντίχριστος ἔρχεται, *that* that famous *Antichriſt will come, even now there are many Antichriſts, whereby we know it is the laſt Hour*] may bear this Senſe upon Suppoſition the Prediction

diction is ſomewhat *Elliptically* ſet down; namely, That the laſt Time in *Daniel*'s Kalendar of his Four Kingdoms, that is to ſay, the laſt Kingdom, was then a running on, which is the *Roman*, during which Kingdom the *Little Horn*, which here is called *Antichriſt*, ſhall come upon the Stage. This is ὁ ἀντίχειτος (ſaith he) that famous *Antichriſt* whom you have heard of out of *Daniel*, but this is a greater Diſtance off. Wherefore to ſpeak what more nearly concerns you, *Even now there are many Antichriſts*, which not *Daniel*, but our Saviour foretold of, *whereby* again *we know it is the laſt Hour*; but I mean not of the Four Kingdoms of *Daniel*, but of the Jewiſh Common-wealth, according as our Lord has predicted. Or more briefly thus; *My Little Children, it is the laſt Hour*, that is to ſay, the laſt Kingdom of the Four, namely the *Roman*: and *as you have heard that* that famous *Antichriſt* will then come, *viz.* in that laſt Hour; ſo alſo now in the laſt Hour of the *Jewiſh Polity* there are many *Antichriſts*, whence we may aſſuredly gather it is the laſt Hour thereof, theſe many *Antichriſts*, according to Prediction, attending this laſt *Hour*, as that one famous *Antichriſt* that.

In ſome ſuch Senſe as this, I do confeſs that that *Antichriſt* or *Antichriſtianiſm* which I have hitherto treated of may be by very Name intimated in this Text of Scripture, though I ſhall quarrel with no Man that would interpret it otherwiſe. *Grotius* expounds this famous *Antichriſt*, of whom they might have heard, of *Barchocab*. But there being no Mention of any one famous Impoſtor above the reſt in our Saviour's Predictions in *Matthew*, it is very ſuſpicable that this Rumor was raiſed out of the Prophecy of *Daniel* touching that *little miſchievous Horn*; which certainly is a *Prophetick Figure* of that eximious *Antichriſt* that was to come.

5. The ſame Author alſo interprets τίς ὅτιν ὁ ψεύστης; of *Barchocab*, and renders it *Quis poteſt eſſe major impoſtor?* and I belive very rightly. For it were a dilute Buſineſs for the Apoſtle to deſcribe *Antichriſt* only by the bare Denial of *Jeſus* his being the Chriſt, that great *King*, *Prieſt*, and *Prophet* ſent of God to whom all Nations ſhould flow. For ſuch *Antichriſts* are all Infidels, which are innumerable. Wherefore ſuch a Denier of Chriſt is here intimated as by playing the Impoſtor and by making of himſelf Chriſt, or by putting of himſelf into the Place of the True Chriſt, which is *Jeſus*, denys *Jeſus* to be the Chriſt, and ſo by denying him, denys him that ſent him, and witneſſed of him that *he was his beloved Son whom all ſhould hear*. Such an Antichriſt was *Barchocab* eſpecially, who by making himſelf the *Meſſias*, did thereby plainly deny that *Jeſus* was he.

But as there were eximious *Types* of Chriſt amongſt the People of the *Jews*, and ſuch as one and the ſame Prophecies touch as well as Chriſt himſelf; ſo it is obvious to conceive that there might alſo *Antichriſts* ariſe among the ſaid People, to whom all things befell in Figures, which were Types of the *famous Antichriſt* in the Chriſtian Church, and that one and the ſame Text might point at both, as it is not hard to conceive that this does.

For as for that *great Antichriſt* which I have deſcribed in my *Idea of Antichriſtianiſm*, it is plain that he puts *Jeſus* out of his *Kingly*, *Prieſtly*, and *Prophetick* Office, Uſurping all that himſelf, or Conferring it upon others, as is there copiouſly declared. Wherefore he making himſelf ſo abſolute an Head of the Church, he does *ipſo facto* cut off *Jeſus* from being Head of the ſame, and thereby diſcovers himſelf to be that *notorious Antichriſt* in Chriſtendom; and by denying that *Jeſus* is that Supreme *King*, *Prieſt*, and *Prophet* to whom all are to liſten and obey, whoſe Decrees and Words are an immutable Law, he does thereby deny alſo the Father that ſent him, as much as any other *Antichriſt* amongſt the *Jews* can be imagined ever to have done. For which of them was ever ſaid to have profeſſed himſelf an *Atheiſt*?

6. Which things duely conſidered will inable us with eaſe to underſtand alſo the Meaning of what is writ in the fourth Chapter of this Epiſtle of St. *John*, where he ſaith, That *every Spirit that confeſſes that Jeſus is the Meſſias come in the Fleſh, is of God; and every Spirit that does not confeſs that Jeſus is the Meſſias come in the Fleſh, is not of God: and this is that Spirit of Antichriſt which you have heard ſhall come, and is now already in the World.* The vulgar Latin hath it, *Et hic eſt Antichriſtus de quo audiſtis quoniam venit, & nunc jam in mundo eſt.* Which implies they read not ὃ ἀκηκόατε, but ὃν ἀκηκόατε ὅτι ἔρχεται, Of which Antichriſt you have heard that he ſhall come, And he adds, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη, like that of St. *Paul*, Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· where the Futurity of a more notorious Antichriſt is not excluded in neither Place. In this Paſſage of St. *John*, *Grotius* again underſtands the Impoſtor *Barchocab*; but the Ancients, even the *Romaniſts* themſelves, the famous *Antichriſt*

tichriſt of the Fathers. Whence it is confeſſedly true both from *Grotius* and the *Romaniſts*, that ſuch a Denier of *Jeſus* his being the *Meſſias* or Chriſt come in the Fleſh is underſtood as is an Impoſtor, and boaſts himſelf to be that *Chriſt*, whereby he plainly denies *Jeſus* to be him; as I noted upon the former Text.

And the Senſe of both may be this, namely, That whereas thoſe to whom St. *John* wrote had received a Rumour or Fame of that eximious *Antichriſt* that was to come into the World in the laſt time, occaſioned (I doubt not) from *Daniel*'s Prophecies of the *little Horn* and of that *King of Pride* that would exalt himſelf above all; the Event of theſe Prophecies being further off, though at laſt certainly to come, he fixes their Minds upon ſuch *Antichriſts* as were nearer at hand; and who, though but the Types and Figures of that great *Antichriſt* to come ſome Ages after, were yet of more Concernment to them to take Notice of: but in the interim deſcribes *Antichriſt* ſo, that though it does more palpably point at theſe Types of the future *Antichriſt*, yet the Deſcription, more narrowly ſearched into, takes faſt hold alſo on that *great Antichriſt* himſelf, foraſmuch as it is implied, that it is One who by way of *Impoſture* puts himſelf into the Place of *Jeſus*, who is the true Chriſt, that King, Prieſt and Prophet appointed by God, to whom all muſt ſubmit. Which not only *Barchocab* and ſuch falſe *Meſſiaſſes* in the Jewiſh Common-wealth have done, but he that has ſo made himſelf the Head of the Church as to null the Laws and Doctrines of Chriſt is deprehended to do the like alſo.

7. I muſt confeſs the Oppoſition and Intruſion of this *grand Antichriſt* among Chriſtians is more oblique and more ſubtil, than the Claim of thoſe *falſe Meſſiaſſes* amongſt the Jews: but we are withal to take Notice that the Chriſtians *Meſſias* or *Chriſt* is more ſpiritual than what the Jews expected, and therefore it is no Wonder that their *Antichriſt* be of another Nature; not a groſs and violent Invader of the Empire of Chriſt, but a more cunning Impoſtor and inſinuating Hypocrite who ſhould pretend that whatever he has to do was in Order to the *Spiritual* Kingdom of Chriſt.

Nor are we to marvel that Chriſtendom has been ſo ſlow-ſighted in diſcovering this *Antichriſt* after he was come; the ſame thing happening to them that did formerly befall the *Jews*, who could not diſcern their *Meſſias* even then when he daily converſed before their Eyes. For both theſe Miſtakes aroſe from a like Prejudice and falſe Prenotion of things: the *Jews* decyphering in their Minds ſuch a *Meſſias* as ſhould conquer Kingdoms for them, and make them a rich and potent People upon Earth; (ſo craſs and external a *Conceit* had they of his Power and Office) and the Chriſtians prefiguring ſuch an *Antichriſt* as would caſt away the external Profeſſion of *Chriſt*, and directly and profeſſedly oppoſe him in his Kingdom.

8. But fraudulent and hypocritical Oppoſition is as true and a more miſchievous Oppoſition than that which is open and direct. And he that calls another Lord and King, but profeſſes at the ſame time that he has a Power of abrogating his Laws, and of making what Laws he liſts himſelf, and of forcing this Prince's Subjects to obey them, this Man has really made himſelf *King*. And therefore he that takes upon him the Power to null the Laws of Chriſt, and makes new ones of his own for the Rule of Chriſtendom, he in like Manner makes himſelf *Chriſt*, and is a more eminent *Antichriſt* than *Barchocab*, whom *Grotius* would bear us in Hand to be the Man indigitated by St. *John* in theſe Words, *The Antichriſt of whom you have heard that he ſhall come*; whenas I have already noted that they had no News of any one eminent Antichriſt but from the *little Horn* in *Daniel*, and that *King of Pride that exalts himſelf above all that is called God.*

And truly all thoſe dreadful Particularities compriſed in the Deſcription of *Antichriſt* in St. *John* will be found in this *Man of Sin*. For in making himſelf *Chriſt*, which he certainly does *interpretatively*, he does therewithal deny *Jeſus* to be him, who is the Giver of a Law indiſpenſable by any Power upon Earth, his Decrees being the Decrees of the *Eternal Son of God*. Wherefore he that takes upon him the Power of contradicting, of nulling and diſpenſing with theſe Doctrines and Decrees, does thereby deny that *Jeſus* is the Son of God; and he that denies the Son, denies alſo the Father that ſent Him.

This Senſe, I think, will appear very plain to any indifferent Judgment; and I need not inſiſt any longer thereon, having intimated ſomething to the ſame Purpoſe before. Only I will ſuggeſt how ordinary it is in Scripture to charge the Sinner *directly* with what he perpetrates but *interpretatively*. As where God ſays, the Iſraelites *did not ſacrifice to Him in the Wilderneſs:* which is true only *interpretatively*, foraſmuch as they ſacrificed alſo to other Gods, and ſo did not ſacrifice to *Jehovah* the true God, He

Amos 5. 25. See *Idea Antichriſt.* Book 2. chap. 6. ſect 6.

*

He being ſo matchleſs a Perfection that he is uncapable of any Corrival or Copartner in Religious Worſhip; which they doing to others, they *interpretatively* diſowned *Jehovah* to be what he was, and therefore ſacrificed not to him, no not when they pretended it, but to a Figment of their own Fancy. So *Jeremy* accuſes the Jews of ſuch Stupidity as if they had ſaid to a *Stock*, *Thou art my Father, and to a Stone*, *Thou haſt begotten me*: which *Charge* notwithſtanding is only true *interpretatively*, foraſmuch as they did Religious Worſhip to *Stocks* and *Stones*, and thereby acknowledged them to be God, the Father of all Mankind and Creator of the World. And laſtly, in this very Epiſtle St. *John* ſays that *he that denies that Jeſus is the Chriſt, denies both the Father and the Son.* But who ever heard that *Barchocab* or any other *Jewiſh* Pſeudo-chriſt directly denied God that was the Father of our Lord *Jeſus* Chriſt? Several like Examples occur in Scripture, which are ſo obvious that it is needleſs to produce them. Theſe may ſerve for a Pledge of the Reaſonableneſs of our Interpretation. Jer. 2. 27.

9. But ſuppoſe we ſhould give up this Cauſe for loſt as to St. *John*'s Epiſtle, and acknowledge that *this eminent Antichriſt*, that has reigned thus long in Chriſtendom, is not pointed at in any Place of that Writing; it will follow, I confeſs, that this *Antichriſtian* Power which we have ſo amply deſcribed in our other Treatiſe is no where in Scripture called *Antichriſt*; and ſo that corrupt High-prieſt with his apoſtatizing Clergy will be exempted from the Infamy of being branded with that very Name by the Finger of God himſelf: but in the mean time I cannot but deem this as ridiculous a Piece of Niceneſs and Shyneſs thus to abhor from Names, when the things thereby ſignified are ſo conſpicuous in the Party, as if ſome Monſter of Men of twelve Cubits Stature ſhould conceive a great Indignation at the being called *Gigas*, but think himſelf not at all injured by the Appellation of *Dodecapechys*; whenas a Man on this Side of twelve Cubits Stature may fitly and juſtly be ſtyled *Giant*.

But for my own Part, I think it was more for *compendium* than for any greater Diſgracefulneſs of the Title, that that Perſon or Body politick which was really become Antichriſtian was vulgarly called *Antichriſt*, rather than *The Whore of Babylon*, *The two horned Beaſt*, *The Man of Sin*, and the like; which Titles are no leſs odious, though leſs compendious. And it is obſervable that thoſe Texts of Scripture, upon which the ancient Fathers have written, *a Prophecy of Antichriſt*, let us ſuppoſe them to have fetched the Title from whence you will, (though I doubt not but they had it from this Epiſtle of St. *John*) are to Admiration fit and applicable to thoſe Events we ſee before our Eyes in the *Roman* Hierarchy.

If therefore we will ſtand to the Nomenclature of the ancients, thoſe *Prophecies* which they interpreted of *Antichriſt* being found plainly and undoubtedly to concern that degenerate Body of Chriſtendom, there is all Reaſon that the ſaid Body with the Head thereof ſhould be noted by that more general and compendious Appellation.

10. But for the making out that wonderful Fitneſs and Applicableneſs of theſe *Prophecies*, it is a Buſineſs more operoſe and laborious, and will be the more ſucceſsfully attempted if we prepare the Way by ſome Conſiderations concerning the *Obſcurity of the Prophetick Style*, eſpecially in *Daniel* and the *Apocalyps*; as namely, *Wherefore this Obſcurity is*, and then, *Wherein it conſiſts*, and laſtly, *What is the beſt Way to clear and familiarize the ſame unto us.*

tichriſt of the Fathers. Whence it is confeſſedly true both from *Grotius* and the *Romaniſts*, that ſuch a Denier of *Jeſus* his being the *Meſſias* or Chriſt come in the Fleſh is underſtood as is an Impoſtor, and boaſts himſelf to be that *Chriſt*, whereby he plainly denies *Jeſus* to be him; as I noted upon the former Text.

And the Senſe of both may be this, namely, That whereas thoſe to whom St. *John* wrote had received a Rumour or Fame of that eximious *Antichriſt* that was to come into the World in the laſt time, occaſioned (I doubt not) from *Daniel*'s Prophecies of the *little Horn* and of that *King of Pride* that would exalt himſelf above all; the Event of theſe Prophecies being further off, though at laſt certainly to come, he fixes their Minds upon ſuch *Antichriſts* as were nearer at hand; and who, though but the Types and Figures of that great *Antichriſt* to come ſome Ages after, were yet of more Concernment to them to take Notice of: but in the interim deſcribes *Antichriſt* ſo, that though it does more palpably point at theſe Types of the future *Antichriſt*, yet the Deſcription, more narrowly ſearched into, takes faſt hold alſo on that *great Antichriſt* himſelf, foraſmuch as it is implied, that it is One who by way of *Impoſture* puts himſelf into the Place of *Jeſus*, who is the true Chriſt, that King, Prieſt and Prophet appointed by God, to whom all muſt ſubmit. Which not only *Barchocab* and ſuch falſe *Meſſiaſſes* in the Jewiſh Common-wealth have done, but he that has ſo made himſelf the Head of the Church as to null the Laws and Doctrines of Chriſt is deprehended to do the like alſo.

7. I muſt confeſs the Oppoſition and Intruſion of this *grand Antichriſt* among Chriſtians is more oblique and more ſubtil, than the Claim of thoſe *falſe Meſſiaſſes* amongſt the Jews: but we are withal to take Notice that the Chriſtians *Meſſias* or *Chriſt* is more ſpiritual than what the Jews expected, and therefore it is no Wonder that their *Antichriſt* be of another Nature; not a groſs and violent Invader of the Empire of Chriſt, but a more cunning Impoſtor and inſinuating Hypocrite who ſhould pretend that whatever he has to do was in Order to the *Spiritual* Kingdom of Chriſt.

Nor are we to marvel that Chriſtendom has been ſo ſlow-ſighted in diſcovering this *Antichriſt* after he was come; the ſame thing happening to them that did formerly befall the *Jews*, who could not diſcern their *Meſſias* even then when he daily converſed before their Eyes. For both theſe Miſtakes aroſe from a like Prejudice and falſe Prenotion of things: the *Jews* decyphering in their Minds ſuch a *Meſſias* as ſhould conquer Kingdoms for them, and make them a rich and potent People upon Earth; (ſo craſs and external a *Conceit* had they of his Power and Office) and the Chriſtians prefiguring ſuch an *Antichriſt* as would caſt away the external Profeſſion of *Chriſt*, and directly and profeſſedly oppoſe him in his Kingdom.

8. But fraudulent and hypocritical Oppoſition is as true and a more miſchievous Oppoſition than that which is open and direct. And he that calls another Lord and King, but profeſſes at the ſame time that he has a Power of abrogating his Laws, and of making what Laws he liſts himſelf, and of forcing this Prince's Subjects to obey them, this Man has really made himſelf *King*. And therefore he that takes upon him the Power to null the Laws of Chriſt, and makes new ones of his own for the Rule of Chriſtendom, he in like Manner makes himſelf *Chriſt*, and is a more eminent *Antichriſt* than *Barchocab*, whom *Grotius* would bear us in Hand to be the Man indigitated by St. *John* in theſe Words, *The Antichriſt of whom you have heard that he ſhall come*; whenas I have already noted that they had no News of any one eminent Antichriſt but from the *little Horn* in *Daniel*, and that *King of Pride that exalts himſelf above all that is called God*.

And truly all thoſe dreadful Particularities compriſed in the Deſcription of *Antichriſt* in St. *John* will be found in this *Man of Sin*. For in making himſelf *Chriſt*, which he certainly does *interpretatively*, he does therewithal deny *Jeſus* to be him, who is the Giver of a Law indiſpenſable by any Power upon Earth, his Decrees being the Decrees of the *Eternal Son of God*. Wherefore he that takes upon him the Power of contradicting, of nulling and diſpenſing with theſe Doctrines and Decrees, does thereby deny that *Jeſus* is the Son of God; and he that denies the Son, denies alſo the Father that ſent Him.

This Senſe, I think, will appear very plain to any indifferent Judgment; and I need not inſiſt any longer thereon, having intimated ſomething to the ſame Purpoſe before. Only I will ſuggeſt how ordinary it is in Scripture to charge the Sinner *directly* with what he perpetrates but *interpretatively*. As where God ſays, the Iſraelites *did not ſacrifice to Him in the Wilderneſs:* which is true only *interpretatively*, foraſmuch as they ſacrificed alſo to other Gods, and ſo did not ſacrifice to *Jehovah* the true God, He

Amos 5. 25. See *Idea Antichriſt.* Book 2. chap. 6. ſect 6.

He being ſo matchleſs a Perfection that he is uncapable of any Corrival or Copartner in Religious Worſhip; which they doing to others, they *interpretatively* diſowned *Jehovah* to be what he was, and therefore ſacrificed not to him, no not when they pretended it, but to a Figment of their own Fancy. So *Jeremy* accuſes the Jews of ſuch Stupidity as if they had ſaid to a *Stock*, *Thou art my Father*, *and to a Stone*, *Thou haſt begotten me*: which *Charge* notwithſtanding is only true *interpretatively*, foraſmuch as they did Religious Worſhip to *Stocks* and *Stones*, and thereby acknowledged them to be God, the Father of all Mankind and Creator of the World. And laſtly, in this very Epiſtle St. *John* ſays that *he that denies that Jeſus is the Chriſt*, *denies both the Father and the Son*. But who ever heard that *Barchocab* or any other *Jewiſh* Pſeudo-chriſt directly denied God that was the Father of our Lord *Jeſus* Chriſt? Several like Examples occur in Scripture, which are ſo obvious that it is needleſs to produce them. Theſe may ſerve for a Pledge of the Reaſonableneſs of our Interpretation. Jer. 2. 27.

9. But ſuppoſe we ſhould give up this Cauſe for loſt as to St. *John*'s Epiſtle, and acknowledge that *this eminent Antichriſt*, that has reigned thus long in Chriſtendom, is not pointed at in any Place of that Writing; it will follow, I confeſs, that this *Antichriſtian* Power which we have ſo amply deſcribed in our other Treatiſe is no where in Scripture called *Antichriſt*; and ſo that corrupt High-prieſt with his apoſtatizing Clergy will be exempted from the Infamy of being branded with that very Name by the Finger of God himſelf: but in the mean time I cannot but deem this as ridiculous a Piece of Niceneſs and Shyneſs thus to abhor from Names, when the things thereby ſignified are ſo conſpicuous in the Party, as if ſome Monſter of Men of twelve Cubits Stature ſhould conceive a great Indignation at the being called *Gigas*, but think himſelf not at all injured by the Appellation of *Dodecapechys*; whenas a Man on this Side of twelve Cubits Stature may fitly and juſtly be ſtyled *Giant*.

But for my own Part, I think it was more for *compendium* than for any greater Diſgracefulneſs of the Title, that that Perſon or Body politick which was really become Antichriſtian was vulgarly called *Antichriſt*, rather than *The Whore of Babylon*, *The two horned Beaſt*, *The Man of Sin*, and the like; which Titles are no leſs odious, though leſs compendious. And it is obſervable that thoſe Texts of Scripture, upon which the ancient Fathers have written, *a Prophecy of Antichriſt*, let us ſuppoſe them to have fetched the Title from whence you will, (though I doubt not but they had it from this Epiſtle of St. *John*) are to Admiration fit and applicable to thoſe Events we ſee before our Eyes in the *Roman* Hierachy.

If therefore we will ſtand to the Nomenclature of the ancients, thoſe *Prophecies* which they interpreted of *Antichriſt* being found plainly and undoubtedly to concern that degenerate Body of Chriſtendom, there is all Reaſon that the ſaid Body with the Head thereof ſhould be noted by that more general and compendious Appellation.

10. But for the making out that wonderful Fitneſs and Applicableneſs of theſe *Prophecies*, it is a Buſineſs more operoſe and laborious, and will be the more ſucceſsfully attempted if we prepare the Way by ſome Conſiderations concerning the *Obſcurity of the Prophetick Style*, eſpecially in *Daniel* and the *Apocalyps*; as namely, *Wherefore this Obſcurity is*, and then, *Wherein it conſiſts*, and laſtly, *What is the beſt Way to clear and familiarize the ſame unto us.*

* CHAP.

CHAP. II.

1. *Why* Prophecies *are wrapt up in ſome conſiderable Obſcurity.* 2. *An indiſpenſable Neceſſity of theſe Kinds of Involutions in Regard of Man's free Will.* 3. *As alſo in Regard of the Enemies of the Church, both* Men *and* Devils. 4. *A Recital of ſuch* Schemes *and* Figures *wherein this Obſcurity does moſt-what conſiſt.* 5. *What* Dioriſmus *is, with ſeveral Examples of numeral* Dioriſms. 6. *That it ſeems moſt ſafe to expound the* * five Months of the Locuſts *according to this Figure.* 7. *The Reaſon of the Uſe of numeral* Dioriſms. 8. *From whence alſo ſome Light is offered toward the Underſtanding the Reaſon of the uncertain Deſignation of* * ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν. 9. *Examples of* Proportional Dioriſms. 10. *As alſo of* Specifical Ones.

* Rev. 9. 5. & 10.

* Verſ. 15.

1. THat *Prophecies* are delivered in obſure *Ambages*, we need neither admire, nor ought to complain, there being ſo evident Reaſon for it and ſo juſt. For it is very fit that that Knowledge that is ſo far removed above humane Capacity ſhould be received with that humble and profound Veneration, which *Obſcurity* and *Myſteriouſneſs* conciliates to all Truths, but is moſt due to them that are the greateſt and the moſt beyond our natural Reach, as this of *Prophecy* is. Beſides that this *Obſcurity* does not a little bridle or oppoſe that Precipitant Fervour and Heat wherewith Men are uſually carried to the Knowledge of things to come. Which though it fall to the Shares of very few to be immediate Receivers of; yet if any one be, all Men are ready to throng and croud to him, out of that natural Curioſity and Deſire of being inſtructed concerning future Events. Upon which fiery and prurient Itch after the Knowledge of Futurities Providence has caſt this Bridle of hard and Ænigmatical Uttering of Prophetical Predictions; as he has the Laws of natural Shame and Modeſty, beſides ſuperinduced Inſtitutes of Religion and humane Policy, upon that impetuous Propenſion of experimenting the Pleaſures of the Nuptial Bed, that ſo ſtrong Inclinations may not be gratified without the Ceremony of ſome tedious Attendance and Expectation thereof. And certainly it may be that this Expectation and Hope, being a Kind of Prelibation of Enjoyment, may in both Caſes lengthen out the Pleaſure.

2. But there is alſo a great Neceſſity of this *Obſurity* which we have not yet hinted, and that is, That theſe Divine Predictions concerning the Church of God may not be eaſily or at all underſtood by thoſe that are to be the Fulfillers of them, till the appointed time come, when it may be without Prejudice to the true Church; that is to ſay, That things are not to be ſo clearly prefigured as would bear too hard againſt that free Principle in Man whereby he does (unleſs thus miraculouſly called to from Heaven) determine his Ways according to his own Pleaſure. For ſo plain a Divine Prediction as ſhould certainly inform the Party that he ſhould do ſuch an Act as would tend to his Shame and Deſtruction, or be a Badge or Mark conſpicuous and infallible to all the World that he was that odious Perſon that ſo ill a Fate muſt attend; would without all doubt (unleſs God ſhould uſe a ſtrong Force upon him to make him fulfil the Prophecy) cauſe him to decline the Fulfilling of it merely for his own Honour and Security, and make him omit any ſuch Circumſtances as he is prefigured by, to the End that he may deface the Characteriſticks of his own Perſon in the Prophecy.

As for Example, If St, *John* had ſaid expreſly, that by the *Two-horned Beaſt* and by *The Whore of Babylon* he did underſtand a Succeſſion of Biſhops of *Rome* with their whole *Hierarchy* adhering thereunto; it would be an hard thing to conceive that this *Oecumenical* Prelate would not, to hide his Shame, have been tempted to *change his Seven-hilled* See, that he might not ſeem to be the Man at whom the Prophecy pointed. At leaſt they would never have wrote *Myſterium* upon the Pope's Crown, as it is on the *Whore of Babylon*, if they had been aware that his *Holineſs* had been ſo much concerned in that Viſion. Nor can we imagin that, if inſtead of *Six hundred Sixty ſix*, *Twenty five* had been ſaid to be the *Number of the Beaſt*, the Church of *Rome* would have affected that Number ſo much as they have. And many more ſuch Inſtances may be produced.

But God could hardly be ſaid *to leave Man in the Hand of his own Counſel*, and let him act freely according to his own Nature, if he ſhould have uttered theſe Divine

Oracles concerning future things in ſo plain and naked a Manner, and yet brought about the fulfilling of them.

3. Beſides this, The Knowledge of future things concerning the Church communicated to the Enemies thereof may tend to her Prejudice; it being ordinarily unſafe to let an Adverſary get Intelligence of our Conſultations and Purpoſes.

Which is not only true in Reſpect of *Men*, but of thoſe *inviſible Enemies* of the *Church*, who ever attempt her and oppoſe her under the Conduct of the Prince of the Powers of the Air, who are the great Abettors and Aſſiſters of the Children of Diſobedience. An eximious Inſtance whereof is that taken Notice of by Mr. *Mede* out of St. *Auſtine*; How the Devil (who of old had ſo much Skill in Mathematicks as to puzzle the *Athenians* by the Problem of *doubling the Cube*) computing the Proportion betwxit the outward Court of the Temple and the Inward, which it ſeems he found to be as 1260 to 365, or thereabout, preſently concluded, *That Chriſtianity would continue but* 365 *Years in the World*, and that then *Paganiſm* would up again: And therefore adorning the Credit of his own Oracles by this ſtoln, but miſunderſtood, Prediction out of the *Apocalyps*, gave it out accordingly, that thereby he might hinder Men's Converſion to the Faith of Chriſt. Which I think is Argument enough to perſwade us how neceſſary it is that the Holy Prophecies ſhould be wrapt up in Ænigmatical Coverings, and be made of uncertain Interpretation by undeterminable Lubricities, till either Events, or ſome faithful Interpreter more than ordinarily aſſiſted by God, ſhall give their clear Solution.

4. Now for the Art of obſcuring Predictions wherein it conſiſts; though I will not undertake the Declaration of the whole, yet I will bring in as great a Share thereof as may, at leaſt, ſuffice for our preſent Deſign: which I ſhall compriſe in the Explication of theſe few *prophetick Figures* or *Schemes*, which I will venture to call *Dioriſmus*, *Hylaſmus*, *Henopœia*, *Zoopœia*, *Iſraeliſmus*, *Ellipſis*, *Metalepſis*, *Homonymia*, *Paronomaſia*, *Antichroniſmus*, *Icaſmus*; moſt of which do as well embelliſh and adorn the external *Cortex* of Prophecies, as conceal and cover the more precious and inward Senſe of them.

5. *Dioriſmus* is ſuch a Scheme of the Prophetick Style as poliſhes the outward Letter with an appearing Senſe of a very exact and determinate Account of things either as to *Number*, *Proportion*, or *Specification*. Which does the more ſtrongly ſtrike the Fancy, as an Object ſettled and unmoved makes a ſtronger Impreſs upon the Sight than that which is flitting, as ordinary Experience tells us. So any *determinate Conception* does more vigorouſly and palpably affect the Mind than what is more general and undeterminate.

An Example of the firſt Kind of this Figure I conceive is that, *Apocal.* 2. *Ye ſhall have the Affliction of ten Days*. Where I muſt confeſs I could never imagin that ſpoken otherwiſe than figuratively by a *Dioriſmus*, (ſo long as I did literally underſtand theſe Epiſtles) and to be a modeſt Subinſinuation of the moſt perfect and full Perſecution, as is intimated from the following Words, *Be thou faithful unto Death*, &c. See *Vatablus* and *Druſius* upon the Place, who produces ſeveral Examples of *Ten* being put for *Many*. Which Senſe if the *Ten* Horns on the Beaſt be ſuppoſed to have, there is no Abſurdity in admitting that Meaning; though I do not condemn their Induſtry that are ſo ſolicitous to find juſt *Ten* and no more. For it may the more potently convince the obſtinate, while others may be ſatisfied that that Condition is only intimated of the Empire when it was divided into a conſiderable Number of Kingdoms or Principalities enjoying Sovereign Power within themſelves.

And that the *Hundred fourty four Thouſand* with the Lamb on Mount *Sion* are not to be conceived juſt ſo many or ſo few, any one will grant that obſerves that the Number 144 is only the Square of 12, and therefore, according to the Mode of the ancient *Cabbala*, ſignifies *ſymbolically* the Apoſtolicalneſs of that Company, but not their determinate Number, no more than 666 the Number of them that follow the Beaſt.

I ſuſpect alſo that thoſe 7000 *Names of Men* ſaid to be ſlain in that great Earthquake, *Apocal.* 11. is ſpoken only by Way of a prophetick *Dioriſmus*; but what the genuin Senſe is I ſhall take Notice in its proper Place.

I will caſt in a fourth Example: *The* 1260 *Days*, they being but the Diduction of thoſe larger Meaſures of *three Times and an half*, or of *forty two Months*, into more numerous Parts, it is not irrational to ſuſpect that it was rather for the varying of the Phraſe and for the poliſhing of the external Frame of the Prophecy by ſuch a determinate numbring of thoſe times or Months into 1260 Days, than that it

CHAP. II.

1. *Why* Prophecies *are wrapt up in ſome conſiderable Obſcurity.* 2. *An indiſpenſable Neceſſity of theſe Kinds of Involutions in Regard of Man's free Will.* 3. *As alſo in Regard of the Enemies of the Church, both* Men *and* Devils. 4. *A Recital of ſuch* Schemes *and* Figures *wherein this Obſcurity does moſt-what conſiſt.* 5. *What* Diorismus *is, with ſeveral Examples of numeral* Diorisms. 6. *That it ſeems moſt ſafe to expound the* * five Months of the Locuſts *according to this Figure.* 7. *The Reaſon of the Uſe of numeral* Diorisms. 8. *From whence alſo ſome Light is offered toward the Underſtanding the Reaſon of the uncertain Deſignation of* * ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν. 9. *Examples of* Proportional Diorisms. 10. *As alſo of* Specifical Ones.

* Rev. 9. 5. & 10.

* Verſ. 15.

1. THat *Prophecies* are delivered in obſure *Ambages*, we need neither admire, nor ought to complain, there being ſo evident Reaſon for it and ſo juſt. For it is very fit that that Knowledge that is ſo far removed above humane Capacity ſhould be received with that humble and profound Veneration, which *Obſcurity* and *Myſteriouſneſs* conciliates to all Truths, but is moſt due to them that are the greateſt and the moſt beyond our natural Reach, as this of *Prophecy* is. Beſides that this *Obſcurity* does not a little bridle or oppoſe that Precipitant Fervour and Heat wherewith Men are uſually carried to the Knowledge of things to come. Which though it fall to the Shares of very few to be immediate Receivers of; yet if any one be, all Men are ready to throng and croud to him, out of that natural Curioſity and Deſire of being inſtructed concerning future Events. Upon which fiery and prurient Itch after the Knowledge of Futurities Providence has caſt this Bridle of hard and Ænigmatical Uttering of Prophetical Predictions; as he has the Laws of natural Shame and Modeſty, beſides ſuperinduced Inſtitutes of Religion and humane Policy, upon that impetuous Propenſion of experimenting the Pleaſures of the Nuptial Bed, that ſo ſtrong Inclinations may not be gratified without the Ceremony of ſome tedious Attendance and Expectation thereof. And certainly it may be that this Expectation and Hope, being a Kind of Prelibation of Enjoyment, may in both Caſes lengthen out the Pleaſure.

2. But there is alſo a great Neceſſity of this *Obſurity* which we have not yet hinted, and that is, That theſe Divine Predictions concerning the Church of God may not be eaſily, or at all underſtood by thoſe that are to be the Fulfillers of them, till the appointed time come, when it may be without Prejudice to the true Church; that is to ſay, That things are not to be ſo clearly prefigured as would bear too hard againſt that free Principle in Man whereby he does (unleſs thus miraculouſly called to from Heaven) determine his Ways according to his own Pleaſure. For ſo plain a Divine Prediction as ſhould certainly inform the Party that he ſhould do ſuch an Act as would tend to his Shame and Deſtruction, or be a Badge or Mark conſpicuous and infallible to all the World that he was that odious Perſon that ſo ill a Fate muſt attend; would without all doubt (unleſs God ſhould uſe a ſtrong Force upon him to make him fulfil the Prophecy) cauſe him to decline the Fulfilling of it merely for his own Honour and Security, and make him omit any ſuch Circumſtances as he is prefigured by, to the End that he may deface the Characteriſticks of his own Perſon in the Prophecy.

As for Example, If St, *John* had ſaid expreſly, that by the *Two-horned Beaſt* and by *The Whore of Babylon* he did underſtand a Succeſſion of Biſhops of *Rome* with their whole *Hierarchy* adhering thereunto; it would be an hard thing to conceive that this *Oecumenical* Prelate would not, to hide his Shame, have been tempted to *change his Seven-hilled* See, that he might not ſeem to be the Man at whom the Prophecy pointed. At leaſt they would never have wrote *Myſterium* upon the Pope's Crown, as it is on the *Whore of Babylon*, if they had been aware that his *Holineſs* had been ſo much concerned in that Viſion. Nor can we imagin that, if inſtead of *Six hundred Sixty ſix*, *Twenty five* had been ſaid to be the *Number of the Beaſt*, the Church of *Rome* would have affected that Number ſo much as they have. And many more ſuch Inſtances may be produced.

But God could hardly be ſaid *to leave Man in the Hand of his own Counſel*, and let him act freely according to his own Nature, if he ſhould have uttered theſe Divine

*

Oracles concerning future things in ſo plain and naked a Manner, and yet brought about the fulfilling of them.

3. Beſides this, The Knowledge of future things concerning the Church communicated to the Enemies thereof may tend to her Prejudice; it being ordinarily unſafe to let an Adverſary get Intelligence of our Conſultations and Purpoſes.

Which is not only true in Reſpect of *Men*, but of thoſe *inviſible Enemies* of the *Church*, who ever attempt her and oppoſe her under the Conduct of the Prince of the Powers of the Air, who are the great Abettors and Aſſiſters of the Children of Diſobedience. An eximious Inſtance whereof is that taken Notice of by Mr. *Mede* out of St. *Auſtine*; How the Devil (who of old had ſo much Skill in Mathematicks as to puzzle the *Athenians* by the Problem of *doubling the Cube*) computing the Proportion betwxit the outward Court of the Temple and the Inward, which it ſeems he found to be as 1260 to 365, or thereabout, preſently concluded, *That Chriſtianity would continue but* 365 *Years in the World*, and that then *Paganiſm* would up again: And therefore adorning the Credit of his own Oracles by this ſtoln, but miſunderſtood, Prediction out of the *Apocalyps*, gave it out accordingly, that thereby he might hinder Men's Converſion to the Faith of Chriſt. Which I think is Argument enough to perſwade us how neceſſary it is that the Holy Prophecies ſhould be wrapt up in Ænigmatical Coverings, and be made of uncertain Interpretation by undeterminable Lubricities, till either Events, or ſome faithful Interpreter more than ordinarily aſſiſted by God, ſhall give their clear Solution.

4. Now for the Art of obſcuring Predictions wherein it conſiſts; though I will not undertake the Declaration of the whole, yet I will bring in as great a Share thereof as may, at leaſt, ſuffice for our preſent Deſign: which I ſhall compriſe in the Explication of theſe few *prophetick Figures* or *Schemes*, which I will venture to call *Dioriſmus*, *Hylaſmus*, *Henopœia*, *Zoopœia*, *Iſraeliſmus*, *Ellipſis*, *Metalepſis*, *Homonymia*, *Paronomaſia*, *Antichroniſmus*, *Icaſmus*; moſt of which do as well embelliſh and adorn the external *Cortex* of Prophecies, as conceal and cover the more precious and inward Senſe of them.

5. *Dioriſmus* is ſuch a Scheme of the Prophetick Style as poliſhes the outward Letter with an appearing Senſe of a very exact and determinate Account of things either as to *Number*, *Proportion*, or *Specification*. Which does the more ſtrongly ſtrike the Fancy, as an Object ſettled and unmoved makes a ſtronger Impreſs upon the Sight than that which is flitting, as ordinary Experience tells us. So any *determinate Conception* does more vigorouſly and palpably affect the Mind than what is more general and undeterminate.

An Example of the firſt Kind of this Figure I conceive is that, *Apocal.* 2. *Ye ſhall have the Affliction of ten Days*. Where I muſt confeſs I could never imagin that ſpoken otherwiſe than figuratively by a *Dioriſmus*, (ſo long as I did literally underſtand theſe Epiſtles) and to be a modeſt Subinſinuation of the moſt perfect and full Perſecution, as is intimated from the following Words, *Be thou faithful unto Death*, &c. See *Vatablus* and *Druſius* upon the Place, who produces ſeveral Examples of *Ten* being put for *Many*. Which Senſe if the *Ten* Horns on the Beaſt be ſuppoſed to have, there is no Abſurdity in admitting that Meaning; though I do not condemn their Induſtry that are ſo ſolicitous to find juſt *Ten* and no more. For it may the more potently convince the obſtinate, while others may be ſatisfied that that Condition is only intimated of the Empire when it was divided into a conſiderable Number of Kingdoms or Principalities enjoying Sovereign Power within themſelves.

And that the *Hundred fourty four Thouſand* with the Lamb on Mount *Sion* are not to be conceived juſt ſo many or ſo few, any one will grant that obſerves that the Number 144 is only the Square of 12, and therefore, according to the Mode of the ancient *Cabbala*, ſignifies *ſymbolically* the Apoſtolicalneſs of that Company, but not their determinate Number, no more than 666 the Number of them that follow the Beaſt.

I ſuſpect alſo that thoſe 7000 *Names of Men* ſaid to be ſlain in that great Earthquake, *Apocal.* 11. is ſpoken only by Way of a prophetick *Dioriſmus*; but what the genuin Senſe is I ſhall take Notice in its proper Place.

I will caſt in a fourth Example: *The* 1260 *Days*, they being but the Diduction of thoſe larger Meaſures of *three Times and an half*, or of *forty two Months*, into more numerous Parts, it is not irrational to ſuſpect that it was rather for the varying of the Phraſe and for the poliſhing of the external Frame of the Prophecy by ſuch a determinate numbring of thoſe times or Months into 1260 Days, than that it

did challenge our Expectation to be ſatisfied to a Prophetick Day wherein the Event foretold ſhould happen; one Day in ſo many, and in Matters of ſo voluminous a Tranſaction, being not conſiderable and of ſmall Uſe, the *Epocha* alſo being uncertain from whence the time exactly is to commence. Beſides what Mr. *Mede* has hinted, that varying of the time into *Months* and into *Days* reſpects the Works of *Light* and the Works of *Darkneſs:* and therefore their Continuance who are under the Principality of Light is reckoned by *Days*; but theirs who are under the Principality of Darkneſs, the *Moon* being the Governeſs of the Night, is reckoned by *Months*.

Wherefore a Man might not without Ground imagin that there may be a Latitude of reckoning in this Solution of the *Three Times and an half*, or the forty two Months, into one hundred and twenty ſix Decads of Days, as well as there is in thoſe *Times* and *Months*; and that any Variation, above or within, that exceeds not a Decad, breaks no Squares; Divine Prophecies being not for the Oſtentation of God's *Omniſciency*, (for who knows not but that he can compute Events to the ſmalleſt Moment of an Hour?) nor yet for the *gratifying* of the Exceſs of humane *Curioſity*, but for the *Uſe* and Exerciſe of his Church.

The Witneſſes alſo lying unburied in the Streets of the great City *three Days and an half* is an eximious Example of this Numeral *Dioriſm*; but the Meaning may be the ſame with *three times and an half*, as I have elſewhere intimated.

Rev. 9, 6. And laſtly, the *five Months* allotted to the *Locuſts* for tormenting Men, I muſt confeſs upon better Conſideration I do ſuſpect to be a *Dioriſmus* alſo, and to ſignifie merely ſymbolically, not Arithmetically. For the Continuation of the *Saracenical Kingdom* (I mean of that more notable Interval thereof from the Beginning of the *Caliphate* of the *Abaſidæ* at *Bagdad* to the taking of that City by *Togrulbeck*) is neither exactly twice five Months of Years; nor this *doubling* of the five Months ſufficiently grounded from the time being twice mentioned in the Prophecy, (for the mentioning of the ſame Number twice in Prophecy or Hiſtory does not warrant the Addition of them to make up a new Sum, as if it were a *Bill of Particulars*;) nor, laſtly, is it likely that the Spirit of God would indigitate three hundred Years by thoſe *twice five Months*, whenas the Duration of the *Saracens* Empire was much longer, as well as the Continuation of the *Caliphate* at *Bagdad* not adequate.

See Mr. *Mede's Comment Apocalypt.* upon Chap. 9.

That Infeſtation of *Italy* by the *Saracens* from the Year 830 to 980 had been more plauſible, if it had been commenſurate; but it extends beyond the Year 980. For *Anno* 1001 the *Saracens* are expelled *Capua* by *Otho*, and in the next Year they beſiege *Salernum*, in the Year 1008 they are raiſed from the Siege of *Barium* and *Capua*, in the Year 1017 they invade *Italy* again; beſides other Fights and Troubles afterwards.

But this is enough to ſhew, That *five Months* of Years will not be well applicable to their Moleſtation of *Italy* neither, though I think Mr. *Mede* has made things look as handſomely as they are capable of. But the Attempt was as well needleſs as unſucceſsful. For there is exactly no determinate Time intended by theſe *five Months*, but it is only an elegant *Dioriſm* reſpecting the Type, which are *Locuſts*, whoſe Continuance in Life not reaching to the Space of a Year, it was fit, by an *Antichroniſmus*, to number by *Months*. And what Number fitter than *Five?* Not only becauſe it may be a Symbol of Incompleteneſs, (as *Ribera* ſuggeſts, and thoſe *Locuſts* are ſaid only to *Torment*, not *Kill*) but alſo in reſpect of the Length of their Life, which, according to *Plinie*, *Ariſtotle*, and other Naturaliſts, is in all likelihood about *five Months*. So that the Solution of the Myſtery of theſe Numbers is not merely into ſuch an *Antichroniſmus*, where the *figurative Number* will determinate the true, but alſo into a *Dioriſmus*, where this Accuracy is expreſſed in the *Cortex*, but not intended in the inward Meaning. Which Scheme is here uſed with a ſpecial Elegancy by Reaſon of the Reflection it has upon the noted Time of the Continuance of thoſe Creatures which are the Type.

7. But why theſe kind of *Dioriſms* are made uſe of, and why there is not the ſame Accuracy in the inſide of theſe Prophecies as there is engraven on the outſide, is a Problem too curious to enquire into, but not altogether inextricable with thoſe that are well aſſured of the *Cabbaliſtick* Style, and alſo throughly conſider how ſhy Providence is of bearing too hard againſt that free Principle in Man, by neceſſarily determining what is more naturally left looſe to play of it ſelf, and uſe its own free Agency.

8. Which alſo may give an Account of the Manner of Expreſſion of that Period of Time from the taking of *Bagdad* by *Togrulbeck* to the ſacking of *Conſtantinople* by

by *Mahomet the ſecond.* For though the Interval of Time be juſt 396 Years, as Mr. *Mede* has made good out of *Elmachinus* the *Arabian* Hiſtorian; yet the Expreſſion of it in the Prophecy, * οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, may, as generally Interpreters obſerve, ſignifie no more than their Readineſs at the time appointed, whether at Day, Month, or Year. For by τὴν ὥραν in all likelihood the Prophecy meant not that Part of Time which we call an *Hour*, but τὸν καιρὸν, which the Article prefixed may intimate, it being prefixed to it only. And the Senſe might have been, *Ready at the Time appointed, whether Day, Month, or Year*, that is to ſay, at any time. But the Event is ſo exact and conſpicuous, that I doubt not but the Meaning is, *Ready* εἰς τὸν καιρὸν, namely, καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, *Ready at that Seaſon* that is indigitated by both a Day, and a Month, and a Year, which would be no Indication at all but by adding of them together; which then make up 396 *Days*, which *ſtylo Prophetico* are ſo many *Years*. Which anſwers exquiſitely to the Event, and therefore is a ſure Stake to fix down this Prophecy of the *Euphratean* Horſemen to the Affairs of the *Turkiſh* Empire. Whereby, as alſo by the Deſcription of the *Breaſt-plates* of theſe Horſemen, we know to what Ages of the World this Prophecy appertains, and conſequently that of the *Locuſts*. Whence the noting of their Time more than by way of *Dioriſm* for the adorning of the Prophecy, was the more needleſs. * Apocal. 9. 15.

9. Examples of *Proportional Dioriſms* are ſuch as theſe, *Apoc.* 8. *The third part of the Trees* was burnt up, *The third part of the Ships* was deſtroyed, *The third part of the Sea* became Blood: And Chap. 12. *The third part of the Sun* was ſmitten, and *the third part of the Moon*, &c. Where *Third* does not ſignifie the Proportion of that which was ſmitten to that which did eſcape, but the Empire at large which was ſmitten is indigitated by this Number. Which Form of Speaking has a Smack of the *Cabbaliſtick Genius*, who uſe *Numbers* for the Symbols of Things, as I have already noted. So the *tenth Part* of the City is not the *Tenth* of the City that then was, but of a City whoſe Extent bore but the Proportion of a *tenth* Part to what it had been, as Mr. *Mede* has carefully computed.

To this Head you may alſo refer that *Apoc.* 18. *Double unto her double according to her Works*, and *Fill unto her double.* Which is ſo definitely ſpoken as if ſhe ſhould be repay'd with as much more as ſhe had injured others; but the Senſe is only that ſhe ſhould be pay'd home for all her injurious Dealings.

10. Examples of *Special Dioriſms* are ſuch as uſual *Synecdoches* are that put the *Species* for the *Genus*, which being a more determinate Object ſtrikes the Fancy ſtronglier and with fuller Gratification. Thus is the Imagination more loudly alarm'd by being informed that a ſuch a Thing or Perſon ſhall be burnt or conſumed with Fire, than if it were only ſaid they ſhould periſh, or be conſumed, and not ſpecifie the Manner. So *to make War* is more determinate and ſpecifick than *to Oppoſe*, and *to be Beheaded* than ſimply *to Die* or *be Killed*, and *to be Slain* more ſpecifick than *to be Deſtroyed*: and laſtly, *King* is a more ſpecifick Term and more fully ſtrikes upon the Fancy than *Supreme Magiſtrate*, or whatever other Appellation that is more general, and conſequently more dilute. Which Examples of this third Kind of *Dioriſmus* occur up and down in the *Apocalyps*, and indeed every where in the Prophets.

CHAP. III.

1. Hylaſmus *what it is, with the Kinds thereof.* 2. *Eximious Examples of each Kind.* 3. *What the firſt and chiefeſt Kind of* Henopœia. 4. *That* one ſingle Beaſt *ſignifies a* Body Politick, *demonſtrated out of* Daniel. 5. *That a Succeſſion of Iudividuals is repreſented by one Individual.* 6. *That one Individual Beaſt repreſents a Kingdom or Body Politick from its Riſe to its Fall.* 7. *That one ſingle Man or Woman does alſo repreſent a Body* Politick *in the* Prophetick Style. 8. *The ſecond Kind of* Henopœia, *what it is, and whether* Deuteropleroſis *is to be refer'd thereto.* 9. *What* Zoopœia, *with Examples thereof.* 10. *A ſecond kind of* Zoopœia *proved and illuſtrated from Examples.*

Hylaſmus is a Prophetick Scheme bearing ſtrongly upon the Fancy by exhibiting craſs and palpable Objects, ſuch as in Logick would bear the Notion of *Subject* or *Matter*. The firſt Kind is coincident with *Metonymia Subjecti*; as when

when *a City* is put for *the Inhabitants*, or *a Temple* for *them that worſhip therein.* Examples of this kind are frequent every where.

To the ſecond Kind I would refer ſuch Repreſentations as are from Buildings, Pavements and the like, which are indeed Compact of craſs and palpable Materials, but are *Myſtical* or *Spiritual Symbols* of quite another thing. Examples of this Kind are the *Inward* and *Outward Court* of the Temple, the one *Symmetral*, the other *Aſymmetral*; which ſignifies the Chriſtian Church, one while in her Purity, another while in her Apoſtaſie to Idols. So the *Holy City troden down by the Gentiles* ſignifies the Chriſtian Church over-run with *Gentiliſm.* So that πόλις in this Caſe is an Emblem of πολιτία or a Body Politick, as *Temple* may be of the living Church of Chriſt.

2. An eximious Example of this kind of *Hylaſmus* is the Deſcription of *Jeruſalem*, *Apoc.* 21. with its high Wall and twelve Gates, and by a Prophetick *Dioriſm* the Meaſure of the City is concluded twelve thouſand Furlongs, and the Wall an hundred fourty four Cubits; and the Materials are Gold and Pearls and precious Stones. And yet this City ſo *Hylaſtically* ſet out has a moſt *Spiritual* Meaning, and ſignifies nothing elſe but the Church of Chriſt reduced again to Apoſtolical Purity.

But the moſt notable Inſtance of a Prophetick *Hylaſmus* is the Deſcription of the Temple by *Ezekiel*, to which I cannot ſay but this of St. *John* alludes in ſeveral Paſſages: And that it is an *Hylaſmus*, and not a literal Deſcription, I think any one will eaſily grant that does but peruſe the 47 Chapter.

Laſtly, The Deſtruction of the City *Babylon* in the *Apocalyps* is alſo a remarkable Example of this Scheme: but though in the general it appertain to this ſecond kind of *Hylaſmus*, yet things are there ſet out very much by the former Kind, which is a *Metonymia Subjecti*, not *continentis*, as before, but *occupantis*, the Objects of their *Spiritual* Negotiations being ſo craſsly diſcovered and deſcribed.

3. The next *Prophetick Scheme* is *Henopœia*, and the moſt graceful, but withal as much obſcuring as any. And the firſt and chiefeſt Kind thereof is this, The Collection of a Multitude of Individuals into the Show of one Individual, as alſo of a Succeſſion of Individuals or Multitudes into the Show of one ſtanding Individual. This is an ancient Method of delivering Myſteries, as any one will diſcern if he throughly perpend the Nature and Truth of the ancient *Cabbala.* Which that both *Daniel* and St. *John*, I may add St. *Paul* too, have imitated in their Prophecies, I think is eaſily to be evinced.

4. Touching the Collection of a Multitude into the Show and Repreſentation of one Individual, it is plain in *Daniel*; for one individual *Lion* there denotes the whole Kingdom of the *Babylonians*, one *Bear* the Kingdom of the *Medo-Perſians*, one *Leopard* the Kingdom of the *Greeks*, and the fourth Beaſt the *Roman* Kingdom. It is true it is ſaid, *The four Beaſts are four Kings*; but the vulgar Latin has it, *four Kingdoms*, as alſo *Theodotion*, and the Text ſays expreſly, that *the fourth Beaſt is the fourth Kingdom upon Earth.* So the *Ram* and the *Goat* in the eighth Chapter, (according to *Grotius* his own Interpretation out of the *Hebrew* Idiom) though they be ſaid to be *Kings*, are *Kingdoms.* And whereas it is written, *And the rough Goat is the King of Græcia, and the great Horn that is betwixt his Eyes is the firſt King*; unleſs this *Goat* either ſignify a Succeſſion of Kings, or a Kingdom, it is not Senſe; yea, though Succeſſion, yet it will be very harſh Senſe to make the *great Horn* the firſt King, and the Body the reſt. Wherefore unleſs we would diſtort things beyond all meaſure, *the Body of the Goat* muſt ſignifie the Kingdom of *Græcia*, as the *Horns* the Supreme Power; conſonantly to what *Grotius* has written, and I doubt not but his Interpretation is true. And I think that ſcarce any one can be ſo weak, but upon the Reading of *Daniel* he will be aſſured that in Prophetick Figurations one individual Beaſt ſignifies a Multitude of Men ordered together into the Body of a Kingdom.

Dan. 7.

5. But as the *great Horn of the He-Goat* is ſaid to be the firſt King, ſo the *four Horns* undoubtedly ſignified four ſucceeding Kings in this divided Kingdom in their divided *Series*; ſo that four Succeſſions of Individuals, ſo far as they would laſt, were repreſented under the Show of four ſingle Individuals, namely thoſe four Horns. And truly when it is apparent that one Individual Beaſt repreſents the Succeſſion of a Multitude for many Ages together, (who are Mortal as well as ſingle Men) coagmentated into the Body of one Kingdom, it were a very nice and humorſome thing to ſtick at the Succeſſion of ſingle Perſons being repreſented under the Show of *one Head* or *Horn.*

6. And

6. And that one and the ſame Beaſt ſtands for a Kingdom or Empire from its Riſe to its Fall, is plain both in *Daniel* and the *Apocalyps*. For the four Beaſts are ſaid to riſe out of the great Sea, *Dan.* 7. and the Deſtruction of the Fourth is ſet down in the ſame Chapter, who is ſuppoſed to tread down the Third, as the Third is after declared to vanquiſh the Second in the following Chapters. And in the *Apocalyps* the Riſe of the Beaſts there is ſet down, as alſo their Deſtruction in the Lake of Fire and Brimſtone. Whence it is evident that one individual Beaſt repreſents not only a Multitude of Men under one Government, but the Succeſſion of this Multitude for many Ages, even till it ceaſe to be ſuch a Multitude; and conſequently the ſucceſſive Sovereignty of this Multitude muſt be thus far repreſented (be it in one or many) by the *Head* or *Horns* of ſuch Beaſts, unleſs we can fancy a Polity without an Head, which would not be a Polity, but Anarchy.

7. Nor are irrational Creatures only made *Henopoetick* Types of a Multitude collected into one Government, but alſo Rational: As it is evident in the *Woman in the Wilderneſs*, which it were ridiculous to underſtand of ſome one ſingle Woman, and not of the Body of the Church, whoſe true and living Head is Chriſt *Jeſus*. The *Woman* alſo in *Eſdras* ſignifies *Sion*, or the People of God; and it may be the *Man* there *Coming out of the Sea* has ſome ſuch Senſe. For why may not *one Man* ſignifie a People or Multitude as well as *one Woman*? And it is plain that the People of *Iſrael* is called the Son of God, (*Iſrael my Son, my Firſt-born.*) And therefore the **Son of Perdition* and that *Man of Sin* need not ſignifie one ſingle Man or a Succeſſion of ſingle Men, but a Body Politick under one Head of miſchievous Contrivances. By the like *Henopœia* alſo ὁ ψευδοπροφήτης, *the falſe Prophet*, ſignifies not one ſingle Perſon, or the Succeſſion of ſuch ſingle Perſons, but a Collection or Body of Deceivers combining together under one Government. Theſe things are ſo eaſie and ſo obvious, that I am afraid I ſhall ſeem to have inſiſted over-long upon them. * 2 Theſſ. 2.

8. I will only note a ſecond Kind of *Henopœia*, which is alſo of uſeful Conſideration, and that is when things of different Natures are compriſed under one Type. We have a very warrantable Inſtance of this Way of Interpreting Prophecy, *Apoc.* 17. where the Angel does declare that not only *Seven Kings*, but *Seven Hills* are couched under the Symbol of the *Seven Heads* of the Beaſt. According to this Analogy it may not be unſafe to interpret *Babylon* both of the City of *Rome* and of the Hierarchy; the *Two Witneſſes*, of the Old and New Teſtament, of them under the Legal and Evangelical Diſpenſation, and of Magiſtracy and Miniſtry; the *Horns of the two-horned Beaſt*, of the two Imperial Patriarchates, of the two Horns of the Biſhop's Mitre, and of the two-fold Power of Binding and Looſing. Which ſecond kind of *Henopœia* need not ſeem new nor ſtrange, the ancient *Pythagoreans* and *Cabbaliſts* concealing and crowding together under the Symbol of one ſingle Number many and multifarious Notions. Under this Head alſo we may perhaps not unfitly enumerate a third Kind of *Henopœia*, namely, Where diverſe Events, and diſtinguiſhed by diſtant Times, are ſignifyed by one Prophetical Type, which may be called *Deuteroplerôſis*. This, foraſmuch as it is ſo frequently to be met with in the Prophecies of the *Old* Teſtament, I think it no Abſurdity to ſuppoſe, that it is alſo ſometimes to be found in the *New*.

9. *Zoopœia* is the Typifying out ſome inanimate thing by what has Life, be it Perſon, or any other living Creature, or part of that Creature. In which Senſe the *Seven Hills* being ſignify'd by the *Seven Heads* of the Beaſt is a *Zoopœia*. As alſo it would be if we underſtood **the Two Witneſſes* of the *Two Books of the Old and New Teſtament*, and *the* **Word of God riding the White-horſe*, of the whole Bible. But I ſhall in its due place intimate that theſe are but collateral Senſes, and reducible to a more primary one by an *Henopœia*. The making of * *Hell* to lacquay by him that rides the *Pale-horſe*, ſeems a more abſolute *Zoopœia:* as alſo that *Gen.* 4. *The Voice of thy Brother's Blood crieth unto me from the Ground*; where the Actions of Life are given to the Blood of a dead Man. * Rev. 11. * Rev. 19. * Rev. 6. 8.

10. But we will here take notice alſo of a ſecond Kind of *Zoopœia*, which may ſeem leſs harſh and moſt elegant; and that is, when free Actions are attributed to free Agents, of which notwithſtanding they may be no more the Cauſes than if they were inanimate Beings, or not in Being at all. According to this Figure is that of *Virgil*, in the Mouth of *Æneas* ſlaying *Turnus*,

* Pallas

——— Pallas *te hoc vulnere*, Pallas
Immolat, & pœnas ſcelerato ex ſanguine ſumit.

Pallas being dead is ſaid to ſlay *Turnus*, though he did nothing here towards the Slaying of him, but what he ſuffered only gave Occaſion to *Æneas* to take Revenge.

According to which Figure of Speech a more large Alluſion or Parable might be raiſed. As if *Æneas* inſtead of Slaying one ſingle Man had ſacked a City, put Man, Woman, and Child to the Sword, burnt their Houſes, and left them as an Heap of Stones in Revenge of the Death of *Pallas*; he might ſay of his Friend now dead, that it was he that inflamed the Courage of the Soldiers to ſcale the Walls; that it was he that gave out that Juſt, though Severe, Edict of Slaying Man, Woman, and Child; that it was he that burnt down their Houſes, and laid their City level with the Ground; and, laſtly, that it was he whom they deſervedly found a more miſchievous Enemy to them after his Death than while he was living. Certainly this Figure of Speech would be very intelligible, and withal bear along with it an extraordinary Height of Rhetorick and Elegancy.

*Revel. 6. 9. According to this Scheme is that Example in Scripture of **the Souls crying under the Altar, O Lord, how long*, &c. Which is nothing but a Parable ſignifying that their Death required Vengeance from the Juſtice of God. *Eæ animæ* (ſaith *Grotius*) *corpore ſolutæ multò magis quàm ſanguis mortem toleratam teſtantur.* For he had ſaid before, *Sanguis Abelis vindictam poſcit, ſic & animæ Martyrum.* Wherefore there is acknowledged a *Zoopœia* in both Caſes.

Alcazar alſo upon the place, *Idem eſt dici Animas petere vindictam ac dici earum ſanguinem illam petere.* To which Senſe alſo ſpeaks *Tychonius*, as you may ſee in *Ribera.* All which will make good this ſecond Kind of *Zoopœia*, which attributes free and living Actions to free Agents, which in reſpect of them notwithſtanding are no free Actions, but neceſſary Conſequences that reſult from ſomething that theſe Perſons have ſuffered or do ſuffer. Which is a *Prophetick Scheme* worthy the taking notice of.

CHAP. IV.

1. Iſraeliſmus *what it is.* 2. *That the Reaſon of the frequent Uſe thereof is the* Sacramentalneſs *of the* Jewiſh *Church in Reference to the* Chriſtian, *as appears in their* Tabernacle *and* רביד. 3. *In the* braſen Serpent, Manna, ſtrucken Rock, *and* fiery Law. 4. *In the* High-prieſt's Robes, *in his* entring once a Year into the moſt Holy, *and in the Jews* worſhipping toward the Mercy-ſeat. 5. *In* their Bondage in *Ægypt*, *and in* their Eſcape through the Red Sea. 6. *What is properly a Prophetick* Ellipſis. 7. *What the Meaning of the Apocalyptick Book being* written within and without. 8. *The Difference of a Prophetick* Ellipſis *illuſtrated by Example.* 9. Homonymia *what it is, and in what it differs from an* Henopœia *of the ſecond Kind.* 10. *What a Prophetick* Paronomaſia *is.* 11. *What* Metalepſis, *with the Proof and Examples thereof.* 12. Antichroniſmus *what it is, together with the Riſe thereof.* 13. *That the* three Days and an half *of the unburied Witneſſes put for* three times and an half *is apparently reſolvible into this Figure.* 14. *What* Icaſmus *is, and that the Frequency of this Figure does not ſo obſcure Prophecies but that they are as intelligble as ordinary Heraldry.* 15. *What* Iconiſmorium Metallaxis *is.*

1. I*Sraeliſmus* is a Prophetick Scheme exceeding frequent, eſpecially in the *Apocalyps*, which is a ſpeaking of the Affairs of the Chriſtian Church under the Names and with Alluſion to ſuch Places, or Perſons, or Things, as did of old concern the *Iſraelites* and People of the *Jews*, and that in a myſtical or ſpiritual Meaning * *Which is ſpiritually called Sodom and Ægypt.* From whence is alſo inſinuated that the Plagues on this *Myſtical Ægypt*, and the Burning of this *Spiritual Sodom*, muſt be underſtood myſtically and ſpiritually.

*Rev. 11. 8.

2. The Frequency of this Scheme is not to be wondered at, if we conſider that the *People of Iſrael* were one great and entire myſterious Type or Sacrament of the Church

*

Church of God ſuch as it ſhould be under Chriſt: According as St. *Paul* has written, * That *all things befell them in Figures, but are recorded for our Sakes upon whom the Ends of the World are come.* * 1 Cor. 10.

And truly it is a marvellous and enraviſhing Spectacle to conſider how at once the Church of Chriſt is repreſented by the People of *Iſrael* in the Wilderneſs, and how their whole Camp was but one living and moving Sacramental Image of Chriſt and his Body, in the moſt concerning Points of our *Religion*. For what was that *Tabernacle* and the דביר from whence God ſpake, but an Emblem of the λόγος his *tabernacling* in our Fleſh? For the *Pythagoreans* called this Body of ours σκῆνος, as * St, *Peter* alſo σκῆνωμα, *While I am in this Tabernacle*, ſaith he, ἐν τῷ σκηνώματι τούτῳ. And St. *John* ſpeaking of the λόγος ſaith, Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *And the Word was made Fleſh, and placed his Tabernacle amongſt us*, even as he did in the Wilderneſs dwell with his People there in a Tabernacle while they dwelt in Booths. And therefore I do wonder that the Jews ſhould ſcruple more the doing Divine Worſhip toward the moſt holy Body of the *Meſſias* than toward the *Dabir* or *Mercy-ſeat*, or toward the Tabernacle of God. But that only by the Bye. That the Tabernacle of God amongſt the Jews living in Tabernacles was a Type or Sacrament of the Incarnation of Chirſt is manifeſt. * 2 Ep. ch. 1.

3. But the *braſen Serpent* erected in their Camp, was ſuch a Type of Chriſt's Hanging on the Croſs, and the Uſe of it to them ſo exquiſitely analogical to that we Chriſtians make of looking upon Chriſt's Crucifixion when we are ſtung with the Senſe of either the Guilt or Poiſon of Sin, that it would even aſtoniſh one with Amazement to conſider what an unexpreſſible Vigour and Life of Repreſentation does reſult from this ancient Figure or Shadow, that ever moved along with the Camp of *Iſrael* in the Wilderneſs for the Healing them when they were bit with fiery flying Serpents, as the crucified *Jeſus* does us when we find our ſelves wounded with Sin.

The *Manna* alſo of which the Children of *Iſrael* did eat in the Wilderneſs, was it not a Type of eating that true Bread that came down from Heaven, even the Body of Chriſt, which is the daily Food of the Faithful? And the *Rock* that was ſtruck, out of which came Water, was it not an apparent Emblem of the Blood of Chriſt, out of whoſe Side came Blood and Water? *The giving of the Law* alſo *with Flaſhings of Fire*, was it not plainly a Fore-runner of the Law of Chriſt which was divulged by his Apoſtles, upon whom *fiery Tongues* deſcended; and is indeed that Law of the Spirit, which, as *Eſdras* does interpret, is like unto *Fire*, by which the wicked are to be conſumed, as that Viſion ſeems to import? 2 Eſd. 13. 38.

4. And for the *Divinity of Chriſt*, is it not plainly emblematized upon the *Robes of Aaron*, which do ſo exquiſitely reſemble the Univerſe, and therefore can be the Cloathing of none but God? And laſtly, his *Onely Mediatorſhip* and *Apotheoſis* after Death (for it would be endleſs to inſiſt upon all) were they not alſo lively repreſented, the one by the *High-prieſt's entering alone into the moſt Holy* to intercede for the People, the other by the *Tabernacle* and *Mercy-ſeat* toward which the Jews were to worſhip, as is plain from that in the *Apocalyps*? For to this, in the Chriſtian Diſpenſation, ſucceeds the Humane Nature of Chriſt; he is the Ἱλαστήριον or *Mercy-ſeat*, and his Body the Temple towards which we are to direct our Eyes, accordingly as it is written, *I ſaw no Temple there, but God Almighty and the Lamb is the Temple thereof*. And ſuch a Temple as certainly may be worſhipped towards with as little Suſpicion of Idolatry as ever the *Temple* or *Mercy-ſeat* was amongſt the *Jews*. Revel. 21.

5. Wherefore the People of the Jews being ſo illuſtrious and copious a Sacrament of all things appertaining to the Chriſtian Church, it is no Wonder that thoſe Viſions that concern the State thereof are ſo full of Alluſions to what befel that People. Amongſt which Accidents their *Bondage in Ægypt* is of famous Note, and therefore often alluded to in the *Apocalyps*; and their *paſſing through the Red Sea*, where that Tyrant *Pharaoh* was overthrown, ſo lively a Symbol of the Church's getting from under that ſervile Yoke of the *Romiſh* Hierarchy by their Recourſe to the Blood of Chriſt, by which they are juſtifi'd and freed from that blind Bondage they were held in under thoſe hard Task-maſters, that the Concinnity is marvellous to conſider, the Type being ſo clear a Prophecy of what has happened within theſe laſt Ages in breaking from that Tyrannical Bondage of the *Italian Pharaoh*. But ſuch Inſtances as theſe are infinite.

6. The next obſcuring Scheme is *Ellipſis*, which is an Omiſſion of ſome Word or Words which are requiſite to determine the Senſe. Examples of *Ellipſes* occur every where in the old Teſtament, in the *Pſalms*, *Job*, and other Books. But by an

an *Ellipsis* here I understand not merely the Defect of something to make up the full Sense, but such an artificial Defect as shall make the Sense seem complete without the Supplement understood. For that seems to be the Genius of these *Apocalyptick* Visions especially, that they are made so as to seem very trim and Expres, very complete and articulate in the very outward *Cortex*, as a Book that has some pleasing Embellishments on the Back-side, as well as the History of Truth within.

7. Which I little doubt but may be alluded to in that Expression concerning this Volume of Visions, that it was * *written within and without*, according to the ancient Manner of the *Cabbalistick* Mysteries. Touching which Traditions *Parmenides* had got that Principle, Διτὴν τε εἶναι φιλοσοφίαν, τὴν μὲν κατ' ἀλήθειαν, τὴν δ' κατὰ δόξαν· *That there is a twofold traditionary Knowledge, the one Truth,* (it is called אמת in *Daniel* in Counterdistinction to his *Ænigmatical* Visions) *the other Types or Parables accommodate to the Conceit and Gust of the Vulgar.*

*Revel. 5. 1.

St. *Hierom* also, *Rupertus* and several others understand this being *written within and on the back-side*, of a *Literal* and *Mystical* Sense. *Grotius* pretends the Text is not rightly comma'd, but reads it thus, γεγεμμένον ὄπισθεν, κ) ὄπισθεν κατεσφραγισμένον, &c. *Written within, and sealed on the back-side:* As if there were any Books written on the back-side and sealed within. So unfortunate an Interpreter of the *Apocalyps* is the Great *Hugo* even in lesser Matters. But to return to the Matter in hand.

8. The Difference of those two Kinds of *Ellipses* we have described may be seen in these Examples. *Exod.* 3. where *Moses* asking God his Name, he returns this Answer, *I am that I am:* which is an *Elliptical* Speech, and fully supplied, is, *My Name is I am that I am.* Something like this is that also in the * Apocalyps, *Grace to you and Peace* ἀπὸ τὸ ὢν, κ) ὁ ἦν, κ) ὁ ἐρχόμενος· which were more full ἀπὸ τὸ ὀνομαζομένε ὃ ὢν κ) ὁ ἦν κ) ὁ ἐρχόμενος· But these *Ellipses* are such that they discover the Defect of what is to be supplied. Of which sort also is that, *Rev.* 18. v. 13. κ) ἵππων κ) ῥεδῶν κ) σωμάτων. Which Place has very much puzzled some Interpreters, not understanding that there is here a Prophetick *Ellipsis.* (But what is the genuin Meaning of this Place, is elsewhere declared at length.)

*Chap. 1. 4.

But sometimes it is not so, as *Apocal.* 17. 8. *The Beast which thou sawest, was, and is not, and shall ascend out of the bottomless Pit, and go into Perdition.* And a little after, *When they behold the Beast that was, and is not, and yet is.* Which seems a smooth entire Sense in the exterior *Cortex* of the Prophecy, whenas no good Sense at all can be made of it unless there be conceived some such *Ellipsis* as before; Τὸ θηρίον ὃ ἦν κ) οὐκ ἔστιν, and, βλέποντες τὸ θηρίον ὅτι ἦν κ) οὐκ ἔστιν παρέσται. But to have been thus expres had laid this Mystery over-open, which ought to be in a greater measure concealed, and therefore it was thus carefully lock'd up in this Prophetick *Ellipsis.* Of which Text more fully in its proper place.

9. *Homonymia* is the Diversity of Significations in one and the same Symbol, whereof one alone is to be understood, else it were coincident with an *Henopœia* of the second Kind. Which *Homonymia* may fall out *ex accidenti*, (and is then of no greater Difficulty than that ordinary *Homonymia* of Words, whose Sense the Consideration of the Contexture of things will determine;) or else it may be intended of set Purpose to make up a more graceful Insculpture upon the external *Cortex* of a Vision. As in the Vision of *the Witnesses*, I suspect that the *three Days and an half* that they lie dead in the Street do not signify, as in the Beginning of that Vision, *three Years and an half*, but *three times and an half*, that is 1260 Years. Nay that they do signify so, I do confes I do more than suspect, and am indeed well assured in my own Judgment of the Truth thereof. But whether there be any likelihood of their signifying also *three Years and an half*, Events will better determine. Which if they did agree, there would not be a simple *Homonymia* in this Symbol of *three Days and an half*, but an *Henopœia* of the second Kind.

10. As for *Paronomasia*, we need not spend much Time about it, after we have declared, that it is not here to be restrained to that Sense wherein it is used by Rhetoricians, but is of so large a Signification, that wherever the Meaning of a Prophecy is to be explain'd or more fully understood by any manner of either Similitude or Identity of Names, or allusory Signification thereof, this Alluding to the Similitude or Identity of Names, or to their Signification, is to be called a *Prophetick Paronomasia.* And indeed according to this general Notion of a Prophetick *Paronomasia*, are the Expositions of Mr. *Mede*, where he thinks that the *Army from about Euphrates* under the *Sixth Trumpet* are all called *Horsemen*, because the *Turks* are by the *Greek Historians* for the most part call'd *Persæ*, (*Persians*). Now

Persa

Perſæ, which comes from פרס, ſignifies *Horſemen*. And by the *He-Goat* in *Dan.* 8. he thinks *Alexander the Great* is prefigured, with an Alluſion to αἴξ a *Goat*, from whence the *Macedonians* are called *Ægeadæ*; and here there is a *Simple Alluſion* to *the Signification of Names*. But what he ſays of the *Ram*, which is the Type of the King of the *Perſians*, belongs rather to the *Reſemblance or Similitude of the Names themſelves*. For איל, which ſignifies a *Ram*, does not much differ in Sound from the Beginning of the Word עילם which is the Name of *Perſia*. The Reſemblance of the Word Ἀπολλύων to Ἀπόλλων, in *Grotius*, is much more apparent, and that alſo which I remark'd in *Abaddon* to אב-אדון. And again in *Grotius* that of the Word *Epheſus* to Ἔφεσις, *Smyrna* to Σμύρνα *Myrrha*, *Sardis* to *Sarda*, *Thyatira* to θύειν ἀτειρέα. But in *Pergamus*, *Philadelphia*, and *Laodicea*, there is not only a *Similitude* of Names but an *Identity*; and whereas theſe are *proper* Names of Places, their Signification is alluded to as if they were *Appellatives*. There is verily a great Plenty of theſe Prophetick *Paronomaſia's* in the Epiſtles to the *Seven Churches*, wherein all the Proper Names, whether of Men or Places, as is to be ſeen in our *Expoſition*, ſo fitly agreeing with the Prophetick Senſe, that is peculiar to each Epiſtle as it exhibits ſuch a Period of the Church; this I ſay, is a moſt evident Proof that ſuch *Paronomaſia's* were uſual with the Prophets, and is ſufficient to convince any Man that is not of a very dull or ſceptical Underſtanding.

11. *Metalepſis* is a Prophetick Scheme whereby an Effect or Event is transferred or communicated to ſome eminent *Perſon* merely, or at leaſt mainly, becauſe the Place and Time is coincident with his; and there is the ſame Reaſon of *Things*. This Scheme I muſt confeſs is very Poetical, but not unelegant nor unuſual. Like to this is that of *Virgil*,

Candidus auratis aperit cùm cornibus annum
Taurus——— and again,
Libra dies ſomnique pares ubi fecerat horas.

Where *Taurus* and *Libra*, becauſe they are in Conjunction with the *Sun*, have attributed to them or transferred upon them thoſe Effects which really are the *Sun's* only and not theirs.

But that there is ſuch a *Metalepſis* as I have deſcribed in the Prophetick Style, that one Example of the *Rider of the Red Horſe* in the * *Apocalyps* will make good, who is armed with *a great Sword* in his Hand, and is ſaid *to take Peace from the Earth*: Whenas nothing elſe is ſignified, but that in this Emperor's time there would be very furious Killing and Slaying of Men in the Empire, though by no Fault of his. For it is ſaid, ἵνα ἀλλήλους σφάξωσιν *thèy ſhall kill one another*, as if the Text on purpoſe did caſt in that Key for the Opening the Meaning of the Viſion, as Mr. *Mede* has judiciouſly obſerved. Whoſe Interpretation of the *Firſt Six Seals* is ſo ſolid, that it is impoſſible, I think, taking all things together, for any unprejudiced Reader not to be aſſured of the Truth of them. Whence it is that I am ſo well aſſured of this preſent Prophetick Figure I have ſet down. *Chap. 6. 4.

12. *Antichroniſmus*, is an obſcurative Scheme in Prophecy which ſets down one Meaſure of Time for another; as a *Week* for *Seven Years*, as in *Daniel*, a *Month* for *Thirty Years*, a *Day* for a *Year*. Which Figure ſeems to be uſed in the *Apocalyptick* Viſions not only for *Concealment* ſake, but for *Proportion* and *Decorum*, that the external *Cortex* of the Prophecies may not want their τὸ πιθανὸν, that winning and pleaſing Credibility of Story.

Wherefore theſe *Antichroniſmi* are a neceſſary Conſequence of that Prophetick *Henopæia*, that contracts vaſt Empires and other Bodies Politick with their long Succeſſions into the Figure or Shape of a *Beaſt* or *ſingle Perſon*; whence, that the Duration of their Lives may not be over-proportionated to their Nature, it was neceſſary to declare their Continuance alſo under a Diſguiſe, putting *Days* for *Years*. For their living may be ſhortened by ſeveral Accidents; but to tell of a *Beaſt* or a *Woman* or of *two Witneſſes* that ſhould live 1260 Years, would not keep the *Decorum* of λόγος πιθανὸς, but would look like an incredible Narration.

13. As it would alſo that *the dead Bodies of the two Witneſſes ſhould lie unburried in the open Streets of the City for three Years and an half*; whenas they would ſtink in the Space of *four Days*, as is noted in the Body of *Lazarus*. How harſh then had it been to have repreſented the Bodies of the Witneſſes lying dead in the Streets for 1260 Years together? Wherefore though their lying thus ſlain and unburied

an *Ellipſis* here I underſtand not merely the Defect of ſomething to make up the full Senſe, but ſuch an artificial Defect as ſhall make the Senſe ſeem complete without the Supplement underſtood. For that ſeems to be the Genius of theſe *Apocalyptick* Viſions eſpecially, that they are made ſo as to ſeem very trim and Expreſs, very complete and articulate in the very outward *Cortex*, as a Book that has ſome pleaſing Embelliſhments on the Back-ſide, as well as the Hiſtory of Truth within.

7. Which I little doubt but may be alluded to in that Expreſſion concerning this Volume of Viſions, that it was * *written within and without*, according to the ancient Manner of the *Cabbaliſtick* Myſteries. Touching which Traditions *Parmenides* had got that Principle, Διττὴν τε εἶναι φιλοσοφίαν, τὴν μὲν κατ' ἀλήθειαν, τὴν δ' κατὰ δόξαν· *That there is a twofold traditionary Knowledge, the one Truth*, (it is called אמת in *Daniel* in Counterdiſtinction to his *Ænigmatical* Viſions) *the other Types or Parables accommodate to the Conceit and Guſt of the Vulgar.*

*Revel. 5. 1.

St. *Hierom* alſo, *Rupertus* and ſeveral others underſtand this being *written within and on the back-ſide*, of a *Literal* and *Myſtical* Senſe. *Grotius* pretends the Text is not rightly comma'd, but reads it thus, γεγραμμένον ὄπισθεν, καὶ ὑπὸ σφραγισμένον, &c. *Written within, and ſealed on the back-ſide:* As if there were any Books written on the back-ſide and ſealed within. So unfortunate an Interpreter of the *Apocalyps* is the Great *Hugo* even in leſſer Matters. But to return to the Matter in hand.

8. The Difference of thoſe two Kinds of *Ellipſes* we have deſcribed may be ſeen in theſe Examples. *Exod.* 3. where *Moſes* asking God his Name, he returns this Anſwer, *I am that I am:* which is an *Elliptical* Speech, and fully ſupplied, is, *My Name is I am that I am.* Something like this is that alſo in the * Apocalyps, *Grace to you and Peace* ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος· which were more full ἀπὸ τοῦ ὀνομαζομένου ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· But theſe *Ellipſes* are ſuch that they diſcover the Defect of what is to be ſupplied. Of which ſort alſo is that, *Rev.* 18. v. 13. καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων. Which Place has very much puzzled ſome Interpreters, not underſtanding that there is here a Prophetick *Ellipſis*. (But what is the genuin Meaning of this Place, is elſewhere declared at length.)

*Chap. 1. 4.

But ſometimes it is not ſo, as *Apocal.* 17. 8. *The Beaſt which thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs Pit, and go into Perdition.* And a little after, *When they behold the Beaſt that was, and is not, and yet is.* Which ſeems a ſmooth entire Senſe in the exterior *Cortex* of the Prophecy, whenas no good Senſe at all can be made of it unleſs there be conceived ſome ſuch *Ellipſis* as before; Τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν ἦν καὶ οὐκ ἔστιν, and, βλέποντες τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται. But to have been thus expreſs had laid this Myſtery over-open, which ought to be in a greater meaſure concealed, and therefore it was thus carefully lock'd up in this Prophetick *Ellipſis*. Of which Text more fully in its proper place.

9. *Homonymia* is the Diverſity of Significations in one and the ſame Symbol, whereof one alone is to be underſtood, elſe it were coincident with an *Henopœia* of the ſecond Kind. Which *Homonymia* may fall out *ex accidenti*, (and is then of no greater Difficulty than that ordinary *Homonymia* of Words, whoſe Senſe the Conſideration of the Contexture of things will determine;) or elſe it may be intended of ſet Purpoſe to make up a more graceful Inſculpture upon the external *Cortex* of a Viſion. As in the Viſion of *the Witneſſes*, I ſuſpect that the *three Days and an half* that they lie dead in the Street do not ſignify, as in the Beginning of that Viſion, *three Years and an half*, but *three times and an half*, that is 1260 Years. Nay that they do ſignify ſo, I do confeſs I do more than ſuſpect, and am indeed well aſſured in my own Judgment of the Truth thereof. But whether there be any likelihood of their ſignifying alſo *three Years and an half*, Events will better determine. Which if they did agree, there would not be a ſimple *Homonymia* in this Symbol of *three Days and an half*, but an *Henopœia* of the ſecond Kind.

10. As for *Paronomaſia*, we need not ſpend much Time about it, after we have declared, that it is not here to be reſtrained to that Senſe wherein it is uſed by Rhetoricians, but is of ſo large a Signification, that wherever the Meaning of a Prophecy is to be explain'd or more fully underſtood by any manner of either Similitude or Identity of Names, or alluſory Signification thereof, this Alluding to the Similitude or Identity of Names, or to their Signification, is to be called a *Prophetick Paronomaſia*. And indeed according to this general Notion of a Prophetick *Paronomaſia*, are the Expoſitions of Mr. *Mede*, where he thinks that the *Army from about Euphrates* under the *Sixth Trumpet* are all called *Horſemen*, becauſe the *Turks* are by the *Greek Hiſtorians* for the moſt part call'd *Perſæ*, (*Perſians*). Now

Perſæ, which comes from פרס, ſignifies *Horſemen*. And by the *He-Goat* in *Dan.* 8. he thinks *Alexander the Great* is prefigured, with an Alluſion to αἴξ a *Goat*, from whence the *Macedonians* are called *Ægeadæ*; and here there is a *Simple Alluſion* to *the Signification of Names*. But what he ſays of the *Ram*, which is the Type of the King of the *Perſians*, belongs rather to the *Reſemblance or Similitude of the Names themſelves*. For איל, which ſignifies a *Ram*, does not much differ in Sound from the Beginning of the Word עילם which is the Name of *Perſia*. The Reſemblance of the Word Ἀπολλύων to Ἀπόλλων, in *Grotius*, is much more apparent, and that alſo which I remark'd in *Abaddon* to אב-אדון. And again in *Grotius* that of the Word *Epheſus* to Ἔφεσις, *Smyrna* to Σμύρνα *Myrrha*, *Sardis* to *Sarda*, *Thyatira* to θύειν ἀπειρέα. But in *Pergamus*, *Philadelphia*, and *Laodicea*, there is not only a *Similitude* of Names but an *Identity*; and whereas theſe are *proper* Names of Places, their Signification is alluded to as if they were *Appellatives*. There is verily a great Plenty of theſe Prophetick *Paronomaſia's* in the Epiſtles to the *Seven Churches*, wherein all the Proper Names, whether of Men or Places, as is to be ſeen in our *Expoſition*, ſo fitly agreeing with the Prophetick Senſe, that is peculiar to each Epiſtle as it exhibits ſuch a Period of the Church; this I ſay, is a moſt evident Proof that ſuch *Paronomaſia's* were uſual with the Prophets, and is ſufficient to convince any Man that is not of a very dull or ſceptical Underſtanding.

11. *Metalepſis* is a Prophetick Scheme whereby an Effect or Event is transferred or communicated to ſome eminent *Perſon* merely, or at leaſt mainly, becauſe the Place and Time is coincident with his; and there is the ſame Reaſon of *Things*. This Scheme I muſt confeſs is very Poetical, but not unelegant nor unuſual. Like to this is that of *Virgil*,

Candidus auratis aperit cùm cornibus annum
Taurus——————— and again,
Libra dies ſomníque pares ubi fecerat horas.

Where *Taurus* and *Libra*, becauſe they are in Conjunction with the *Sun*, have attributed to them or transferred upon them thoſe Effects which really are the *Sun's* only and not theirs.

But that there is ſuch a *Metalepſis* as I have deſcribed in the Prophetick Style, that one Example of the *Rider of the Red Horſe* in the * *Apocalyps* will make good, who is armed with *a great Sword* in his Hand, and is ſaid *to take Peace from the Earth*: Whenas nothing elſe is ſignified, but that in this Emperor's time there would be very furious Killing and Slaying of Men in the Empire, though by no Fault of his. For it is ſaid, ἵνα ἀλλήλους σφάξωσιν *thèy ſhall kill one another*, as if the Text on purpoſe did caſt in that Key for the Opening the Meaning of the Viſion, as Mr. *Mede* has judiciouſly obſerved. Whoſe Interpretation of the *Firſt Six Seals* is ſo ſolid, that it is impoſſible, I think, taking all things together, for any unprejudiced Reader not to be aſſured of the Truth of them. Whence it is that I am ſo well aſſured of this preſent Prophetick Figure I have ſet down. *Chap. 6. 4.

12. *Antichroniſmus*, is an obſcurative Scheme in Prophecy which ſets down one Meaſure of Time for another; as a *Week* for *Seven Years*, as in *Daniel*, a *Month* for *Thirty Years*, a *Day* for a *Year*. Which Figure ſeems to be uſed in the *Apocalyptick* Viſions not only for *Concealment* ſake, but for *Proportion* and *Decorum*, that the external *Cortex* of the Prophecies may not want their τὸ πιθανὸν, that winning and pleaſing Credibility of Story.

Wherefore theſe *Antichroniſmi* are a neceſſary Conſequence of that Prophetick *Henopæia*, that contracts vaſt Empires and other Bodies Politick with their long Succeſſions into the Figure or Shape of a *Beaſt* or *ſingle Perſon*; whence, that the Duration of their Lives may not be over-proportionated to their Nature, it was neceſſary to declare their Continuance alſo under a Diſguiſe, putting *Days* for *Years*. For their living may be ſhortened by ſeveral Accidents; but to tell of a *Beaſt* or a *Woman* or of *two Witneſſes* that ſhould live 1260 Years, would not keep the *Decorum* of λόγος πιθανὸς, but would look like an incredible Narration.

13. As it would alſo that *the dead Bodies of the two Witneſſes ſhould lie unburied in the open Streets of the City for three Years and an half*; whenas they would ſtink in the Space of *four Days*, as is noted in the Body of *Lazarus*. How harſh then had it been to have repreſented the Bodies of the Witneſſes lying dead in the Streets for 1260 Years together? Wherefore though their lying thus ſlain and unburied

was the fitteſt and moſt lively Repreſentation of that Condition that thoſe that are repreſented under the Figure of the *two Witneſſes* were to be in for 1260 Years together; yet that the Laws of the τὸ πρέπον and τὸ πιθανὸν of Story might be obſerved, it was requiſite that theſe 1260 Years ſhould be diſguiſed under the Symbol of *three Days and an half*. Which ſignifying the ſame that *three times and a half*, (for יום and עת are promiſcuouſly uſed the one for the other) and theſe *three times and an half* ſignifying 1260 *Years*, both the Truth which the Prophecy aims at is faithfully conveyed, and that decorous Embelliſhment in the *external Cortex* of the Prophecy punctually obſerved. And that not only by contracting the time, but alſo by annexing it to the End of the 1260 Days by a λεμματοσυνέχεια, which is in Latine as much as *Corticis Continuatio.*

And that this Prophetick Figure, which I call *Antichroniſmus*, is not a mere Supposition of mine, but a ſolid Truth, I have already made good in my *Myſtery of Godlineſs*, and ſhall further demonſtrate even with mathematical Certitude out of my *Joint Expoſition of the* 17 *and* 13 *Chapters of the Apocalyps.*

Book 5 ch. 15

14. *Icaſmus*, is a Prophetick Scheme that bears by far the greateſt Part in all the Viſions of *Daniel* and St. *John*, and is nothing elſe but the Repreſentation of things and Events by ſuch Symbols as bear ſome Similitude with the things and Events they ſtand for. Which *Symbols* being many, make the Skill of interpreting Prophecy more difficult, but not at all deſperate, as ſome delicate Wits would fancy to themſelves, and pretend an Horror and Affrightment at the uncouth Mention of ſuch variouſly-ſhaped Beaſts, and at the Clatter of their Horns: whenas if they would be pleaſed to lay aſide their Niceneſs, they might underſtand that theſe *Hieroglyphicks* of *Prophecy* might with far more Eaſe be made familiar to them than the Knowledge of *Heraldry* or *Blazonry*, which is no ſuch profound and unconquerable Study.

15. To *Icaſmus*, *Iconiſmi* are to be referred, as alſo *Iconiſmorum Metallaxes.* Now *Metallaxis Iconiſmi* is, when in the ſame Matter the ſame *Iconiſm* is not obſerved from the Beginning to the End of the Prophecy. Of this complex Figure there are two illuſtrious Examples in the *Apocalypſe*; the One in thoſe *two Witneſſes*, who are firſt ſaid to phopheſie *cloathed in Sackcloth*, and afterward to lie *ſlain* in the Streets of the Great City, and ſo lying to be ſeen *by thoſe of the People, and Kindreds, and Tongues, and Nations.* The other Inſtance is in that immenſe Aſſembly or Conflux almoſt of all Mankind divided into three Parts, of which the firſt Part ſeems to ſtand up for *God*, the Other for the *Dragon*, a Third for the *Beaſt* and *falſe Prophet*; but firſt they are repreſented as if they were *three Armies* gathered together in a Place call'd *Armageddon*, and afterwards as one Great *City* divided into *three Parts* by an Earthquake. But of this I will ſay no more.

Rev. 11.

Rev. 16.

CHAP. V.

1. *The great Uſefulneſs of an* Alphabet of Prophetick Iconiſms. 2. *What the beſt Way of attaining to the right Senſe of them.* 3. *What Weight the* Onirocriticks *of the Ancients may caſt in toward the determining their Meaning.* 4. *That there is the ſame Reaſon of the Signification and Interpretation of* Dreams *as there is of* Viſions, *provided they be merely* Typical *and not* Complexional. 5. Angels; *Their Miniſtery in all Affairs of Providence a noted* Suppoſition *both in the ancient* Cabbala *and in the* Apocalyps. 6. Aſcenſion into Heaven. 7. Air, *the ſpecial Region of Devils.* 8. Balances. 9. Beaſt; Θυρία *Idolatrous Kingdoms.* 10. *The Reaſon of the* Lamb's *ſignifying one ſingle Perſon, and of wild Beaſts noting Idolatry as well as Cruelty.* 11. Blaſphemy, *That it ſignifies Idolatry made out both upon the Account of Reaſon, Uſe of Scripture and Authority of Interpreters.* 12. Blood. 13. Bow *and* Arrows; Buildings; Burial.

1. WE have ſhewn wherein the *Obſcurity* of Prophecy does mainly conſiſt, and by the Explication of the foregoing Figures have already done ſomething toward the making of the Skill of Interpreting eaſie to us. But there being ſo many and ſo various Examples of the laſt Scheme, we hold it needful to bring the moſt conſiderable of them into one *Alphabet*, and to ſet down the Signification of them. Which being taken Notice of will much conduce to the eaſie Spelling out the true Meaning of all Ænigmatical Prophecies in Scripture. For what * *Ariſtotle* ſaies

* In his Περὶ τῆς ἕξεως τοῦ ὑπνου Magna lib. cap. 2.

ſaies of Ænigmatical *Dreams*, is true alſo of theſe Kind of *Viſions*. Τεχνικώτατός ἐστι ἐνυπνίων ὁσὶς δύναται τὰς ὁμοιότητας διαφεῦν, τὰς δὲ ἐνυπνιαστὰς κρίνειν πάντες δύνανται. That *he is the moſt artificial Interpreter of Dreams that is beſt at diſcerning Similitudes and Reſemblances, but for ſuch Dreams as exhibit to the Fancy the things themſelves; every one can judge of them.*

Now the *Viſions* of *Daniel* and *Apocalyps* are not of the Nature of Ἐνύπνια, but Ἐνύπνια αἰνιγματώδη, repreſenting things under Symbols or Similitudes. And therefore to have a ſettled and determinate Meaning (and that upon ſolid and rational Grounds) of ſuch *Symbols* and *Iconiſms* muſt needs contribute much to the inabling us with Eaſe and Succeſs to interpret theſe Prophecies, or to make us underſtand and approve or with Judgment diſapprove of the Interpretations of other Men.

2. And for my own Part I know no ſolider Method of ſettling and ſecuring to our ſelves the true Senſe of theſe *Symbols*, than by attending what the Scripture it ſelf declares of them, and by ſtrictly obſerving what Reaſon will unforcedly ſuggeſt or ſpy out concerning their Significancy and Repreſentativeneſs of things. To which if we add the Suffrages of them that have wrote of *Onirocriticks*, whether moſtwhat out of their own Reaſon and Obſervation, as *Artemidorus* profeſſes, or, (which is more to our Purpoſe) have made a Collection of the moſt ancient Writings of that kind, ſuch as *Achmetes* the Son of *Seirim* has provided us; it cannot but much ſtrengthen our Aſſurance of the Meaning of ſuch *Iconiſms*.

3. And that of *Achmetes* more eſpecially, being the *Onirocriticks* of three famous Interpreters of the Kings of *India*, *Perſia*, and *Ægypt*, and therefore withal ſo ancient and ſo Eaſtern, is the more probable to have a greater Cognation with the Prophetick Schemes of the Holy Writ. The firſt of theſe is *Syrbacham*, Interpreter to the King of *India*: but he does Chriſtianize ſo frequently and ſo palpably, that we may juſtly ſuſpect his Antiquity, yea conclude for a Certain that he hath lived ſince the Coming of Chriſt. The ſecond is *Baram*, Interpreter to *Saaniſan* King of *Perſia*; and the laſt *Tarphan*, Interpreter to *Pharao* King of *Ægypt*. The Uſe of whoſe Interpretations is approved even by Expoſitors of quite different Ways, *Grotius* I mean and Mr. *Mede*, who has the Honour of firſt breaking the Ice in this Buſineſs.

4. Nor is there any Scruple for that theſe are the Interpretations of *Dreams*, and not of *Viſions*: For beſides that there is great Affinity betwixt *Viſions* and *Dreams*, they being both Fantaſms impreſſed on the Imagination, not by any free Act or Excitation of our ſelves, but in a Way merely paſſive, the external Senſes alſo being in a Manner conſopite in both, (whence theſe ἐνύπνια are called alſo ὁράματα in *Achmetes*;) the Queſtion is not concerning the Principle from whence, or the Manner how theſe divinatory Impreſſes come, but what they repreſent or ſignifie: which if it be granted, that they prefigure rightly and unforcedly ſuch or ſuch things in *Dreams*, it is manifeſt that they will do the ſame in *Viſions*. For I ſpeak of ſuch Impreſſes as have not the Nature of the *Effects of Complexion* or of any other natural Cauſe, but of a mere *Type* or *Prefiguration*.

Wherefore it will not be impertinent to adjoyn ſometimes the Suffrage of theſe *Onirocritical* Writers to what Weight we produce out of *Scripture* and from *Reaſon*, for the interpreting of ſuch *Symbols* or *Iconiſms* as we ſhall compriſe in our *Prophetick Alphabet*; which I ſhall now exhibit to view.

5. *Angels*. There is ſuch frequent Mention of the Miniſtry of *Angels* in the *Apocalyps*, and their Preſidency there ſo prefixed to every thing, that I cannot omit to take Notice of this Scheme amongſt the reſt, though peradventure it does not fall ſo right under the Notion of an *Icaſmus*, they being rather the *Inſtruments* of Divine Providence than the *Emblem* of it. But if we reflect upon their vulgar Repreſentation, (which doubtleſs took its Ground from the *Moſaick* Cherubims) how well they are appointed with Wings for the quicker Diſpatch of thoſe Services that are expected of them, they are a not obſcure *Symbol* of that Wiſdom that is *ſaid *to be more quick and moving than any Motion, and to reach from one End to another mightily and ſweetly to order all things.* * Wiſd. 8.

But that *Angels* are in theſe Apocalyptick Viſions ſo conſtantly and particularly ſet over every Negotiation of Divine Providence, is exceeding conſonant to the Senſe of *Daniel*, (as in that great Change of *Nebuchadnezzar*'s Condition which is ſaid to come to paſs by *the Decree of the Watchers*, עירין, the Greeks would ſay φύλακες, *Excubitores* or *Vigiles*, by which are underſtood *Angels*) and alſo to the Senſe of

was the fitteſt and moſt lively Repreſentation of that Condition that thoſe that are repreſented under the Figure of the *two Witneſſes* were to be in for 1260 Years together; yet that the Laws of the τὸ πρέπον and τὸ πιθανὸν of Story might be obſerved, it was requiſite that theſe 1260 Years ſhould be diſguiſed under the Symbol of *three Days and an half*. Which ſignifying the ſame that *three times and a half*, (for יום and עת are promiſcuouſly uſed the one for the other) and theſe *three times and an half* ſignifying 1260 *Years*, both the Truth which the Prophecy aims at is faithfully conveyed, and that decorous Embelliſhment in the *external Cortex* of the Prophecy punctually obſerved. And that not only by contracting the time, but alſo by annexing it to the End of the 1260 Days by a λεμματοσυνέχεια, which is in Latine as much as *Corticis Continuatio*.

And that this Prophetick Figure, which I call *Antichroniſmus*, is not a mere Supposition of mine, but a ſolid Truth, I have already made good in my *Myſtery of Godlineſs*, and ſhall further demonſtrate even with mathematical Certitude out of my *Joint Expoſition of the 17 and 13 Chapters of the Apocalyps*.

Book 5 ch. 15

14. *Icaſmus*, is a Prophetick Scheme that bears by far the greateſt Part in all the Viſions of *Daniel* and St. *John*, and is nothing elſe but the Repreſentation of things and Events by ſuch Symbols as bear ſome Similitude with the things and Events they ſtand for. Which *Symbols* being many, make the Skill of interpreting Prophecy more difficult, but not at all deſperate, as ſome delicate Wits would fancy to themſelves, and pretend an Horror and Affrightment at the uncouth Mention of ſuch variouſly-ſhaped Beaſts, and at the Clatter of their Horns: whenas if they would be pleaſed to lay aſide their Niceneſs, they might underſtand that theſe *Hieroglyphicks* of *Prophecy* might with far more Eaſe be made familiar to them than the Knowledge of *Heraldry* or *Blazonry*, which is no ſuch profound and unconquerable Study.

15. To *Icaſmus*, *Iconiſmi* are to be referred, as alſo *Iconiſmorum Metallaxes*. Now *Metallaxis Iconiſmi* is, when in the ſame Matter the ſame *Iconiſm* is not obſerved from the Beginning to the End of the Prophecy. Of this complex Figure there are two illuſtrious Examples in the *Apocalypſe*; the One in thoſe *two Witneſſes*, who are firſt ſaid to phopheſie *cloathed in Sackcloth*, and afterward to lie *ſlain* in the Streets of the Great City, and ſo lying to be ſeen *by thoſe of the People, and Kindreds, and Tongues, and Nations*. The other Inſtance is in that immenſe Aſſembly or Conflux almoſt of all Mankind divided into three Parts, of which the firſt Part ſeems to ſtand up for *God*, the Other for the *Dragon*, a Third for the *Beaſt* and *falſe Prophet*; but firſt they are repreſented as if they were *three Armies* gathered together in a Place call'd *Armageddon*, and afterwards as one Great *City* divided into *three Parts* by an Earthquake. But of this I will ſay no more.

Rev. 11.

Rev. 16.

CHAP. V.

1. *The great Uſefulneſs of an* Alphabet of Prophetick Iconiſms. 2. *What the beſt Way of attaining to the right Senſe of them.* 3. *What Weight the* Onirocriticks *of the Ancients may caſt in toward the determining their Meaning.* 4. *That there is the ſame Reaſon of the Signification and Interpretation of* Dreams *as there is of* Viſions, *provided they be merely* Typical *and not* Complexional. 5. Angels; *Their Miniſtery in all Affairs of Providence a noted* Suppoſition *both in the ancient* Cabbala *and in the* Apocalyps. 6. Aſcenſion into Heaven. 7. Air, *the ſpecial Region of Devils.* 8. Balances. 9. Beaſt; θυρία *Idolatrous Kingdoms.* 10. *The Reaſon of the* Lamb's *ſignifying one ſingle Perſon, and of wild Beaſts noting Idolatry as well as Cruelty.* 11. Blaſphemy, *That it ſignifies Idolatry made out both upon the Account of Reaſon, Uſe of Scripture and Authority of Interpreters.* 12. Blood. 13. Bow *and* Arrows; Buildings; Burial.

1. WE have ſhewn wherein the *Obſcurity* of Prophecy does mainly conſiſt, and by the Explication of the foregoing Figures have already done ſomething toward the making of the Skill of Interpreting eaſie to us. But there being ſo many and ſo various Examples of the laſt Scheme, we hold it needful to bring the moſt conſiderable of them into one *Alphabet*, and to ſet down the Signification of them. Which being taken Notice of will much conduce to the eaſie Spelling out the true Meaning of all Ænigmatical Prophecies in Scripture. For what * *Ariſtotle* ſaies

* In his Περὶ ποιητικῆς ὃ ἐστιν Μαρτίνου, cap. 2.

ſaies of Ænigmatical *Dreams*, is true alſo of theſe Kind of *Viſions*. Τεχνικώτατός ἐστι κριτὴς ἐνυπνίων ὅστις δύναται τὰς ὁμοιότητας θεωρεῖν, τὰς δὲ εὐθυονειρίας κρίνειν παντός ἐστι· That *he is the moſt artificial Interpreter of Dreams that is beſt at diſcerning Similitudes and Reſemblances, but for ſuch Dreams as exhibit to the Fancy the things themſelves; every one can judge of them.*

Now the *Viſions* of *Daniel* and *Apocalyps* are not of the Nature of Εὐθυονειρίαι, but Ἐνύπνια αἰνιγματώδη, repreſenting things under Symbols or Similitudes. And therefore to have a ſettled and determinate Meaning (and that upon ſolid and rational Grounds) of ſuch *Symbols* and *Iconiſms* muſt needs contribute much to the inabling us with Eaſe and Succeſs to interpret theſe Prophecies, or to make us underſtand and approve or with Judgment diſapprove of the Interpretations of other Men.

2. And for my own Part I know no ſolider Method of ſettling and ſecuring to our ſelves the true Senſe of theſe *Symbols*, than by attending what the Scripture it ſelf declares of them, and by ſtrictly obſerving what Reaſon will unforcedly ſuggeſt or ſpy out concerning their Significancy and Repreſentativeneſs of things. To which if we add the Suffrages of them that have wrote of *Onirocriticks*, whether moſtwhat out of their own Reaſon and Obſervation, as *Artemidorus* profeſſes, or, (which is more to our Purpoſe) have made a Collection of the moſt ancient Writings of that kind, ſuch as *Achmetes* the Son of *Seirim* has provided us; it cannot but much ſtrengthen our Aſſurance of the Meaning of ſuch *Iconiſms*.

3. And that of *Achmetes* more eſpecially, being the *Onirocriticks* of three famous Interpreters of the Kings of *India*, *Perſia*, and *Ægypt*, and therefore withal ſo ancient and ſo Eaſtern, is the more probable to have a greater Cognation with the Prophetick Schemes of the Holy Writ. The firſt of theſe is *Syrbacham*, Interpreter to the King of *India*: but he does Chriſtianize ſo frequently and ſo palpably, that we may juſtly ſuſpect his Antiquity, yea conclude for a Certain that he hath lived ſince the Coming of Chriſt. The ſecond is *Baram*, Interpreter to *Saaniſan* King of *Perſia*; and the laſt *Tarphan*, Interpreter to *Pharao* King of *Ægypt*. The Uſe of whoſe Interpretations is approved even by Expoſitors of quite different Ways, *Grotius* I mean and Mr. *Mede*, who has the Honour of firſt breaking the Ice in this Buſineſs.

4. Nor is there any Scruple for that theſe are the Interpretations of *Dreams*, and not of *Viſions*: For beſides that there is great Affinity betwixt *Viſions* and *Dreams*, they being both Fantaſms impreſſed on the Imagination, not by any free Act or Excitation of our ſelves, but in a Way merely paſſive, the external Sences alſo being in a Manner conſopite in both, (whence theſe ὀνείρατα are called alſo ὁράματα in *Achmetes*;) the Queſtion is not concerning the Principle from whence, or the Manner how theſe divinatory Impreſſes come, but what they repreſent or ſignifie: which if it be granted, that they prefigure rightly and unforcedly ſuch or ſuch things in *Dreams*, it is manifeſt that they will do the ſame in *Viſions*. For I ſpeak of ſuch Impreſſes as have not the Nature of the *Effects of Complexion* or of any other natural Cauſe, but of a mere *Type* or *Prefiguration*.

Wherefore it will not be impertinent to adjoyn ſometimes the Suffrage of theſe *Onirocritical* Writers to what Weight we produce out of *Scripture* and from *Reaſon*, for the interpreting of ſuch *Symbols* or *Iconiſms* as we ſhall compriſe in our *Prophetick Alphabet*; which I ſhall now exhibit to view.

5. *Angels*. There is ſuch frequent Mention of the Miniſtry of *Angels* in the *Apocalyps*, and their Preſidency there ſo prefixed to every thing, that I cannot omit to take Notice of this Scheme amongſt the reſt, though peradventure it does not fall ſo right under the Notion of an *Icaſmus*, they being rather the *Inſtruments* of Divine Providence than the *Emblem* of it. But if we reflect upon their vulgar Repreſentation, (which doubtleſs took its Ground from the *Moſaick* Cherubims) how well they are appointed with Wings for the quicker Diſpatch of thoſe Services that are expected of them, they are a not obſcure *Symbol* of that Wiſdom that is *ſaid *to be more quick and moving than any Motion, and to reach from one End to another mightily and ſweetly to order all things.* * Wiſd. 8.

But that *Angels* are in theſe Apocalyptick Viſions ſo conſtantly and particularly ſet over every Negotiation of Divine Providence, is exceeding conſonant to the Senſe of *Daniel*, (as in that great Change of *Nebuchadnezzar*'s Condition which is ſaid to come to paſs by *the Decree of the Watchers*, עירין, the Greeks would ſay φύλακες, *Excubitores* or *Vigiles*, by which are underſtood *Angels*) and alſo to the Senſe of

the ancient *Cabbala*, that makes the Number *Seven* a Symbol of the *Sabbatiſm* of God, (wherein he reſts from his Works) and calls that Number φυλακῆτις in Relation to this Employment of theſe *Excubitores* or *Vigiles*, theſe holy *Angels* whom God imploys in the Adminiſtration of his Providence.

6. *Aſcenſion into Heaven.* A *Kingdom* or *Polity* being ſo expreſly reſembled to the *World* or *Vniverſe*, (as we ſhall ſee under that Title) it is an eaſie Analogy to parallel the *Heavens* to the *High-places and Dignities* of it. According to this Senſe is that of * *Eſay*, *How art thou fallen from Heaven, O Lucifer, Son of the Morning! For thou haſt ſaid in thy Heart, I will aſcend into Heaven*, &c. *Aſpiraveras ad ſummam Dignitatem*, ſo *Vatablus*. And *Achmetes*, Ἐι ϑ ἴδῃ τις ὅτι ἁβῆται ὡς ἐν τῷ ἀεϱνῷ, ὀνομασϑὲς ἔϛαι ϗ μέγας· *Onirocrit. c.* 161. And in the following Chapter, Ἐι ϑ ἴδῃ ὁ βασιλεὺς ὅτι ἀνήπτατο εἰς τὸν ἀεϱανὸν, ἐυρήσει ὕψος ϗ ὄνομα πλέον τῶν ἄλλων βασιλέων. And a little further, Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι ἀνελϑὼν ἐκάϑισεν ἐν ἀεϱανῷ, μείζονα χώϱαν ἧς ἔχει ϰαπαϰυϱεύσει· Thus *Achmetes* out of the Writings of the *Indians*, *Perſians*, and *Ægyptians*. All which does expreſly declare that *Aſcending into Heaven* ſignifies the Acquiſition or Increaſe of Political Dignities and Honours.

* Chap. 14.12

7. *Air.* That the *Air* is taken for the Place of the Empire of the Devil, appears from *Epheſ.* 2. *And you, who were dead in Treſpaſſes and Sins, wherein in times paſt you walked according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Vnbelief*; that is to ſay, in Infidels, ſuch as have not ſubmitted themſelves to the Kingdom of God, but ſerve Idols and walk after the Luſts of their own Mind. Upon which Place *Druſius* out of חרשה מנחה, *Sciendum à terra uſque ad Expanſum omnia plena eſſe turmis ac præfectis.* According to which Opinion of the Hebrew Rabbins the Apoſtle again ſpeaks, Chap. 6. *For we wreſtle not againſt Fleſh acd Blood, but againſt Principalities, againſt the Rulers of the Darkneſs of this World*, πϱὸς τὰς ϰοσμοϰϱάτοϱας τῦ σϰότους τύτυ, againſt thoſe that hold faſt the Rule of this lower World, this dark caliginous Air; πϱὸς τὰ πνεύματα τῆς πονηϱίας ἐν τοῖς ἐπουϱανίοις, *againſt wicked Spirits* or Devils *in theſe Aereal Places.* For ἀεϱανὸς here is but to the ſame Senſe that *Expanſum* is in מנחה חרשה, the Space from the Clouds downward, as it is limited *Gen.* 1. Elſe how could theſe *wicked Spirits* be ſaid σειϱαῖς ζόφυ ταϱταϱωθῆναι, and δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τηϱεῖσθαι, as both *Peter* and *Jude* declare of them?

But enough of this, and the rather, becauſe where *Air* occurs in the Prophetick Viſions in this Senſe we have ſpoken of, it is rather an ordinary *Metonymy* than an *Icaſmus*.

8. *Balance.* That a *Balance* ſhould ſignifie *Juſtice*, is obvious to any one to conceive, it being a main Inſtrument of *commutative Juſtice*, and a fit Emblem of exactly weighing out and ſharing all things, or rather diſpenſing all things accurately. *Achmetes* out of the *Indian* Onirocriticks, chap. 15. Ἐὰν τις ἴδῃ ϰατ' ὄναϱ ζυγὸν ἐ πάπῳ τινὶ ϰαθιζόμενον, τῦτο εἰς πϱόσωπον νοείτω ϰϱιτῦ. I omit to tranſcribe how he refers the πλάσιγγες, the *Scales* to the Ears of the Judge, and the *Weights* in theſe *Scales* to the *Arguments* pleaded on both Sides for him to ponder with an indifferent Hearing. And again in the ſame Chapter, Ἐὰν τὸ ζύγιον ἴδῃ δεξιὸν ϗ ϰαθαϱὸν, νοείτω ὅτι ὁ ϰειτὴς τῦ τόπυ δίϰαιός ἐϛιν· and more particularly he deſcants upon the Condition of the *Scales* and *Beam:* but here is enough already to ſhew how confeſſed an Emblem a *Balance* is of *Juſtice.* And he inſinuates the ſame of the τὰ μόδια, of *Meaſures.*

9. *Beaſt.* What a plain Reſemblance there is betwixt a *Body Politick* and a *living Creature* St. *Paul* copiouſly declares, 1 *Cor.* 12. And it is a thing moſt eaſie to conceive, that as in a *Creature that has Life* there are diſtinctly-framed Parts, ſo ordered one in Reference to another, that they are all to be moved for the good of the whole by that Power that reſides in the Brain in Virtue of the Spirits pervading throughout: ſo in a *Polity*, that there are ſeveral Orders and Ranks of Men held together by one common Law, (which is as the Life and Spirit of the Body Politick) and to be moved and directed for the common good by the Command and Appointment of the *Sovereign Power* which is the Head of this Kingdom or Polity. Wherefore it is no Wonder that Men or Nations thus framed into a Body Politick, which is called a *Kingdom*, be repreſented in *Daniel* under the Reſemblance of חיון, that is חיות, *living Creatures.* but ſuch as are rightly tranſlated by the Septuagint θηϱία, *Feræ*, *wild Beaſts*, they being ſuch that appear in thoſe Viſions. Of which *Grotius* upon *Dan.* 7. where there is Mention of the four great Beaſts aſcending out of the Sea; *Ideo Beſtiæ*, ſaith he, *quia Idololatrica erant Imperia, ut notat*

tat hîc Jacchiades. But not for their *Idolatry* only, but alſo for their *bloody Tyranny*, as the ſame *Grotius* has noted excellently well upon *Matth.* 20. where Chriſt declaring that he that would be greateſt and firſt in his Kingdom muſt be the Miniſter and Servant of the reſt, and not κατακυριεύειν, or κατεξουσιάζειν, not lord it or ſwagger it over his Inferiours, as the Rulers of the Gentiles do; *Hæc oppoſitio*, ſaith he, *oſtendit cur apud Prophetas Imperia mundi, Beſtiarum; Regnum Chriſti, Hominis imagine, depingantur.* Where by *Beſtiæ* we are to underſtand *while Beaſts*, as the Word uſually ſignifies, and in that Senſe will exactly anſwer to the Seventy's θηρία, (from whence the Latine Word *Feræ* (which always ſignifies *wild Beaſts*) is derived by turning θ into φ according to the *Æolick* Dialect. Otherwiſe the Kingdoms of the World might be called Ζῶα, as the four Beaſts in the *Apocalyps* (which allude to the Camp of *Iſrael* diſtributed into four Quarters, as the famous Mr. *Mede* has rightly obſerved) are called, and not θηρία, that being a very unfit Title for any Polity where *Humanity* and *Equity* bear Sway.

10. But much leſs fit would it be for the true Body of Chriſt, but leaſt of all for the *Lamb* himſelf; nor the *Lamb* a fit Prophetick Repreſentative of one ſingle Perſon, but that Chriſt had got that Title before, being called by *John The Lamb of God that takes away the Sins of the World*, as being indeed that Paſchal Lamb whoſe Blood is the Salvation of his People. Wherefore unleſs there be ſome ſuch Bar as this, (which is an *Inſtantia Monodica*) it is moſt aſſuredly true, That an *Animal* or *Beaſt* in the Prophetick Style ſignifies not one ſingle Man, but a Company, Polity, or Kingdom. For how can they be ſaid to have *Horns* and *Heads*, and thoſe *Horns* and *Heads* be expreſly by an Angel from Heaven interpreted of *Kings*, if the whole Beaſts did not ſignifie, not ſingle Perſons, but Kingdoms?

But why theſe *wild Beaſts* ſhould imply *Idolatry* as well as *Cruelty* in their Type, the Reaſon lies a little deeper, but yet is not fathomleſs, which I conceive is this: Becauſe idolatrous Worſhip is lodged within the Verges of the mere *Beſtial* or *Animal* Nature, as may appear from what I have wrote in my *Myſtery of Godlineſs*, Book 2. chap. 10. to which, for Brevity Sake, I refer the Reader.

11. *Blaſphemy.* *Blaſphemy* for *Idolatry* is alſo an *Icaſmus*, and the Analogy is diſcernible enough. For what *reproachful Words* are concerning God to the *Ears*, the ſame is the *Worſhipping of Images* or *any Creature with Religious Worſhip* to the *Eyes*. For by either Way is declared that which is a Contumely and Vilification of God. And therefore it is no Wonder that the Prophetick Style affecting an artificial Concealment ſubſtitutes one Kind of *Blaſphemy* for another, that *Blaſphemy* which is διὰ λόγων ἢ ῥημάτων for that which is διὰ πραγμάτων ἢ τρόπων, as *Chryſoſtom* diſtinguiſhes of Divine Predictions.

But it is obſervable that the Scripture alſo in ſeveral Places terms Idolatry *Blaſphemy*. As in *Eſay*, *I will recompenſe into their Boſoms your Iniquities and the Iniquities of your Fathers together, ſaith the Lord, which have burnt Incenſe upon the Mountains, and blaſphemed me upon the Hills:* the Septuagint have it ὠνείδισάν με, which is manifeſtly the ſame with ἐβλασφήμησαν, which certainly was not διὰ λόγων, but διὰ πραγμάτων, by their Acts of *Idolatry*. *Qui colunt Idola quaſi Deos, exprobrant Deo arrogantiam Divinitatis*, ſaith, *Cornelius A Lapide*. The like expreſs Paſſage is in *Ezekiel*; *Thus ſaith the Lord God, Yet in this your Fathers have blaſphemed me, in that they have committed a Treſpaſs againſt me: namely, when I brought them into the Land for the which I lifted up my Hand to give it to them, then they ſaw every high Hill and all the thick Trees, and they offered there their Sacrifices, and thereby preſented the Provocation of their Offering*, &c. which the ſame Interpreter again expounds of their *Idolatries*, as alſo *Gaſper Sanctius*. Again, *Deuter.* 31. *When they ſhall have eaten and filled themſelves and waxen fat, then will they turn to other Gods and ſerve them, and provoke me*; ſo our Tranſlation: but the Hebrew has it ונאצוני, which is properly *they will blaſpheme me*; as it is tranſlated by the Seventy in *Eſay* 52. 5. כל־היום שמי מנאץ, διὰ παντὸς ὄνομά μου βλασφημεῖται. As alſo נאצה is rendred *Ezek.* 35. 12. Ἤκουσα τῆς φωνῆς τῶν βλασφημιῶν σου. נאצותיך is the Word in the original.

Laſtly, it is obſervable alſo that in *Pſalm* 69. 9. where the Prophet *David* ſays, *The Reproaches of them that reproached thee* οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, (which is the ſame as if it had been αἱ βλασφημίαι τῶν βλασφημούντων σε) *are fallen upon me*, the *Chaldee* Paraphraſt interprets it of that *Reproach* which God receives by communicating his Worſhip unto Idols, whenas yet it is expreſſed by *Blaſphemy* or contumely of Words, for ſo ὀνειδισμὸς ſignifies. Wherefore ſeeing the Children of *Iſrael* are ſaid in their prevaricating in the Worſhip of God, and turning to Idols, to *blaſpheme*; it is very

Chap. 65. 7.

Chap. 20. 27.

Verſ. 20.

ry eaſie to conceive, by the Rule of Conjugates, that this *Idolatry* of theirs may well be called *Blaſphemy*.

Accordingly therefore *Alcazar* interprets the *Names of Blaſphemy*, in the *Apocalyps*, on the ſeven Heads of the Beaſt, of the Temples of Idols; and *Grotius* paraphraſes γέμον ὀνομάτων βλασφημίας, *Plena diis qui ità dicebantur in veri Dei injuriam.* So eaſily is it acknowledged on all Hands, that *Blaſphemy* may be put for *Idolatry*. And it is the moſt happy and ſignificant *Icaſmus* that can be, nothing expreſſing the deteſtable Nature of *Idolatry* ſo well as it. For *Idolatry* is as abſolute a Subſannation and Vilification of God as Malice could invent, and as ill as if they ſhould call him by the Names of all that baſe liveleſs Matter that they make their *Images* of, and proclaim him no better than it: For they giving Divine Worſhip to it, make it equal to him. And this *Blaſphemy* is proportionable in the Worſhip of other more worthy Objects that are not God: for they are infinitely worthleſs in compariſon of him, and therefore it is an infinite Reproach and horrid *Blaſphemy* againſt God to worſhip any thing beſides him.

12. *Blood.* That *Blood* is an Hieroglyphick of *Slaughter*, Providence it ſelf ſeems to take for granted in præmitting that Prodigie of Raining Blood before the Eruptions of War and Bloodſhed, as Hiſtory reports, and all Men naturally interpret.
Heb. 12. 4. And where the Apoſtle ſays, *Ye have not yet reſiſted unto Blood*, the Meaning is, *unto Death*, be it *myſtically* or *naturally* meant. But even there where *Death* is meant
Ezek. 33. 8. myſtically, there is Mention of *Blood*: As when the Prophet is charged to Denounce to him that ſins againſt the Law of God with an High-hand, that he ſhall ſurely die, ſpeaking of eternal Death; yet, upon the Omiſſion of this Warning, it is ſaid, that his Blood ſhall be upon the Prophet. And Chap. 14. 19. even *natural Death*, where there is no Effuſion of Blood, is ſo expreſſed; *Or if I ſend Peſtilence into the Land, and pour out my Fury upon it in Blood, to cut off from it Man and Beaſt.* Upon which *Grotius* rightly out of the Chaldee Paraphraſt, *Omne mortis immaturæ genus Sanguis Hebræis.* *Blood* therefore ſignifies Death, and *bloody*, dead; becauſe, as it is written, *In the Blood thereof is the Life thereof.* And anſwerably to this
* *Oniroc rit.* c. 103. * *Achmetes*, according to the Senſe of the *Ægyptians* and *Perſians*, τὸ αἷμα δύναμις τῦ ἀνθρώπυ ἡ ζωή ἐστι· where the letting out his Blood muſt be his Death; and in Analogy, the deſtroying the Strength of any thing, or that Power or Virtue whereby it is what it is, is the *Death* of that thing, not conſidering whether it be Animate or Inanimate.

13. *Bow and Arrows.* They naturally ſignifie the *Aiming* or *Levelling* at ſome thing, and the *Hitting the Mark*, the *Enjoying the Scope* of our Enterpriſes: But it may more peculiarly refer to Victory in War, and the rather becauſe they are
Oniroc rit. 249. warlike Weapons. *Achmetes* out of the Onirocriticks of the *Ægyptians* and *Perſians*, Ἐὰν ἴδῃ τις ὅτι ἐπέχει βέλη ἢ τόξα, ἐπιχαρήσεται ὅτι τοῖς ἐχθροῖς αὐτῦ· *If a Man dream he holds in his Hand Bow and Arrows, he ſhall victoriouſly inſult over his Enemies.*

Buildings. *Achmetes* according to the Senſe of the *Indian* Interpreter, Εἰ ὑ ἀπὸ μαρμάρυ ἢ λίθυ τὸ πῖσμα, ὁ ἰδὼν ἔσαι πολύζωος, ἢ ὁ πλῦτος αὐτῦ ἀκαταμάχητ@. *If one dream he is in an Houſe of Marble or Stone, it imports Long-life, and Riches where Thieves cannot break through nor ſteal.*

Burial. For a dead Body to be *Unburied*, it may have a two-fold Signification, either of a more infamous Death, or of Hope of Recovering into Life. According to
Chap. 6. 3. the firſt is that of *Eccleſiaſtes*, *If a Man beget an hundred Children, and live many Years, and his Soul be not filled with Good, and alſo that he have no Burial; I ſay, that an untimely Birth is better than he.* Otherwiſe *not to be buried* may ſignifie only that what the Viſion portends will not be quite finiſhed; *Burial* being the Conſummation of all, even of Death it ſelf. Whence *Leonas Syrus* Dreaming that he was dead, but not
Artemidor. lib. 4. c. 84. buried, *Artemidorus* interprets it of that Event, *viz.* that he was *victorious*, but not *crown'd.* But *Menander* of *Smyrna* Dreaming alſo that he was buried, was alſo crowned Victor at the *Olympick* Games. Wherefore *not to be buried*, in Viſions that portend Good, is Bad; in thoſe that portend Bad, is Good. And *Achmetes* expreſly, according to the Senſe of the *Indian* Interpreters, Ἡ σήψις ἐν ταφίων εἰς ἐλπίδα σωτηρίας κρίνεται· *If there be any thing wanting whereby the Interrement is hindred, it ſignifies Hope of Recovery to Life.*

CHAP.

CHAP. VI.

1. Candle. 2. Character. 3. Clouds of Heaven. 4. Crown of precious Stones. 5. Darkneſs; Day; Death. 6. Deſart. 7. Dragon, *a Figure of the Devil according to the ancient* Cabbala, *and then of the chief Polities that oppoſe the Church.* 8. Drunkenneſs. 9. Eagle; Earth-quake. 10. Eclipſes. 11. Eye, *an Hieroglyphick of Counſel and Prudence.* 12. Fiſhing; Fiſhing dead in the Sea. 13. Fire, *the different Significations thereof.* 14. Fire from Heaven, *its exact Significancy of* Excommunication. 15, 16. Fleſh, *two notable Significations thereof.* 17. Floud; Fornication; Frogs. 18. Gemms *and* precious Stones; God.

1. *Candle.* *Candle* ſeems to ſignifie the proſperous State of Things in this World. *Job.* 18. *Yea the Light of the Wicked ſhall be put out, and the Spark of his Fire ſhall not ſhine: The Light ſhall be dark in his Tabernacle, and his Candle ſhall be put out.* And Chap. 29. *O that I were as in Months paſt, as in the Days when God preſerved me; when his Candle ſhined upon my Head, and by his Light I walked thro' Darkneſs.* The like proſperous Succeſs the Pſalmiſt alſo denotes by the ſame Figure, *Pſal.* 18. 28. *For thou wilt light my Candle, the Lord my God will make my Darkneſs to be Light*; in his Song of Thankſgiving for his Deliverance out of the Hand of *Saul*. *Aſtrampſychus* and *Nicephorus*,

Φωσφόρος εἰδεῖν πραγμάτων δηλοῖ φάος.

And *Artemidorus*, *lib.* 2. c. 9. Λύχνος ὁ καιόμενος ἐν οἰκίᾳ λαμπρός, ἀγαθός· φόσκησιν γὰρ σημαίνει καὶ ἀφορίαν πᾶσιν. *A Candle ſeen burning bright in the Houſe portends good, the Increaſe of Riches and Plenty.* Laſtly, *Achmetes*, according to the Meaning of the *Ægyptians* and *Perſians*, Εἴ τις ἀνῆψε λαμπάδα καὶ φέρει αὐτὴν, εἰ μὲν ὄζει βασιλεὺς ὁ ἰδὼν, εἰς δόξαν καὶ νίκας, καὶ ὅλεθρον ἐχθρῶν κρίνεται· εἰ δὲ τὸ κοινὸν εὑρήσει ἀξίωμα ἀνάλογον τῆς λαμπάδος. And in the ſame Chapter again he ſaith, That *the lighting up of Lights ſignifies Joy and Chearfulneſs, χαρὰν καὶ εὐφροσύνην. but the Extinction of them againſt a Man's Will,* θλῖψιν ἀπὸ ἐχθρῶν ἀναλόγως τῷ σκότους, *Affliction and Diſtreſs from a Man's Enemies proportionable to the Darkneſs.*

2. *Character.* That *Servants* and *Soldiers* received *Marks* upon their *Foreheads* and *Hands*, whereby it might be known to whom they did belong, is beyond all Controverſy, with thoſe who are acquainted with Antiquity, there being ſufficient Teſtimony thereof in Authors. See what is congeſted in Mr. *Mede* and *Grotius* upon *Apocal.* 13. But in the *Prophetick* Style it does not imply that there is any viſible Mark in the Hand or on the Head of thoſe that are ſaid to be marked, but only that there is an open Profeſſion of belonging to them whoſe Mark they are ſaid to receive. For they are only *Types* of *Propriety*, and are no more to be conceived to be really impreſſed upon them that are ſaid to bear them, than thoſe whole Kingdoms of Men, that are called *Beaſts* in the *Prophetick Style*, are to be imagined to be Metamorphoſed into *Bears* or *Leopards*. For all theſe are *Typical* Attributes, not *Real*.

3. *Clouds of Heaven.* In the Scripture-phraſe they ſeem to ſignify Power and great Glory. *Achmetes*, Chap. 194. Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι κάθηται ἐν νεφέλαις ἀχώμενος ἔνθα θέλει, ἐχθρῶν δεσπόσει, καὶ εὑρήσει νίκας καὶ χαρὰς ἀπροσδοκήτους, according to the Mind of the *Perſians* and *Ægyptians*. And Chap 162. according to the *Ægyptians*, *Perſians*, and *Indians*, Εἰ δὲ ἴδῃ ὁ βασιλεὺς ὅτι ἀνήπτατο ὡς τὸν ἀέρανον ἔνθα οἱ ἀστέρες, ἀρήσει ὕψος καὶ ὄνομα πλέον ἢ ἄλλων βασιλέων. And again in the ſame Chapter, Ἐὰν ἴδῃ ὅτι ἀνελθὼν ἐπάθησεν ἐν ἀέρανῷ, μείζονα χάριν ἢ ἔχει καταπειθήσει. The Senſe of all which is this, That the *Riding upon the Clouds* and *Aſcending into Heaven* ſignifies honourable Proſperity, and Succeſs againſt our Enemies, and Enlargement of Power and Dignity.

4. *Crown of Gemms and precious Stones.* *Achmetes* out of the *Onicroriticks* of the *Indians*, Chap. 247. Ἐὰν ἴδῃ ὅτι ἐπέθη ἐν τῇ κεφαλῇ αὐτοῦ στέφανος ἐκ τιμίων λίθων καὶ μαργαριτῶν, ἀναλόγως τοῦ κόσμου καὶ τοῦ κάλλους τοῦ στεφάνου, ὅσος ἂν εἴη, ἀρήσει πλοῦτον καὶ ὕψος καὶ δόξαν. Where the Force of the Interpretation bears moſt upon the *Gemms* or *precious Stones*, they being the *Emblems* of Riches, High Dignities and Honour. They have alſo a more *myſtical* Meaning in this very Chapter, and ſignify τὴν δογμάτων τῶν θείων λαμπρότητα, *the Brightneſs of Divine Doctrine or Truth.* But Chap. 248. they are only interpre-

ry eaſie to conceive, by the Rule of Conjugates, that this *Idolatry* of theirs may well be called *Blaſphemy*.

Accordingly therefore *Alcazar* interprets the *Names of Blaſphemy*, in the *Apocalyps*, on the ſeven Heads of the Beaſt, of the Temples of Idols; and *Grotius* paraphraſes ναὸν ὀνομάτων βλασφημίας, *Plena diis qui ità dicebantur in veri Dei injuriam.* So eaſily is it acknowledged on all Hands, that *Blaſphemy* may be put for *Idolatry*. And it is the moſt happy and ſignificant *Icaſmus* that can be, nothing expreſſing the deteſtable Nature of *Idolatry* ſo well as it. For *Idolatry* is as abſolute a Subſtannation and Vilification of God as Malice could invent, and as ill as if they ſhould call him by the Names of all that baſe liveleſs Matter that they make their *Images* of, and proclaim him no better than it: For they giving Divine Worſhip to it, make it equal to him. And this *Blaſphemy* is proportionable in the Worſhip of other more worthy Objects that are not God: for they are infinitely worthleſs in compariſon of him, and therefore it is an infinite Reproach and horrid *Blaſphemy* againſt God to worſhip any thing beſides him.

12. *Blood.* That *Blood* is an Hieroglyphick of *Slaughter*, Providence it ſelf ſeems to take for granted in præmitting that Prodigie of Raining Blood before the Eruptions of War and Bloodſhed, as Hiſtory reports, and all Men naturally interpret. Heb. 12. 4. And where the Apoſtle ſays, *Ye have not yet reſiſted unto Blood*, the Meaning is, *unto Death*, be it *myſtically* or *naturally* meant. But even there where *Death* is meant Ezek. 33. 8. myſtically, there is Mention of *Blood*: As when the Prophet is charged to Denounce to him that ſins againſt the Law of God with an High-hand, that he ſhall ſurely die, ſpeaking of eternal Death; yet, upon the Omiſſion of this Warning, it is ſaid, that his Blood ſhall be upon the Prophet. And Chap. 14. 19. even *natural Death*, where there is no Effuſion of Blood, is ſo expreſſed; *Or if I ſend Peſtilence into the Land, and pour out my Fury upon it in Blood, to cut off from it Man and Beaſt.* Upon which *Grotius* rightly out of the Chaldee Paraphraſt, *Omne mortis immaturæ genus Sanguis Hebræis.* *Blood* therefore ſignifies Death, and *bloody*, dead; becauſe, as it is written, *In the Blood thereof is the Life thereof.* And anſwerably to this * *Achmetes*, according to the Senſe of the *Ægyptians* and *Perſians*, τὸ αἷμα θάνατος τῦ ἀνθρώπε ἀν ζωὴ ἔσι· where the letting out his Blood muſt be his Death; and in Analogy, the deſtroying the Strength of any thing, or that Power or Virtue whereby it is what it is, is the *Death* of that thing, not conſidering whether it be Animate or Inanimate.

* Onirocrit. c. 103.

13. *Bow and Arrows.* They naturally ſignifie the *Aiming* or *Levelling* at ſome thing, and the *Hitting the Mark*, the *Enjoying the Scope* of our Enterpriſes: But it may more peculiarly refer to Victory in War, and the rather becauſe they are Oniroc. 249. warlike Weapons. *Achmetes* out of the Oniroc riticks of the *Ægyptians* and *Perſians*, Ἐὰν ἴδῃ τις ὅτι ἐυρέτει βέλη καὶ τόξα, ἐπιχαρήσεται ὅτι τοῖς ἐχθροῖς αὐτῦ· *If a Man dream he holds in his Hand Bow and Arrows, he ſhall victoriouſly inſult over his Enemies.*

Buildings. *Achmetes* according to the Senſe of the *Indian* Interpreter, Εἰ ὁ ἀπὸ μαρμάρε ἢ λίθε τὸ πτίσμα, ὁ ἰδὼν ἔσαι πολύζωος, καὶ ὁ πλέτος αὐτῦ ἀκαταμάχητος. *If one dream he is in an Houſe of Marble or Stone, it imports Long-life, and Riches where Thieves cannot break through nor ſteal.*

Burial. For a dead Body to be *Unburied*, it may have a two-fold Signification, either of a more infamous Death, or of Hope of Recovering into Life. According to Chap. 6. 3. the firſt is that of *Eccleſiaſtes*, *If a Man beget an hundred Children, and live many Years, and his Soul be not filled with Good, and alſo that he have no Burial; I ſay, that an untimely Birth is better than he.* Otherwiſe *not to be buried* may ſignifie only that what the Viſion portends will not be quite finiſhed; *Burial* being the Conſummation of all, even of Death it ſelf. Whence *Leonas Syrus* Dreaming that he was dead, but not Artemidor. lib. 4. c. 84. buried, *Artemidorus* interprets it of that Event, *viz.* that he was *victorious*, but not *crown'd*. But *Menander* of *Smyrna* Dreaming alſo that he was buried, was alſo crowned Victor at the *Olympick* Games. Wherefore *not to be buried*, in Viſions that portend Good, is Bad; in thoſe that portend Bad, is Good. And *Achmetes* expreſly, according to the Senſe of the *Indian* Interpreters, Ἡ στέρησις ἐν ταφίων εἰς ἐλπίδα σωτηρίας κρίνεται· *If there be any thing wanting whereby the Interrement is hindred, it ſignifies Hope of Recovery to Life.*

CHAP.

CHAP. VI.

1. Candle. 2. Character. 3. Clouds of Heaven. 4. Crown of precious Stones. 5. Darkneſs; Day; Death. 6. Deſart. 7. Dragon, *a Figure of the Devil according to the ancient* Cabbala, *and then of the chief Polities that oppoſe the Church.* 8. Drunkenneſs. 9. Eagle; Earth-quake. 10. Eclipſes. 11. Eye, *an Hieroglyphick of Counſel and Prudence.* 12. Fiſhing; Fiſhing dead in the Sea. 13. Fire, *the different Significations thereof.* 14. Fire from Heaven, *its exact Significancy of* Excommunication. 15, 16. Fleſh, *two notable Significations thereof.* 17. Floud; Fornication; Frogs. 18. Gemms *and* precious Stones; God.

1. *Candle.* *Candle* ſeems to ſignifie the proſperous State of Things in this World. *Job.* 18. *Yea the Light of the Wicked ſhall be put out, and the Spark of his Fire ſhall not ſhine: The Light ſhall be dark in his Tabernacle, and his Candle ſhall be put out.* And Chap. 29. *O that I were as in Months paſt, as in the Days when God preſerved me; when his Candle ſhined upon my Head, and by his Light I walked thro' Darkneſs.* The like proſperous Succeſs the Pſalmiſt alſo denotes by the ſame Figure, *Pſal.* 18. 28. *For thou wilt light my Candle, the Lord my God will make my Darkneſs to be Light*; in his Song of Thankſgiving for his Deliverance out of the Hand of *Saul*. *Aſtrampſychus* and *Nicephorus*,

Φωσφόρος εἰδεῖν πραγμάτων δηλοῖ φάος.

And *Artemidorus*, *lib.* 2. c. 9. Λύχνος ὁ καιόμενος ἐν οἰκίᾳ λαμπρὸς, ἀγαθὸς· σημαίνει γὰρ εὐπορίαν πᾶσιν. *A Candle ſeen burning bright in the Houſe portends good, the Increaſe of Riches and Plenty.* Laſtly, *Achmetes*, according to the Meaning of the *Ægyptians* and *Perſians*, Εἴ τις ἀνῆψε λαμπάδα καὶ φέρει αὐτὴν, εἰ μὲν ὅτι βασιλεὺς ὁ ἰδὼν, εἰς δόξαν καὶ νίκας, καὶ ὅλεθρον ἐχθρῶν κρίνεται· εἰ δὲ τὸ κοινὸν εὑρήσει ἀξίωμα ἀνάλογον τῆς λαμπάδος. And in the ſame Chapter again he ſaith, That *the lighting up of Lights ſignifies Joy and Chearfulneſs*, χαρὰν καὶ χαροποίησιν. *but the Extinction of them againſt a Man's Will*, θλῖψιν ὑπὸ ἐχθρῶν ἀναλόγως τῷ σκότους, *Affliction and Diſtreſs from a Man's Enemies proportionable to the Darkneſs.*

2. *Character.* That *Servants* and *Soldiers* received *Marks* upon their *Foreheads* and *Hands*, whereby it might be known to whom they did belong, is beyond all Controverſy, with thoſe who are acquainted with Antiquity, there being ſufficient Teſtimony thereof in Authors. See what is congeſted in Mr. *Mede* and *Grotius* upon *Apocal.* 13. But in the *Prophetick* Style it does not imply that there is any viſible Mark in the Hand or on the Head of thoſe that are ſaid to be marked, but only that there is an open Profeſſion of belonging to them whoſe Mark they are ſaid to receive. For they are only *Types* of *Propriety*, and are no more to be conceived to be really impreſſed upon them that are ſaid to bear them, than thoſe whole Kingdoms of Men, that are called *Beaſts* in the *Prophetick Style*, are to be imagined to be Metamorphoſed into *Bears* or *Leopards*. For all theſe are *Typical* Attributes, not *Real*.

3. *Clouds of Heaven.* In the Scripture-phraſe they ſeem to ſignify Power and great Glory. *Achmetes*, Chap. 194. Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι κάθηται ἐν νεφέλαις ἀρόμενος ἔνθα θέλει, ἐχθρῶν δεσπόσει, καὶ εὑρήσει νίκας καὶ χαρὰς ἀπροσδοκήτους, according to the Mind of the *Perſians* and *Ægyptians*. And Chap 162. according to the *Ægyptians*, *Perſians*, and *Indians*, Εἰ δὲ ἴδῃ ὁ βασιλεὺς ὅτι ἀνήπτατο ὡς τὸν οὐρανὸν ἔνθα οἱ ἀστέρες, ἀρήσει ὕψος καὶ ἄνομα πλέον τῶν ἄλλων βασιλέων. And again in the ſame Chapter, Ἐὰν ἴδῃ ὅτι ἀνελθὼν ἐκάθισεν ἐν οὐρανῷ, μείζονα χάριν ἧς ἔχει καταχωεισθήσει. The Senſe of all which is this, That the *Riding upon the Clouds* and *Aſcending into Heaven* ſignifies honourable Proſperity, and Succeſs againſt our Enemies, and Enlargement of Power and Dignity.

4. *Crown of Gemms and precious Stones.* *Achmetes* out of the *Onicroriticks* of the *Indians*, Chap. 247. Ἐὰν ἴδῃ ὅτι ἐτέθη ἐν τῇ κεφαλῇ αὐτοῦ στέφανος ἐκ τιμίων λίθων καὶ μαργαριτῶν, ἀναλόγως τῷ κόσμῳ καὶ τῷ κάλλει τῷ στεφάνῳ, ὅσις ἂν εἴη, ἀρήσει πλεῖστον καὶ ὕψος καὶ δόξαν. Where the Force of the Interpretation bears moſt upon the *Gemms* or *precious Stones*, they being the *Emblems* of Riches, High Dignities and Honour. They have alſo a more myſtical Meaning in this very Chapter, and ſignify τὴν δογμάτων τῶν θείων λαμπρότητα, *the Brightneſs of Divine Doctrine or Truth.* But Chap. 248. they are only interpre-

ted of worldy things, according to the Mind of the *Ægyptians* and *Perſians*: Ἀλλ' ἐὰν ἴδῃ ταῦτα, viz. *Pearls and precious Stones*, ὅτι ἐυπόρηκε *that he has got abundance of them*, ὁρίσει πλῆτον ἀνάλογον καὶ δόξαν, *he ſhall find proportionable Riches and Honour.*

5. *Darkneſs.* See *Candle* and *Eye.*

Day. See *Time.*

Death. Death is a Diſſolution of Body and Soul, and therefore properly belongs only to a *natural Animal*; but by Analogy may be transferred to all *Bodies Politick*, which the Prophetick Style repreſents under the Figure of Animals or ſingle Perſons, whether by the ſimple Appellation of *Man* or *Woman*, or elſe by the Addition of ſome ſuch *Marks* or Conditions of Man or Woman, as *Whore*, *Wife*, *Witneß*, or the like. Now what *Life* and *Spirit* is to a *natural Animal*, that is *Rule* and *Power* to figurative Perſons or Animals in the *Prophetick* Senſe, which are *Bodies Politick*. And therefore as the Loſs of the *natural Life* is the Death of the one, ſo the Loſs of the *analogous Life* is the Death of the other. And becauſe there is a Spirit in all things, even in thoſe things that are inanimate, the Fading or Vaniſhing of that Spirit may be ſaid analogically to be the *Death* of thoſe things. Inſtances are innumerable. I will only add, that as in the Hebrew Idiom *not to be* is the ſame as *to be dead*; ſo in Analogy any thing that *is not* what it *was*, namely, any thing that is changed from its former Condition, this Change thereof may go for a Kind of *Death*; as *Death* is ordinarily ſaid to be a *Change.*

6. *Deſart.* That by *Deſart* is meant Paganiſm, *Alcazar* pronounces with great Confidence, ſpeaking of the *Woman in the Wilderneß*; *In qua Locutione* (ſaies he) *notandum eſt per Deſertum proculdubio figurari Gentilitatem.* For which Opinion he produces a Cloud of Witneſſes, *Clemens Alexandrinus*, *Origen*, *Ambroſius*, *Baſilius*, *Hieronymus*, *Gregorius*, *Hilarius*, *Heſychius*, &c. The Reaſon of which Hieroglyphick I conceive is this; The *Idolatry* of the Pagans was much in *Woods* and *Groves* and on the Tops of Mountains and vaſt Places; and the Names of their Dæmons שדים and שעירים have Reference to the *Fields* and *Deſarts.* Beſides that *Idolaters* do almoſt never emerge above the Pitch of the mere *Animal* Life, and their Worſhip and Devotion is little higher than that of the *Elephant* or *Cercopithecus.*

7. *Dragon.* The Hebrew Word is תנין and ſignifies *Draco* or *Serpens*, and alſo *Cetus*, as being the great Serpent or Dragon of the Sea. And accordingly the Seventy render התהנינים התנולים *Gen.* 1. That it is a Figure of the *Devil*, the ancient Cabbala of *Moſes* may aſſure us; and it may be, though ſome one Chief amongſt the Devils may there be principally denoted, yet the *Serpent* there may have a Prophetick *Henopæia* in it, and ſignifie the whole Principality of *Satan*, that Kingdom of Darkneſs which has been ever in Oppoſition againſt the Kingdom of God: and therefore it is no Wonder that thoſe Kingdoms that have in ſuch a ſpecial Manner afflicted the Church, have been repreſented under this Figure, as *Ægypt* and the *Roman Empire.*

Eſay 51. *Awake, awake, put on Strength, O Arm of the Lord, awake as in the Ancient Days, in the Generations of old. Art not thou he that hath cut Rahab*, (that is, *Ægypt*, ſee *Forerius*) *and wounded the Dragon?* Which is *Pharaoh*, as *Ezekiel* plainly ſpeaks out.

Chap. 29. *I am againſt thee, Pharaoh King of Ægypt, the great Dragon that lieth in the midſt of the Rivers.* And for that he lies thus in the Rivers, he is called *Leviathan*, as if he were a *Water-ſerpent* or a *Whale.* Pſalm 74. *Thou breakeſt the Heads of Leviathan in Pieces, and gaveſt him to be Meat to thy People in the Wilderneſs.* ראשי לויתן *Heads of Leviathan*; as if this *Leviathan*, as the *Dragon* in the *Apocalyps*, had more Heads than one.

Theſe Conſiderations plainly intimate to us, That the *Seven headed Serpent* in the *Apocalyps*, which is the *Roman State* or *Kingdom*, is ſo repreſented not only in Regard of that old Serpentine Form that tempted our firſt Parents, but has a Reflexion alſo upon that Tyrannical Kingdom of *Ægypt* which is typified under the Image of a *Dragon* and *Leviathan*; and that not only *Rome Pagan* has a Share in this Type, but *Rome Pagano-chriſtian.* For all the *Seven Heads* are from the Body of the *Dragon*; and the *Beaſt that was, and is not, and yet is*, is as well the *Dragon* as *not* the *Dragon*, and therefore is as well *Ægypt* (and I wiſh I could not ſay more) as the Church of God, or the Kingdom of his Son *Jeſus.*

8. *Drunkenneſs.* It is taken ſometimes for the being ſo filled and intoxicated with the Pleaſures and Affluences of this World, as to be regardleſs and ſenſeleſs of the things of God. *Eſay* 29. *Stay your ſelves and wonder, cry ye out and cry: They are drunken, but not with Wine; they ſtagger, but not with ſtrong Drink. For the Lord has*

has poured upon you the Spirit of deep Sleep, and hath closed your Eyes; the Prophets and the Rulers, the Seers hath he covered. Such a remiss Stupor and Drunkenness does the Prosperity of this World often cast Men into. *Achmetes* from the *Indian* Interpretations, *Cap.* 111. Ἐάν τις ἴδῃ ὅτι ἐμεθύσθη οἴνῳ, ἀρούσι πλοῦτον καὶ ἐξουσίαν ἀνάλογον τῆς μέθης. *If any one dream he is drunk with Wine, Riches and Power will flow in to him proportionably to his Drunkenness.* And he affirms the like in the following Chapter according to the *Ægyptians* and *Persians*. There is also a *Drunkenness* from the Cup of Affliction, which is often intimated in the Scriptures.

9. *Eagle.* Esay 40. 31. *But they that wait upon the Lord shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not be faint.* And *Exod.* 19. 4. *Ye had seen what I did to the Ægyptians, and how I bare you on Eagles Wings, and brought you unto my self.* *Artemidor. lib.* 2. *Cap.* 20. Ὀχεῖσθαι ἀετῷ πένησι μὲν ἀγαθόν· ἀναληφθέντες γὰρ ὑπό τινων πλουσίων ὠφεληθήσονται ὑπ' αὐτῶν. *For poor Men to dream they ride upon an Eagle, it is good; for it signifies they will be supported and well relieved by the Rich.*

Earth-quake. So we usually turn the Greek Word σεισμὸς, but it signifies also more generally *any Shaking* or *Concussion*; as *Heb.* 12. 26. Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν· where the Author says this σεισμὸς signifies *the removing of those things that are shaken. Hagg.* 2. 21. *Speak to* Zerubbabel *Governour of Judah, saying, I will shake the Heavens and the Earth, and I will overthrow the Thrones of Kingdoms, and I will destroy the Strength of the Kingdoms of the Heathen.* Ἰδοὺ ἐγὼ σείω, &c. And this is a plain μετάθεσις τῶν σαλευομένων. The like Ruin and Overturning of things is set out, but by what is the Effect of σεισμὸς, an *Earth-quake* properly so called, *Jer.* 4. 24. *I beheld the Mountains, and lo they trembled, and all the Hills moved lightly.* Which, verse 26, he interprets as *Haggai* before, *I beheld, and lo the fruitful Place was a Wilderness, and all the Cities thereof were broken down*, &c.

Achmetes out of the *Indian*, *Persian*, and *Ægyptian* Onirocriticks, Ἐὰν ἴδῃ τις βασιλεὺς ὅτι ἐσείσθη ἡ πόλις αὐτοῦ ἢ ἡ γῆ αὐτοῦ, εἰς πόλεμον ἐθνῶν καὶ ὀλεθρίαν κατ' αὐτοῦ κρίνεται. *Artemidor. lib.* 2. *c.* 46. Γῆ κινουμένη τὰ πράγματα τοῦ ἰδόντος κινηθήσεσθαι σημαίνει. χάσματα δὲ καὶ σεισμοὶ καὶ συμπτώσεις πάντας ἀνθρώπους ἀδικοῦσι, καὶ διαφθείρουσιν αὐτοὺς ἢ τὰ ὑπάρχοντα αὐτῆς. The Meaning whereof is, That *by Earth-quakes are signified Wars, Slaughter of Men, and Subversion of Fortunes and Estates.* But this is so easie an *Iconism*, that it was needless to produce so many Testimonies.

10. *Eclipses.* The *Eclipses* of the Luminaries what they mean, will easily be understood, if we consider what the *Sun* and *Moon* are in the Political Universe. For certainly they are the highest Dignities in that Heaven. Of which more under their proper Titles. In the mean time it shall suffice briefly to note out of *Achmetes*, that according to the *Indian*, *Persian*, and *Ægyptian* Onirocriticks, *If the Sun be* ἀφώτιστος καὶ ἄνευ ἀκτίνων, *without Brightness* (in such an Hue, I suppose, as *Virgil* describes,

Cùm caput obscurâ nitidum ferrugine tinxit)

and without Rays, τὸ πάθος καὶ ἀδοξία εἰς πρόσωπον ὅτι βασιλέως, *that inglorious Obscurity and Duskishness is referred to the Person of the King*, and implies an Imminution of his Glory. Ἐὰν δὲ ἴδῃ τις ὅτι τοῦ ἡλίου ἐγένετο ἔκλειψις, θλῖψιν καὶ πόλεμον ἐχθρῶν εὑρήσει ὁ βασιλεύς· *But if the Sun be eclipsed, he will be afflicted and oppressed by War.*

The same Judgment they give of the *Moon* and *Stars*, if they be ὀλιγόφωτα, ἀφώτιστα, or σκοτειναί, Τὸ πάθος εἰς λαὸν καὶ τοὺς ἄρχοντας βασιλέως κρινέτω. See *Cap.* 167, 168. These things are too easie to insist upon, and will be necessarily acknowledged, it being once granted *That the Universe is a Prophetick Emblem of a Kingdom or Polity*, as we shall clearly shew in its due Place.

11. *Eye.* *The Light of the Body*, saith our Saviour, *is the Eye.* And *Aristotle*, Ὁ νοῦς ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ, *That the Eye of the Soul is the Understanding* or *Intellect.* So that it is plain that the *Eye* is an *Iconism* of Knowledge, as *Darkness* and *Blindness* is of *Ingnorance*; an Expression frequent in the Scripture. * Topic. l. 1. c. 14.

But there is also a peculiar Fitness of Significancy of *humane Policy* and *Prospection* in the *Eye*; that Organ of the Body being not only in the *Head*, but the chief Guide of it and the whole Body, as being able to reach further by far and to act more quick than any other Sense whatsoever. Wherefore *Prospicere in Longinquum*, that is to say, wisely to consult afore-hand for the rightly managing Affairs, and to contrive Counsels so as makes most for the future Safety of things,

ted of worldy things, according to the Mind of the *Ægyptians* and *Perſians*: Ἄλλῳ ἐὰν ἴδῃ ταῦτα, viz. *Pearls and precious Stones*, ὅτι ἐυπόρησε *that he has got abundance of them*, ἀρήσει πλῆτον ἀνάλογον καὶ δόξαν, *he ſhall find proportionable Riches and Honour.*

5. *Darkneſs.* See *Candle* and *Eye.*

Day. See *Time.*

Death. Death is a Diſſolution of Body and Soul, and therefore properly belongs only to a *natural Animal*; but by Analogy may be transferred to all *Bodies Politick*, which the Prophetick Style repreſents under the Figure of Animals or ſingle Perſons, whether by the ſimple Appellation of *Man* or *Woman*, or elſe by the Addition of ſome ſuch *Marks* or Conditions of Man or Woman, as *Whore*, *Wife*, *Witneſs*, or the like. Now what *Life* and *Spirit* is to a *natural Animal*, that is *Rule* and *Power* to figurative Perſons or Animals in the *Prophetick* Senſe, which are *Bodies Politick*. And therefore as the Loſs of the *natural Life* is the Death of the one, ſo the Loſs of the *analogous Life* is the Death of the other. And becauſe there is a Spirit in all things, even in thoſe things that are inanimate, the Fading or Vaniſhing of that Spirit may be ſaid analogically to be the *Death* of thoſe things. Inſtances are innumerable. I will only add, that as in the Hebrew Idiom *not to be* is the ſame as *to be dead*; ſo in Analogy any thing that *is not* what it *was*, namely, any thing that is changed from its former Condition, this Change thereof may go for a Kind of *Death*; as *Death* is ordinarily ſaid to be a *Change.*

6. *Deſart.* That by *Deſart* is meant Paganiſm, *Alcazar* pronounces with great Confidence, ſpeaking of the *Woman in the Wilderneſs*; *In qua Locutione* (ſaies he) *notandum eſt per Deſertum proculdubio figurari Gentilitatem.* For which Opinion he produces a Cloud of Witneſſes, *Clemens Alexandrinus*, *Origen*, *Ambroſius*, *Baſilius*, *Hieronymus*, *Gregorius*, *Hilarius*, *Heſychius*, &c. The Reaſon of which Hieroglyphick I conceive is this; The *Idolatry* of the Pagans was much in *Woods* and *Groves* and on the Tops of Mountains and vaſt Places; and the Names of their Dæmons שרים and שעירים have Reference to the *Fields* and *Deſarts.* Beſides that *Idolaters* do almoſt never emerge above the Pitch of the mere *Animal* Life, and their Worſhip and Devotion is little higher than that of the *Elephant* or *Cercopithecus.*

7. *Dragon.* The Hebrew Word is תנין and ſignifies *Draco* or *Serpens*, and alſo *Cetus*, as being the great Serpent or Dragon of the Sea. And accordingly the Seventy render התהנינים הגדולים *Gen.* 1. That it is a Figure of the *Devil*, the ancient Cabbala of *Moſes* may aſſure us; and it may be, though ſome one Chief amongſt the Devils may there be principally denoted, yet the *Serpent* there may have a Prophetick *Henopæia* in it, and ſignifie the whole Principality of *Satan*, that Kingdom of Darkneſs which has been ever in Oppoſition againſt the Kingdom of God: and therefore it is no Wonder that thoſe Kingdoms that have in ſuch a ſpecial Manner afflicted the Church, have been repreſented under this Figure, as *Ægypt* and the *Roman Empire.*

Eſay 51. *Awake, awake, put on Strength, O Arm of the Lord, awake as in the Ancient Days, in the Generations of old. Art not thou he that hath cut Rahab*, (that is, *Ægypt*, ſee *Forerius*) *and wounded the Dragon?* Which is *Pharaoh*, as *Ezekiel* plainly ſpeaks out.

Chap. 29. *I am againſt thee, Pharaoh King of Ægypt, the great Dragon that lieth in the midſt of the Rivers.* And for that he lies thus in the Rivers, he is called *Leviathan*, as if he were a *Water-ſerpent* or a *Whale.* Pſalm 74. *Thou breakeſt the Heads of Leviathan in Pieces, and gaveſt him to be Meat to thy People in the Wilderneſs.* ראשי לויתן *Heads of Leviathan*; as if this *Leviathan*, as the *Dragon* in the *Apocalyps*, had more Heads than one.

Theſe Conſiderations plainly intimate to us, That the *Seven headed Serpent* in the *Apocalyps*, which is the *Roman State* or *Kingdom*, is ſo repreſented not only in Regard of that old Serpentine Form that tempted our firſt Parents, but has a Reflexion alſo upon that Tyrannical Kingdom of *Ægypt* which is typified under the Image of a *Dragon* and *Leviathan*; and that not only *Rome Pagan* has a Share in this Type, but *Rome Pagano-chriſtian.* For all the *Seven Heads* are from the Body of the *Dragon*; and the *Beaſt that was, and is not, and yet is*, is as well the *Dragon* as *not* the *Dragon*, and therefore is as well *Ægypt* (and I wiſh I could not ſay more) as the Church of God, or the Kingdom of his Son *Jeſus.*

8. *Drunkenneſs.* It is taken ſometimes for the being ſo filled and intoxicated with the Pleaſures and Affluences of this World, as to be regardleſs and ſenſeleſs of the things of God. *Eſay* 29. *Stay your ſelves and wonder, cry ye out and cry: They are drunken, but not with Wine; they ſtagger, but not with ſtrong Drink. For the Lord has*

has poured upon you the Spirit of deep Sleep, and hath cloſed your Eyes; the Prophets and the Rulers, the Seers hath he covered. Such a remiſs Stupor and Drunkenneſs does the Proſperity of this World often caſt Men into. *Achmetes* from the *Indian* Interpretations, *Cap.* III. Ἐάν τις ἴδῃ ὅτι ἐμεθύσθη οἴνῳ, ἀρχὰς πλοῦτον καὶ ἐξουσίαν ἀνάλογον τῆς μέθης. *If any one dream he is drunk with Wine, Riches and Power will flow in to him proportionably to his Drunkenneſs.* And he affirms the like in the following Chapter according to the *Ægyptians* and *Perſians.* There is alſo a *Drunkenneſs* from the Cup of Affliction, which is often intimated in the Scriptures.

9. *Eagle.* Eſay 40. 31. *But they that wait upon the Lord ſhall renew their Strength; they ſhall mount up with Wings as Eagles, they ſhall run and not be weary, they ſhall walk and not be faint.* And *Exod.* 19. 4. *Ye had ſeen what I did to the Ægyptians, and how I bare you on Eagles Wings, and brought you unto my ſelf.* *Artemidor. lib.* 2. *Cap.* 20. Ὀχεῖσθαι ἀετῷ πένησι μὲν ἀγαθόν· ἀναληφθέντες γὰρ ὑπό τινων πλουσίων ὠφεληθήσονται ἢ μισθοῦ. *For poor Men to dream they ride upon an Eagle, it is good; for it ſignifies they will be ſupported and well relieved by the Rich.*

Earth-quake. So we uſually turn the Greek Word σεισμὸς, but it ſignifies alſo more generally *any Shaking* or *Concuſſion*; as *Heb.* 12. 26. Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν· where the Author ſays this σεισμὸς ſignifies *the removing of thoſe things that are ſhaken. Hagg.* 2. 21. *Speak to* Zerubbabel *Governour of Judah, ſaying, I will ſhake the Heavens and the Earth, and I will overthrow the Thrones of Kingdoms, and I will deſtroy the Strength of the Kingdoms of the Heathen.* Ἰδοὺ ἐγὼ σείσω, &c. And this is a plain μετάθεσις τῶν σαλευομένων. The like Ruin and Overturning of things is ſet out, but by what is the Effect of σεισμός, an *Earth-quake* properly ſo called, *Jer.* 4. 24. *I beheld the Mountains, and lo they trembled, and all the Hills moved lightly.* Which, verſe 26, he interprets as *Haggai* before, *I beheld, and lo the fruitful Place was a Wilderneſs, and all the Cities thereof were broken down,* &c.

Achmetes out of the *Indian, Perſian,* and *Ægyptian Onirocriticks,* Ἐὰν ἴδῃ τις βασιλεὺς ὅτι ἐσείσθη ἡ πόλις αὐτοῦ ἢ ἡ γῆ αὐτοῦ, εἰς πόλεμον ἐθνῶν καὶ ὀλεθρίαν κατ' αὐτὸν κρίνεται. *Artemidor. lib.* 2. *c.* 46. Γῆ κινουμένη τὰ πράγματα τοῦ ἰδόντος κινηθήσεσθαι σημαίνει. χάσματα δὲ καὶ σεισμοὶ καὶ συμπτώσεις πάντας ἀνθρώπους ἀδικοῦσι, καὶ διαφθείρουσιν αὐτοὺς ἢ τὰ ὑπάρχοντα αὐτοῖς. The Meaning whereof is, That *by Earth-quakes are ſignified Wars, Slaughter of Men, and Subverſion of Fortunes and Eſtates.* But this is ſo eaſie an *Iconiſm,* that it was needleſs to produce ſo many Teſtimonies.

10. *Eclipſes.* The *Eclipſes* of the Luminaries what they mean, will eaſily be underſtood, if we conſider what the *Sun* and *Moon* are in the Political Univerſe. For certainly they are the higheſt Dignities in that Heaven. Of which more under their proper Titles. In the mean time it ſhall ſuffice briefly to note out of *Achmetes,* that according to the *Indian, Perſian,* and *Ægyptian* Onirocriticks, *If the Sun be* ἀφώτιστος καὶ ἄνευ ἀκτίνων, *without Brightneſs* (in ſuch an Hue, I ſuppoſe, as *Virgil* deſcribes,

Cùm caput obſcurâ nitidum ferrugine tinxit)

and without Rays, τὸ πάθος καὶ ἀδοξία εἰς πρόσωπον ὅτι βασιλέως, *that inglorious Obſcurity and Duskiſhneſs is referred to the Perſon of the King,* and implies an Imminution of his Glory. Ἐὰν δὲ ἴδῃ τις ὅτι τοῦ ἡλίου ἐγένετο ἔκλειψις, θλῖψιν καὶ πόλεμον ἐχθρῶν εὑρήσει ὁ βασιλεύς· *But if the Sun be eclipſed, he will be afflicted and oppreſſed by War.*

The ſame Judgment they give of the *Moon* and *Stars,* if they be ὁλιγόφωτα, ἀφώτιστα, or σκοτειναὶ, Τὸ πάθος εἰς λαὸν καὶ τοὺς ἄρχοντας βασιλέως κρινέτω. See *Cap.* 167, 168. Theſe things are too eaſie to inſiſt upon, and will be neceſſarily acknowledged, it being once granted *That the Univerſe is a Prophetick Emblem of a Kingdom or Polity,* as we ſhall clearly ſhew in its due Place.

11. *Eye. The Light of the Body,* ſaith our Saviour, *is the Eye.* And *Ariſtotle,* * Topic. l. 1. c. 14. ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ, *That the Eye of the Soul is the Underſtanding* or *Intellect.* So that it is plain that the *Eye* is an *Iconiſm* of Knowledge, as *Darkneſs* and *Blindneſs* is of *Ingnorance*; an Expreſſion frequent in the Scripture.

But there is alſo a peculiar Fitneſs of Significancy of *humane Policy* and *Proſpection* in the *Eye*; that Organ of the Body being not only in the *Head,* but the chief Guide of it and the whole Body, as being able to reach further by far and to act more quick than any other Senſe whatſoever. Wherefore *Proſpicere in Longitudinem,* that is to ſay, wiſely to conſult afore-hand for the rightly managing Affairs, and to contrive Counſels ſo as makes moſt for the future Safety of things,

and for the Advancement of the Intereſt of a State, the *Eye* verily is a fit *Emblem* of this Skil. Which the *Ægyptians* ſeem to have intimated in that known *Hieroglyphick* of theirs, *A Scepter with an Eye on the Top of it:* where it is plain that the *Eye* ſignified that Political Skill, Proſpection and Counſel which is neceſſary in rightly managing and ordering Affairs of State, for the greateſt Security and Promotion of them. And that *Eyes* ſignifie the Adminiſtration of Divine Providence alſo, ſeems to be intimated *Zach.* 4. 10. on which we have not here time to inſiſt.

12. *Fiſhing. Artemidor.* lib. 2. c. 14. Λαμβάνειν ἰχθύας ἅμα πολλὰς καὶ μεγάλας, ἀγαθὸν καὶ κέρδος φέρον πᾶσιν· *To dream of Catching Fiſhes many and great, is good, and portends Profit to all that dream ſo. Achmetes,* c. 178. Ἐὰν ἴδῃ τις ὅτι ἀγκίστρευσεν ἰχθύας ἐν τῇ θαλάσσῃ θηλείας, εὑρήσει πλοῦτον, &c. *If any one dream that he catches Fiſhes by Angling in the Sea, he ſhall find Riches,* &c.

Fiſh dead in the Sea. Artemidor. lib. 2. c. 18. Ἰχθῦς νεκροὺς ἐν θαλάσσῃ ὁρᾶν δοκεῖν ἢ εἰρεῖν, οὐκ ἀγαθόν· ματαίας γὰρ ἐλπίδας σημαίνουσι, καὶ τὰ προσδοκώμενα οὐκ ἐῶσι τελεσθῆναι· *To ſeem to ſee Fiſhes dead in the Sea, is not good: for it ſignifies Diſappointment of our Hope, and that what we expect will not come to paſs.*

13. *Fire. Fire* is a various Symbol, and ſignifies as well *good* as *ill*, but always in a Way of *Conſumption* or Deſtructiveneſs: but when it deſtroys that which is bad, it is good. The *Holy Ghoſt* it ſelf is aſſimilated to *Fire*, as the *Baptiſt* witneſſes of Chriſt, *He ſhall baptize you with the Holy Ghoſt and with Fire*; ſuch a *Fire* as is to burn up the Chaff, but ſave the Wheat, as is intimated in the Place. So *Malac.* 3. *But who may abide the Day of his Coming? And who ſhall ſtand when he appeareth? For he is like à Refiner's Fire, and like Fuller's Sope: And he ſhall ſit as a Refiner and Purifier of Silver, and he ſhall purifie the Sons of Levi, and purge them as Gold and Silver*; that is, conſume away their Droſs. Manifold Inſtances there are of this Senſe of *Fire*, but it is needleſs to produce them.

Mat. 3. 11.

But as for *Fire* in the other deſtructive Senſe, that Signification thereof is ſtill more obvious. I ſhall name one Place for all; *Eſa*, 66. 15. *For behold the Lord will come with Fire, and with his Chariots like a whirl-wind, to render his Anger with Fury, and his Rebukes with Flames of Fire. For by Fire and by Sword will the Lord plead with all Fleſh, and the ſlain of the Lord ſhall be many.*

The Fitneſs of the *Fire*'s ſignifying Conſumption or Deſtruction *Artemidorus* has taken notice of, *lib.* 2. *c.* 8. Ἰδεῖν δὲ πυρὸς πᾶσαν ὕλην φθείρειν. And in the ſame Chapter he ſays it ſignifies, if there be a conſiderable Quantity of it ſeen in the Heavens, πολεμίων ἔφοδον, *the Incurſion of Enemies*, and their coming from that Part in what Quarter of the Heaven it is ſeen. And anſwerably to this *Achmetes*, according to the Senſe of the *Indians*, *c.* 159. Εἴ τις ἐκφὴν ἀπὸ φλογὸς, ἐν πολέμῳ ἐχθρῶν πλήξει· And of the *Perſians* and *Ægyptians*, c. 160. Ἐὰν ἴδῃ βασιλεὺς ὅτι οἱ κίονες τῶ παλατίω αὐτῦ ἐφλογίζοντο, βασιλείαν ἄλλα σημαίνει, καὶ ἀπώλειαν τῶν μεγιςάνων ὓς αὐτὸς ἔχησιν. And again, Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι ἐφλογίσθησαν αἱ τρίχες αὐτῦ, τὸν λαὸν ἐν πολέμῳ ἀπολέσει. And laſtly, that if his Chariot appear to be ſet on fire, ταπεινωθήσεται ἡ βασιλεία αὐτῦ. So deſtructive is the Symbol of *Fire* every where, and particularly denotes a Deſtruction by War and Hoſtility, as is obſervable out of the preceding Citations.

14. *Fire from Heaven. Fire from Heaven and Thunder* may very well be the ſame, Ὅτι ὁ κεραυνὸς οὐδέν ἐσιν ἄλλο ἢ πῦρ, as *Artemidorus* ſpeaks, *lib.* 2. *c.* 8. But in Alluſion to *Elias* his bringing down *Fire from Heaven* upon thoſe Fifties that were ſent to him from *Ahaziah* to apprehend him, the Fame of that eminent Miracle may have made *the bringing down Fire from Heaven* paſs into a proverbial Phraſe, for the doing exceeding great Miracles. This may be good Senſe, but we ſeek for an *Icaſmus*.

Fire from Heaven, therefore, according to *Artemidorus* may ſignifie ἀπειλὴν ὑπερεχόντων, *the Commination of thoſe that are in Authority*; and that very fitly, *Heaven* being the place of Dignity in the *Political* Univerſe. But nothing is ſo minacious as that *Fire* or *Lightning* that goes before *Thunder*. What therefore can be more ſignificative of *Excommunication* than this? eſpecially if conceived to be vibrated from no inferior Officer, but from an *Oecumenical Biſhop*, the *Head* of the Church Catholick, who is placed in the higher Regions of this *Political Heaven*. Which Analogy will be ſtill more exact, if we conſider what *Artemidorus* obſerves of *Thunder*, Οὐ γὰρ ὁ κεραυνὸς ἑνοῖ, ἀλλὰ καὶ τὰ ἡνωμένα χωρίζει· *For Thunder and Lightning does not unite, but disjoins things that are united.* So does *Excommunication* that rives off a Member from the Church.

And there is ſtill a further Congruity that *Excommunication* ſhould be called *Thunder* and *Lightning*, or *Fire from Heaven*, in that it is the *Commination* of *Hell fire*, of which the Deſtruction of *Sodom* was a Type, which was burnt by Fire from Heaven

Heaven, as Mr. *Mede* has judiciouſly obſerved. And what is the laſt Ἐκπύρωσις but *Fire from Heaven*? To which Deſtruction whoever do take upon them to adjudge Men, may very well be ſaid *to bring down Fire from Heaven* upon them, which that Thunder-bolt of *Excommunication* does threaten.

15. *Fleſh.* By *Fleſh* is underſtood in Scripture whatſoever is oppoſite to the *Spirit*, and I mean in a *Moral* or *Myſtical* Way, and that is all to be conſumed by the *Spirit* and by *Fire*. But more particularly *Fleſh* ſignifies ſometimes that which they vulgarly call *Carnal Ordinances*, in ſome ſuch Senſe as that is meant by St. Paul, *Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the Fleſh?* Where he ſpeaks of the Law of *Moſes*. And the Author to the *Hebrews* more expreſly, who ſpeaking of Chriſt, and comparing of Him with the *Moſaick Aaron*, *Who is made* (ſaith he) *not after the Law of a carnal Commandment, but after the Power of an endleſs Life.* And ſtill nearer to our Purpoſe, Chap 9. ver. 10. where he ſpeaks of *a Service which ſtood only in Meats and Drinks, and divers Waſhings, and carnal Ordinances impoſed on them until the time of Reformation.* By *Fleſh* therefore may be underſtood all the external *Ordinances* and Inſtitutes that Men have raſhly heaped upon Chriſtianity, whether merely uſeleſs, or elſe Superſtitious and Idolatrous: for theſe are to the Spirit of Chriſtianity, as the Over-load of a fulſom and over-grown and unwholeſom *Fleſh* to the Spirit of Man; Ἐπώσιον ἄχθος ἀρέρης. Gal. 3. 3. Chap. 7. v. 16.

16. But there is another Senſe of *Fleſh* taken much notice of in the Onirocriticks. *Artemidor. lib.* 3. *c.* 23. Πλουσίῳ δὲ οὐκ ἀγαθὸν ἐσθίειν ἀπὸ τῶν ἰδίων σαρκῶν, περίρριζον γὰρ ἀναγεγράφθαι τὸν βίον καὶ τὴν ὕπαρξιν τῷ ἐσθίοντι σημαίνει· *It is not good for a rich Man to dream he eats his own Fleſh, for it ſignifies the utter Waſting of his Riches or Subſtance. Achmetes c.* 283. according to the *Indian*, *Perſian* and *Ægyptian* Interpreters, Εἰ δὲ ἴδοι τις ὅτι κρέας δρακόντων εὗρεν ἢ ἔφαγεν, εὑρήσει πλοῦτον ἀνάλογον ἀπὸ μεγίστου βασιλέως. Like that of the *Iſraelites* eating the Fleſh of the *Leviathan* in the Wilderneſs; for the *Leviathan* or *Dragon* is the King of *Ægypt*. And again, c. 285. Εἰ δὲ ἴδοι τις ὅτι ἔφαγε κρέας σκορπίου ὃν ἐφόνευσε, τοιούτου ἐχθρὸν ὑπάρξιν λήψεται. And, laſtly, according to the *Indians*, c. 87. Ἐάν τις ἴδῃ ὅτι ἡ σὰρξ αὐτοῦ ἐπλεύνασε, χρυσὸν καὶ πλοῦτον ἀναλόγως τῆς σαρκὸς κτᾶται. And compendiouſly and at once, Ἡ σὰρξ ὅλη εἰς πάντα πλοῦτον καὶ χρυσὸν διακρίνεται. *Fleſh is univerſally referred to Gold and Riches* in the Interpretation of *Viſions* or *Dreams*.

17. *Flood.* See *Water*.

Fornication. See *Whoredom*.

Frogs. A *Frog* is an Hieroglyphick of Imperfection, ſaies **Pierius*, according to the ſenſe of the *Ægyptian* Prieſts: and he makes as if the occaſion thereof was the Obſervation of the half-finiſhed Generation of this Animal out of the Slime of *Nilus* which he caſts up in his Overflowing, after which this Creature is ſeen half-formed, part *Frog*, part *Mud*; as **Horus Apollo* alſo expreſly affirms, Ἐπ' ὅτι ὁρᾶται τὸ ἑτέρῳ μέρει ὑγρόν, βατράχῳ, τῷ δὲ λοιπῷ, γεώδει τινὶ ἐμφερές. * Hieroglyph. lib. 29. *Lib. 1. Hieroglyph. 25.

But in that it is thus gendred of Filth and Mire, I ſhould look upon it as a fit Emblem of that *Wiſdom* which is *not from Above*, but is ἐπίγειος, ψυχικὴ καὶ δαιμονιώδης, *Earthly, Animal*, or *Senſual*, and *Deviliſh*, and *is accompanied with bitter Zeal and Strife in the Heart*, as the Apoſtle intimates juſt before, and altogether contrary to that *Wiſdom which is from above*, which is *firſt pure*, not bemired with worldly Luſts, *then peaceable*, not breeding Contention, nor full of Words and Brawlings, like the importunate, harſh, and diſharmonious Coaxations of *Frogs*, (ſo called in the Greek from that very ungrateful Noiſe, as if βάτραχοι were as much as βοατραχῆς, παρὰ τῆς τραχύτητος τῆς βοῆς, *from the Shrilneſs and Aſperity of the Noiſe they make*) much leſs forward to War and Bloodſhed, or to the inſtigating of Princes and Men in Power thereunto: which the hoarſe and harſh Coaxation of theſe Creatures may be a fit Symbol of; and the rather, if theſe Trumpeters to War be conceived to be ſuch Men as are as ſoft and unwarlike as theſe naked and ſlimy Animals, no more fit to fight than they, but only to be Trumpters to War and Confuſion, and that for their own Intereſt; the zealous Declamations and Vociferations they make being in behalf of themſelves, as all the Noiſe the *Frog* makes is with its Tongue turned inwards towards its own Gullet. Whence that Creature ſeems a very lively Emblem of ſuch Wretches as theſe. *Artemidor.* lib. 2. c. 15. Βάτραχοι δὲ ἄνδρας γόητας καὶ βωμολόχους σημαίνουσιν· *Ranæ homines impoſtores & ſcurras ſignificant*; which has no ſmall Affinity with our larger Deſcription of them.

18. *Gemms and precious Stones.* See *Crown*.

God. In the Hebrew אלהים ſignifies *Magiſtrates* as well as *God*: as appears from ſeveral places of Scripture. And *Artemidorus* has taken notice of the Analogy even from the higheſt Antiquity, *lib.* 2. *c.* 37. Κοινὸν δὲ πάντες οἱ θεοὶ λόγον ἔχουσι, θεὸς δεσπότας,

πάντας. ὀρθῶς γὰρ ἡ τῦτο τὸ παλαιὸν ἔχει, Τὸ κρατοῦν δύναμιν ἔχει θεῦ. *Quicquid dominatur, vim habet Dei.* And again, *lib.* 3. *c.* 13. Θεὸς εἴ τις ὑπολάβοι γενέσθαι, πλέσιον ὢν, ἀρχὴν μείζην περαγορέυει. Ἔσικε γὰρ τοῖς θεοῖς αἱ οἱ ἄρχοντες δύνανται τὺ μὲ κακῶς τινὰς ποιῆν. *If any rich Man dream he is made a God, it prognosticates that he shall obtain a very great Principality: For Princes are in a Power of doing Good and Hurt in a manner equal to the very Gods.*

CHAP. VII.

1. Hail, *the Signification thereof according to Scripture.* 2. *And the Ancient* Oniro-criticks. 3. Harveſt, *the evil and auſpicious Senſe thereof.* 4. Head, *how clearly ſignificative of Sovereign Power, whether in many or One.* 5. Heaven *and* Earth. 6. Horn. 7. Horſe; Iſlands. 8. King, *and* Kingdom. 9. *That Kinds or Sorts of things are ſometimes expreſſed as if Individuals of the ſame Kind.* 10. Leopard; Locuſts. 11. Male-Child; Mark; Meaſure; Mill; Month; Moon. 12. Mountain, *the ſeveral Significations thereof.*

1. HAIL. Whenas *Winds* and *Storms* ſignify Political Commotions and Wars, as is acknowledged by *Grotius* and all other Interpreters that they do, as in *Daniel* 7. 2. (where the *Four Winds of Heaven* are ſaid *to ſtrive upon the great Sea*) well may a Storm of *Hail* ſignify *War* and *Incurſion of the Enemy*; and eſpecially if they come from the *North*, the Congealedneſs of this Meteor bearing upon it the Character of that Quarter.

Two eminent Examples of this Prophetick Figure we have in *Iſaiah*. The Firſt, Chap. 28. *Behold, the Lord hath a mighty and ſtrong One, which as a Tempeſt of Hail and deſtroying Storm, as a Flood of mighty Waters overflowing, ſhall caſt down to the Earth violently. The Crown of Pride, the Drunkards of Ephraim ſhall be troden under Feet. Hæc ſignificant* (ſaith *Forerius*) *hoſtium adventum, qui univerſum regnum Iſrael devaſtaturi erant.* But it is ſo plain it wanted no Interpretation. The other Example is *Iſa.* Chap. 30. *And the Lord ſhall cauſe his glorious Voice to be heard, and ſhall ſhew the Lighting down of his Arm with the Indignation of his Anger, and with a Flame of devouring Fire, with Scattering, and Tempeſts, and Hail-ſtones. For with the Voice of the Lord ſhall the Aſſyrian be beaten down,* &c. That is to ſay, The Forces of the Lord will come againſt *Aſſur* like Thunder and Lightning, and Hail. So plain is it that an *Hail-ſtorm* is ſignificative of the *Incurſion* and *Aſſault of an Enemy*, according to the Style of the Scripture.

2. The like Significancy is alſo acknowledged in the *Onirocriticks*. *Artemidor. lib.* 2. *c.* 8. Ὄμβροι δὲ καὶ λαίλαπες καὶ χειμῶνες ταραχὰς πᾶσι καὶ κινδύνους καὶ ζημίας ἐπάγυσι. The like he ſaith alſo *c.* 41. which have ſome Similitude with that in *Daniel*. But to come nearer to the Point concerning *Hail*, *Achmetes* out of the *Indian*, *Perſian*, and *Ægyptian* Onirocritical Solutions. *c.* 191. Ἡ χιὼν, ἢ χάλαζα καὶ ὁ πάγος θλίψεις καὶ μερίμνας καὶ βασάνυς σημαίνυσι. But yet more particularly of *Hail*, and more to our preſent Purpoſe, Ἐὰν ἴδῃ τις χάλαζαν ἐν τόπῳ πεσῦσαν, ἔφοδον αἰθεῖαν ἐλπίζεται· *If one dream that Hail falls on a place, he may expect a through and ſudden Incurſion of the Enemy.* And further, Εἰ δ' ἴδῃ ὅτι ἡ χάλαζα ἐλυμήνατο τὴν καλάμην τὲ σίτυ καὶ τῆς κριθῆς, σφαγαὶ ἀνάλογοι γενήσονται τῆς κλάσεως ἐν τῷ τόπῳ ὑπὸ πολέμυ· *But if he dream that the Hail hurt the Stemms or Stalks of the Wheat and Barley, accordingly as they are broken, in the ſame Proportion will the Slaughter of Men be in that place by War.*

3. *Harveſt.* That *Cutting down of Corn* is ſignificative of the Death of Men, appears by that Apparition of Twelve Men ſeeming to mow the Corn-fields with Sythes in *Merchia*, upon which a Peſtilence followed. But that Mortality that is by War is ſtill more fitly expreſſed thereby. *Achemetes*, out of the *Indian* Onirocriticks, Ἐὰν ἴδῃ ὁ βασιλεὺς χώραν θεριζομένην ἢ θεριθεῖσαν, καὶ ἐλογίζετο οἰκείαν εἶναι αὐτὴν, ἀκύστως ταχέως σφαγὴν τῷ λαῷ αὐτῦ· *If a King dream he ſees Harveſt reaped in his own Country, he will ſuddenly hear of the Slaughter of his People.* This Similitude is alſo uſed in Scripture, *Jer.* 51. 33. *The Daughter of Babylon is like a Threſhing-Floor, it is time to threſh her; yet a little while and the Time of her Harveſt ſhall come.*

But

But *Harveſt* ſometimes has a more auſpicious Senſe, as in that of our Saviour, *John* 4. 35. *Behold, I ſay unto you, Liſt up your Eyes, and look on the Fields; for they are white already unto Harveſt. And he that reapeth, receiveth Wages and gathereth Fruit unto Life Eternal, that both he that ſoweth and he that reapeth may rejoice together.*

4. *Head.* That the *Head* of a Beaſt in theſe *Prophetick* Figures ſignifies that Perſon or thoſe Perſons in whom the Supreme Power reſides, is as infallibly to be concluded as the fourth Proportional in Arithmetick, three Numbers being given. For we have three Terms of the *Analogy* here alſo; viz. a *Kingdom* and the *Sovereignty* thereof, and a *Beaſt* which is the Prophetick Figure of a Kingdom: Wherefore we cannot miſs to ſay, As a *Kingdom* is to the *Sovereign Power* thereof, ſo is the Prophetick or *figurative Beaſt* to the *Head* thereof; and alternately, As the *Kingdom* to the *Beaſt*, ſo the *Sovereign Power* of the *Kingdom* to the *Head* of the *Beaſt*. Whence we ſee plainly that the *Head* of a Beaſt anſwers to the *Supreme Power*, and that whether the Supreme Power be in one ſingle Perſon or in many. For as the Power abſtractedly is not conſidered, ſo neither the Perſons abſtracted from their Power; but both, *in Concreto*, make up this *Head* Politick. And therefore if the Supreme Power be not but in *many*, thoſe many are the Head; and not the leſs *one Head* for conſiſting of *many* Perſons, no more than the Body is leſs *one Body* for conſiſting of *many* Perſons. Nay, if a Man ſhould follow the Symmetry of his *Fancy* rather than his *Reaſon*, a *Head of many Perſons* to a Body of a vaſt Multitude of Perſons would look more elegantly and proportionably than one ſingle Perſon: As if a Beaſt were made of little wax Bullets ſticking together, a Head of one Bullet put to it would not look ſo conformably as an Head of many Bullets, ſuch as the whole Body conſiſted of.

5. *Heaven and Earth.* By *Heaven and Earth* is underſtood *the Univerſe*, as *Grotius* has rightly noted upon *Geneſis*, and abundantly proved upon 2 *Pet.* 3. 13. But that by *Heaven and Earth* the Prophets ſometime underſtand a *Political Univerſe*, that is, a *Kingdom* or *Polity*, there needs no further Proof thereof than what is found in *Iſai.* Chap. 51. 15. *I am the Lord thy God, that divided the Sea whoſe Waves roared, the Lord of Hoſts is my Name. And I have put my Words in thy Mouth, and have covered thee in the Shadow of my Hand, that I might plant the Heavens and lay the Foundations of the Earth, and ſay unto Sion, Thou art my People*; that is to ſay, to make them that were but ſcattered Perſons and Slaves in *Ægypt* before, a *Kingdom* or *Polity*, to be governed by their own Laws and Magiſtrates. Again Chap. 65. 17. *For behold, I create new Heavens and a new Earth, and the former ſhall not be remembred nor come into Mind. But be ye glad and rejoice for ever in what I create; for behold, I create Jeruſalem a Rejoicing, and her People a Joy.* Upon which Text *Forerius*, *Decrevi enim novum Orbem condere*, by which he means the *Kingdom of Chriſt* upon Earth, that is, his *Church.* According to which Senſe alſo he interprets, *For as the new Heavens and the new Earth, which I ſhall make, ſhall remain before me, ſo ſhall your Seed and your Name remain: Quam diu duraverit novus Orbis*, i. e. *Regnum Dei & Eccleſiæ*, &c. And *Grotius* alſo, though he look aſcue, and is very ſhie (himſelf beſt knows the Reaſon) at theſe Places that have been mentioned, yet he cannot abſtain from interpreting the *new Heaven* and the *new Earth*, Apocal. 21. of the State of the Church upon Earth. And Dr. *Hammond* upon 2 *Pet.* 3. doth expreſly acknowledge the *new Heaven* and the *new Earth* there mentioned to have a *Political* Senſe. Which Notion was very well worth the Clearing, becauſe this general Analogy will make us the better underſtand what the *Parts* of the *Univerſe* figuratively ſignifie; as, *to be called up into Heaven*, or *caſt down to the Earth*, and the like. Iſa. 66. 22.

6. *Horn.* *Horn* alſo as well as *Head* ſignifies the Supreme Power of a Body Politick, which is reſembled to a *Beaſt*, it being the higheſt Part of the Beaſt and the Defender of his whole Body. It is the Interpretation of the Angel in *Daniel*, *The great Horn is the firſt King.* And the *ten Horns* are interpreted *ten Kings* by the Angel in the *Apocalyps.* For they were the Height and Summity of their reſpective Kingdoms, though in ſome Sort ſubordinate to the ſeventh Head of the Beaſt.

7. *Horſe.* There is no expreſs Interpretation of that *Animal* in Scripture. But a generous Horſe with his Rider does naturally emblematize Rule and Command. Which may ſeem alſo hinted to us from that of *Pſalm* 45. 4. צלח רכב, which is *Proſper and ride*: which the Seventy turn κατευοδῶ καὶ βασίλευε, *Proſper and Reign.*

But an *Horſe* ſignifies alſo any Succeſs or Fortune of him that rides on him. So *Achmetes* out of the *Indian* Interpretations, Ἐάν τις ἴδῃ ἐποχούμενον τῆς φάρας, &c. *If one dreams that he rides on* Pharas (which is a generous Steed) *which goes orderly*

and

and obediently, he ſhall obtain ἀξίωμα καὶ φήμην, *Honour and Renown proportionably to the Beaſt he rides on.* And ſo after he deſcants on the *Largeneſs*, *Thickneſs* and *Length of the Tail*, declaring that his Power and Train ſhall be anſwerable; but if bob-tailed or thin of Hair, it ſignifies Defect of Power. The *Halting of the Horſe* alſo ſignifies Impediments in the Affairs of the Rider; and his Contumacy and Intractableneſs (if he be ἀνυπόπακτος καὶ σκληροχάλινος *hard-mouthed*) the Rider's both Fault and Affliction. And ſeveral other things in the *Horſe* are in like Manner referred to him that rides him, *c.* 152.

And again, *c.* 233. Ἵππος τὸ φάρας τὸ εὐγενὲς εἰς ὕψος καὶ ἀξίωμα κατὰ τὴν τῶν ἠνίων ἐπιθετικὴν κρίσιν. And preſently after, Ἐὰν ἴδῃ τις κατ' ὄναρ ὅτι ἵππῳ εὐθεῖ καὶ κεφαίνοντι φάρας ἐποχούμενος, εὑρήσει φήμην μερίσιμον καὶ ὕψος καὶ ἀιχημοσωὴν ἐνώπιον λαοῦ. And a little after, Εἰ δέ τις ἴδῃ ὅτι ἐποχούμενος τῷ φάρας κατεῖχεν ἀσπίδα, εὑρήσει ἀφοβίαν ἐξ ἐχθρῶν καὶ δωσαμὸν ἀνάλογον τῷ ἵππῳ. And laſtly, Ἐὰν ἴδῃ τις ὅτι ἑκὼν κατῆλθεν ἀπὸ ἵππου φάρας, εὑρήσει ἑκουσίως ἐλάττωσιν ἐξουσίας. Out of all which it is plainly manifeſt that theſe *Horſes* are the Symbols of the Conditions of their Riders, or of the People over which they are ſet, who are the Beaſt they ride upon. Which will very much facilitate the Underſtanding of the Viſions of the *Four Horſes* in the *Apocalyps*, whoſe Riders are eaſily conceived to be *Commanders*, who are properly called *Emperors*, and what is ſignified in the *Horſes*, to reſpect either the *Empire* or the *Emperors* themſelves.

Hour. See *Time.*

Iſlands. That *Iſlands* may ſignifie *Perſons* of great *Dignity*, their Eminency or bearing themſelves above the *Planicies* of the Sea does naturally intimate to us: But that they may ſometimes ſignifie *Temples* or Places conſecrate, their being diſterminated from other Land, as theſe holy Edifices are from all other Houſes, may well allure a Man's Imagination to believe. See Mr. *Mede* upon the *Sixth-Seal.*

8. *King and Kingdom.* If *King* be look'd upon as one diſtinct Kind of Sovereignty, when it is put for Supreme Governour, it may either be an *Icaſmus*, (for every Supreme Governour is to his Body Politick as a King to his) or elſe a *Dioriſmus*, which is a Kind of Prophetick *Synecdoche*, as I have ſaid, ſetting down the *Species* for the *Genus.* But if it be ſo, as Mr. *Mede* ſeems abundantly to have proved (in his *Regnum Romanum eſt quartum Regnum Danielis*,) that *King* and *Kingdom* in the *Hebrew* is as large in uſe of Signification as *Supreme Power and that Body that is ſubject thereto*, be it *Kingdom* or *Commonwealth*, then to uſe *King* promiſcuouſly for any Supreme Power, calling him βασιλεὺς, as *Apoc.* 17. it is only an *Helleniſm*; and the calling the *Seven Heads* there *Seven Kings* needs neither the Solution into a *Dioriſmus* nor *Icaſmus*, but only an *Henopæia*, for thoſe Heads amongſt them which are conceived to be ſuch a Sovereignty as reſides in many.

9. And that they are ſaid to be *Seven Kings*, and not *Seven Sorts* of Kings, that is no unuſual Manner of Speech; for we ſay, *Four Moral Virtues*, *Five Senſes*, *Three Phyſical Principles*, *Four Paſſions*, and the like, for *three Kinds* and *four Kinds* of *Principle* and *Paſſions*, and ſo of the Reſt. So the *Four Beaſts* in *Daniel* that are ſaid to riſe out of the Sea are *four Kinds of Beaſts*, not *Individuals* of the ſame Kind. And the *Two Witneſſes* in the *Apocalyps* are two ſeveral Kinds of Witneſſes, as *Grotius* himſelf acknowledges.

But were it not that Uſe has rendred this Form of ſpeaking familiar unto us, to call ſeven Sorts of Kings *ſeven Kings* were a *Dioriſmus*, the Speech being more reſtrained and determinate. For an *Individual* is more determinate than the *Species*, and the *Species* than the *Genus.* So little Difficulty is there in calling ſeven Sorts of Supreme Governours *ſeven Kings*, as the Text of the *Apocalyps* does, Chap. 17. 10.

10 *Leopard. Achmetes*, c. 272. Ὁ πάρδος εἰς ἐχθρὸν ἀδιάλλακτον σημαίνει, *A Leopard ſignifies an irreconcilable Enemy.* And in the ſame Paragraph he ſaith, *If a Commander dreams he fights with this Animal*, εὑρήσει πόλεμον μετ' ἐχθροῦ δωσατοῦς καὶ δολίου καὶ ἀποφόβου, *Cum hoſte potente, fraudulento & formidoloſo bellum geret.*

Locuſts. That *Locuſts* ſignifie numerous Armies of Men pillaging and deſtroying a Country, is plain from *Joel.* 1. 6. *For a Nation is come up upon my Land, ſtrong and without Number, whoſe Teeth are the Teeth of a Lion, and he hath the Cheek-teeth of a great Lion. He hath laid my Vine waſte, and hath barked my Fig-tree: he hath made it clean bare, and caſt it away, the Branches thereof are made white.* By *Nation* the *Jews* and *Vatablus* with others underſtand *a Multitude of Locuſts*; but that is but the Type. The *Perſians* and *Babylonians*, as alſo other Nations that were to lay waſte *Judæa*, are ſignified thereby, according to *Munſter* and *Clarius.* *Grotius* alſo

alſo interprets it of the Armies of *Phul* and *Salmanaſſer*. Alſo in the next Chapter, Verſ. 2. the Gloomineſs and Darkneſs of that Day is imputed to the Cloud of *Locuſts* that flie in the Air; and their ſudden lighting on the Place compared to *the Morning ſpread upon the Mountains*. And V. 3. *The Land is as the Garden of Eden before them, and behind them a deſolate Wilderneſs*; namely, by Reaſon of their devouring all the green Herbs where-ever they come. This is the Interpretation of ſeveral *Hebrew* Expoſitors, as alſo of *Vatablus*, *Caſtalio*, *Druſius*, *Liveleius*. But *Munſter* and *Grotius* expound it of the numerous Armies of the *Babylonians* and *Aſſyrians* that were to waſte and deſtroy *Judæa*.

Achmetes, c. 300. according to the Mind of the *Indians*, *Perſians*, and *Ægyptians*, Καθ' ὅλε ἡ ἀκρὶς ἀπαραλλάκτως εἰς πλῆθος ἐχθρῶν κείνεται· ὅτω δ' γέγραπται, ὅτι δείῳ κελεύσματι ἐκστρατεύονται εἰς ἀπώλειαν τῦ τόπυ. The latter part of which Aphoriſm is to be referred to the *Indian* Onirocriticks, and does aſſuredly allude to that of *Joel*. And again, Ἐὰν ἴδῃ τις βασιλεὺς ἢ ἐξυσιαστὴς ὅτι ἐξῆλθον κατὰ τόπυ τινὸς ἀκρίδες, πλῆθος ἐχθρῶν μετ' ἐξυσίας ἐπισδηκάτω ἐκεῖσε, κ) ὅσον ἐλυμήναντο αὐταὶ, τοσῦτον βλάψυσι κ) αὐτοί· *If any King or Potentate ſee Locuſts come upon a place, let him expect a powerful multitude of Enemies there; and look what hurt the Locuſts do, the Enemy will do Miſchief proportionably.*

11. *Male-child.* As the *Woman* that brings forth is not a *ſingle Woman*, but the Apoſtolick Church; ſo her *Child* muſt not be a ſingle Perſon, but a *Company*, *Apoc.* 12. to which *Grotius* alſo ſubſcribes. And *Andreas* upon the Place, *Filius maſculus eſt Eccleſiæ populus*, the Myſtical Chriſt. *Totus enim Chriſtus & Caput & Corpus eſt*, as **Caſſander* has noted out of St. *Auſtin*. If υἱὸς ἄῤῥην therefore my be underſtood of a Multitude under one Head, why may not υἱὸς ἀπωλείας, 2 *Theſs.* 2. 3?

* *Caſſandr.* Conſult. Art. 7.

Meaſure. See *Balance.*

Mark. See *Character.*

Mill. Achmetes, out of the Onirocriticks of the *Indians*, c. 194. Ἐὰν ἴδῃ τις ὅτι ἔχε μυλῶνα ἀλήθοντα, εὑρήσει ἀγαθὸν κ) ἐυζωΐαν ἐν τῇ ἔργῳ αὐτῦ ἀναλόγως τῷ πάχει κ) τῷ κάλλει τῶν λίθων, &c. *If any one dream he has a Mill grinding, he ſhall proſper in his Employment, and live in Affluence proportionably to the Thickneſs and Fairneſs of the Mill-ſtones*, &c. And *cap.* 195. out of the *Perſian* and *Ægyptian* Interpretations, Ἐπὶ παντὸς κακόλογε ὁ μύλων εἰς ζωὴν κ) πλῆτον κρίνεται.

Month. See *Time.*

Moon. See *Sun, Moon and Stars.*

12. *Mountain. Mountain* may have ſeveral Significations. As firſt, it may ſignifie the *Temples* or *Holy Places* of *Idolaters*, of which there is frequent Mention in Scripture under the Title of *High-places*. *Jer.* 3. 23. according to the vulgar Latin, *Verè mendaces erant colles, & multitudo montium; verè in Domino Deo noſtro ſalus Iſrael.* Upon which *Grotius*, *Colles illi in quibus Idola colebantur nos deceperunt.* Secondly *Mountains* ſignifie *Cities*. *Iſa.* Chap. 13. 2. concerning *Babylon*, *Lift ye up a Banner upon the high mountain*. *Forerius* out of the Chaldee Paraphraſt, *ſuper munitionem quæ habitat pacificè*. The vulgar Latin has it, *ſuper montem caliginoſum*. Upon which *Grotius*, *Id ideo, quia vetus Babylon in Paluſteribus locis ſita erat, unde aſcendens vapor urbem obſcurabat.* Jer. 51. 25. *Behold, I am againſt thee, O deſtroying Mountain, ſaith the Lord, which deſtroyeth all the Earth, and I will ſtretch out my Hand upon thee, and roll thee down from the Rocks.* Upon which *Munſter*, *Vocat Babylonem montem ob ædificiorum molem, cùm urbs ipſa in planitie fuerit ſita*; and analogically he interprets the *Rocks*, *de præſidiis turrium eminentium.* To which *Vatablus* and *Clarius* agree expreſly. But all interpret this *Mountain* of the City *Babylon*. And *Zach.* 4. 7. *Who art thou, O great Mountain? before Zerubbabel thou ſhalt become a Plain.* *Grotius* interprets it of *Babylon* caſt down by *Cyrus*. Thirdly, *Achmetes* according to the Senſe of the *Perſians*, *Indians* and *Ægyptians*, interprets *Mountains* of great and wealthy Men, *cap.* 144 where ſpeaking of Earth-quakes and the things that are overturned by them, Τὸ δὲ ὄρος (ſaith he) ἐφ' ὑψηλὸν ἄνδρα πλούσιον ἀναλόγως τῦ ὄρυς κρίνεται. And laſtly, it ſeems to be ſpoke of a whole Kingdom that is grown great, as *Dan* 2. where the *Stone cut out without Hands* becomes *a great Mountain, and fills the whole Earth.*

CHAP. VIII.

1. Nakedneſs; Paradiſe. 2. Philtre. *That* οἶνῳ θυμῷ *is* Virus amatorium. 3. *That Magical Words were uſed in the mixing of* Philtres. 4. Pillars; Rain; Red. *The* ſeventh Head of the red Dragon *what it intimates,* 5. Reſurrection. *That to be cut off and ſlain ſignifies alſo Politically.* 6. Rivers, *what they ſignifie in Reference to the Sea.* 7. *What in Reſpect of their Limpidity and Irrigation.* 8. Saints; Scorpion; Scorched by the Sun. 9. Sea; Serpent; Slain; Slaughter. 10. Sun, Moon *and* Stars. *The* ſpiritual *Signification of* Sun *and* Moon. 11. *A* ſecular *Signification of them in general.* 12. *A more particular Signification of them in that Senſe.* 13. *In what Senſe the King of* Babylon *is called* הילל *or* Luciſer; *and the Weſtern* Cæſar *a* Star *in the* Apocalyps. 14. *A more myſtical Signification of* Stars, *and what* ἀστὴρ πεπτωκὼς *ſignifies.*

1. NAkedneſs. It is either underſtood ſpiritually, as *Apocal.* 3. 18. for being deſtitute of Dvine Graces; or elſe in a more vulgar Meaning for Diſtreſs, Poverty and Diſgrace. *Achmetes,* ἐκ τῆ Ἰνδῶν τῶν γυμνώσεως. Ἐὰν ἴδῃ τις ὅτι ἐγυμνώθη ἀθρόας ἐν τόπῳ τινὶ, καὶ ὅτι ἐφάνησαν τὰ κρυπτὰ αὐτῆ ἐνώπιον λαῶ, φανερωθήσεται καὶ θλιβήσεται μεγάλως. See alſo in *ch.* 117. more to the ſame purpoſe.

Paradiſe. Achmetes cap. 8. according to the Senſe of the *Indian* Interpreters, *If a Man dream he enters Paradiſe, it fore-ſignifies Salvation to him:* Ἀλλὰ καὶ πλέτε κοσμικὴ τῆτο εὐτυχίαν σημαίνει, *But it ſignifies alſo Riches and worldly Proſperity.* And preſently after, concerning the *Fruits of Paradiſe,* Ἐὰν δ ἴδῃ τις ὅτι ἔφαγεν ἐκ τῶν καρπῶν τῶν δένδρων, αὐτὸς εὑρήσει ἐν τῇ πίστει αὐτῆ σοφίαν καὶ γνῶσιν· διότι οἱ καρποὶ τῆ παραδείσε λόγοι θεῖοι καὶ ἀγαθοὶ τυγχάνυσι. *If any dreams that he hath eaten of the Fruits of Trees, he ſhall find, through his* Faith, Knowledge *and* Wiſdom. *Becauſe the Fruits of Paradiſe are divine and uſeful Notions.*

2. *Philtre. Philtrum* is a *Love-potion, Virus amatorium,* a Compoſition that is to extort Love from the Party that drinks it. Mr. *Mede* makes that *Apocal.* 14. 8. *of the Wine of the Wrath of her Fornication* (which in the Greek is ἐκ τῆ οἴνε τῆ θυμῆ τῆς πορνείας αὐτῆς) to be a *Periphraſis* of a *Philtre*: which therefore he renders thus, *ex vino veneficii ſcortationis ſuæ.* For as the Hebrew Word חמה ſignifies both *Wrath* and *Poiſon,* ſo the Greek Word θυμὸς ſignifies the like: as is moſt plain out of that one place, *Deuteron.* 32. 33. *Their Wine is the Poiſon of Dragons, and the cruel Venom of Aſps:* which the Seventy render, θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος. There are alſo ſeveral other Places of Scripture to the ſame purpoſe. See *Grotius* on the Text. Ὁ οἶνος τῆ θυμῆ therefore is as much as *Vinum venenatum,* in ſuch a Senſe as it may be *Virus amatorium.* For what other kind of Potion ſhould be in the Hand of a *Whore*? eſpecially ſuch an one who is ſaid ἐν τῇ φαρμακείᾳ αὐτῆς, *by her Sorcery and Enchantment to have deceived the Nations of the Earth,* that is to ſay, by her enchanted Cup, ἐν τῷ οἴνῳ τῆ φαρμάκε τῆς πορνείας αὐτῆς. For φάρμακον, ſignifies *Venenum* as well as θυμός.

3. But that Magical Rites and Charms were uſed in mingling theſe *Love-potions,* is up and down famed in the Writings of the Poets. As in *Juvenal,* Satyr. 6.

Hippomanes carménque loquar coctúmque venenum.

And towards the End of that Satyr,

Hic magicos affert cantus, hic Theſſala vendit
Philtra———

Which plainly implies that *Philtres* are made by Inchantment and Witchcraft. And *Virgil* concerning the ſuperſtitious gathering of *Hippomanes,* potent, as it was believed, for this Purpoſe, *Georgic.* 3. intimates the like;

Hippomanes quod ſæpe malæ legêre Novercæ,
Miſcuerúntque herbas & non innoxia verba.

And, laſtly, *Ovid* in his *De Arte amandi,* lib. 2.

Non facient ut vivet amor Medeides *herbæ,*
Miſtáque cum magicis Marſa *venena ſonis.*

*

All which Places with ſeveral others do ſufficiently inform us of the Nature of a *Philtre*, That it is a *Magical Potion*, and ſuperſtitiouſly mingled according to certain Rites and Laws of Sorcery or Witchcraft, whatever the Ingredients be. And that therefore ὁ δινος τῆς θυμῆς, rendred *Vinum Veneficii*, or *Philtrum*, which is *Virus amatorium*, agrees very well with φαρμακεία, with the *Sorcery* of the Whore mentioned *Apocal.* 18. 23. which ſhe being accuſed of, and no other Signs appearing upon her of that Wickedneſs but *this Cup in her Hand*, it is in all likelihood to be found there.

4. *Pillar. Pillars* ſignifie Princes or Nobles in a Kingdom, μεγισᾶνας or τὰς μεγίσας τῆς βασιλείας as you may ſee in *Achmetes*, *c.* 148. & 160.

Rain. Rain may ſignifie the *Refreſhment of pure and heavenly Doctrine.* As in *Deuteronom.* Chap. 32. 2. *My Doctrine ſhall drop as the Rain, my Speech ſhall diſtil as the Dew, as the ſmall Rain upon the tender Herb, and as the Flowers upon the Graſs.* Alſo *Peace* and *Righteouſneſs through* the *Goodneſs* of the *Sovereign Power. Pſal.* 72. 6. the Kingdom of Chriſt is ſo deſcribed, *He ſhall come down like the Rain upon the mowen* Pſal. 68. 9. *Graſs, as Showers water the Earth. In his Days ſhall the righteous flouriſh, and Abundance of Peace ſo long as the Moon endureth.* So likewiſe *Hoſea* 10. 12. there is Mention of the Lord's Coming and *Raining down Righteouſneſs* upon them. *Achmetes* out of the *Indian* Solutions, *c.* 171. Ἡ βροχὴ εἰς αἰτήσεως ἐκπλήρωσιν καὶ εἰς ἔλεον διακρίνεται· *Rain is an Emblem of Mercy from God in anſwering our Prayers.* And therefore he ſaith, *If any one dream that his Field is rained upon,* εὑρήσει πλοῦτον καὶ χαρὰν καὶ ἔλεον ἀπὸ θεοῦ, *he ſhall find Riches, and Joy, and Mercy from God.* And a little after he interprets τὴν βροχὴν καλλαιρὴν to be κοινὴν εὐεργεσίαν. According to which is that of the *Pſalmiſt*, *Thou,* pſal. 68. 9. *O God, ſenteſt a gracious Rain on thine Inheritance, and refreſhedſt it when it was dry.*

Red. That *Red* does emblematize bloody Cruelty and barbarous Perſecution, is ſo obvious to conceive, that it ſeems needleſs to have noted it. Every one acknowledges that that δράκων μέγας πυρρὸς *Apocal.* 12. that *great Red Dragon* with ſeven Heads is ſo called from his Sanguinolency or Cruelty: But that his Seventh Head's growing out of this *red* Body ſignifies that this Beaſt will be cruel alſo under the *Seventh Head*, and that this Cruelty it ſelf is Part of the Image of the *Beaſt*, None that I know of hath hitherto obſerved.

5. *Reſurrection.* That the *Reſurrection of the Dead* has a *Political* Senſe as well as a *Theological* or *Phyſical*, may appear plainly from *Ezekiel* 37. 9. *Then ſaid he unto me, Propheſy unto the Wind, propheſy, Son of Man, and ſay to the Wind, Thus ſaith the Lord God, Come from the four Winds, O breath, and breath upon theſe ſlain that they may live. So I propheſied as he commanded me, and the Breath came into them, and they lived and ſtood upon their Feet, an exceeding great Army.* That this is to be underſtood in a *Political* Senſe concerning the Reſtoring of the People of *Iſrael* to their own Land out of Thraldom and Captivity, is plain from the very Mouth of God himſelf in the following Verſes; *Then he ſaid unto me, Son of Man, theſe Bones are the whole Houſe of Iſrael. Behold, they ſay, Our Bones are dried, and our Hope is loſt, we are cut off for our Parts: Therefore propheſy and ſay unto them, Thus ſaith the Lord* GOD, *Behold, O my People, I will open your Graves, and cauſe you to come out of your Graves, and bring you into the Land of Iſrael*, &c. Whence it is plain that *to be cut off, to be ſlain*, and *to riſe from the Dead*, has (as I ſaid) a *Political* Senſe as well as a *Natural* or *Theological*; and that *Reſurrection* is a Recuperation of ſuch Rights and Liberties as have been taken away, and a Deliverance from Perſecution, Affliction and Bondage. *Achmetes*, *cap.* 5. according to the *Indian* Doctrine, Ἐὰν τις ἐν ὀνείρῳ δεδόηται ἀνάστασιν νεκρῶν, ἐν ᾧ τόπῳ θεωρήσῃ τις, ἐκεῖ δικαιοσύνη πεφχθήσεται. And *cap.* 6. according to the Doctrine of the *Perſian* Onirocriticks, Ἐάν τις ἴδῃ καθ' ὕπνους νεκρῶν ἔγερσιν, ἐν ᾧ τόπῳ ἡ ὄψις, ἐκεῖ δεσμῶν λύτρωσις καὶ θλίψεων ἀπολύτρωσις ἔσω. And laſtly, according to the *Ægyptians*, *c.* 7. Ἐάν τις ἴδῃ καθ' ὕπνους νεκρῶν ἔγερσιν, δεσμίων ἐλευθερίαν καὶ πολέμων παῦσιν σημαίνει. The ſenſe of all which put together is, *That the dreaming of Men riſing from the dead ſignifies the* Execution of Juſtice, *and* Deliverance from War, Bondage, *and* Affliction.

6. *Rivers.* A *River* has a double Conſideration. The firſt in Reſpect of its Original from whence it comes and to which it returns; which is hinted *Eccleſiaſt.* 1. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the Place from whence the Rivers come, thither they return again.* According to which Conſideration, ſuppoſing the *Sea* a Type of the Extent of the Juriſdiction or Empire of any Potentate, as it indeed is, *Rivers* will ſignifie any *Emiſſary-Powers* from thence, whether *Armies* or *Provincial Magiſtrates*, or what Agents abroad ſoever that are under this

chief Power, and ſo act in Reference to it. Theſe may, according to exact Analogy, be called *Rivers*, becauſe both themſelves and their Affairs have Recourſe to the main Sea, and have always a Regard thereto, namely the Amplitude of that Juriſdiction to which they belong.

Achmetes, c. 178. according to the Mind of the *Indians*, *Perſians*, and *Ægyptians*; Ἡ θάλασσα καὶ ὁ βυθὸς εἰς πρόσωπον τῦ μεγάλυ κρίνονται βασιλέως· καὶ ὥσπερ οἱ ποταμοὶ πάντες βάλλουσιν ἐν αὐτῇ, ὕτω καὶ πᾶς ὁ πλῦτος τῦ κόσμυ εἰσρεῖ ἐν αὐτῷ. The Senſe of which is, *That any great King is reſembled by the Sea*, I ſuppoſe he means his *Kingdom*; *and as all Rivers run into the Sea, ſo the Wealth of the World to him.* And again to the ſame purpoſe, Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι νέοι ποταμοὶ προσέβαλον εἰς τὴν θάλασσαν ἀσωπήθεις, πλῦτον ἐξ ἐθνῶν μακρόθεν καὶ χαρὰν αὐτὸς λήψεται· *That new Rivers running into the Sea ſignify new Revenues accruing to the King or Kingdom from People afar off*, ſuppoſe made Provinces by his Power.

7. The other Conſideration of *Rivers* is their Limpidneſs and Irrigation: but in this Reſpect alſo they have either a *Spiritual* Senſe or more *Mundane*. The former appears from what our Saviour had ſaid *John* 7. 38. *He that believes in me, out of his Belly ſhall flow* Rivers of Living Water. *This he ſpake of the Spirit, which they that believed in Him ſhould receive.* The Fruit of which Spirit, as it is communicable to the Generality of the Church, is *Righteouſneſs*, *Peace* and *Joy*; according to that *Onirocritical* Solution of *Aſtrampſychus*,

Πηγὴ διαυγὴς τὰς νόυ λύει λύπας.

Of this Water our Saviour Chriſt, *John* 4. *Whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt: but the Water that I ſhall give him ſhall be in him a well of Water ſpringing up into Everlaſting Life.* Like that in *Iſai.* 58. *And thou ſhalt be like a watered Garden, and like a Spring of Water whoſe Waters fail not.*

But *Waters* are alſo meant of worldly Affluency: *Jerem.* 31. 12. *Therefore they ſhall come, and ſing in the Height of Sion, and ſhall flow together for the Goodneſs of the Lord, for Wheat, and for Wine, and for Oil, and for the Young of the Flock and of the Herd; and their Soul ſhall be as a watered Garden, and they ſhall not ſorrow any more at all.* *Achmetes. c.* 176. according to the *Ægyptian* Solutions, Οἱ ἀρδοντες τὴν γῆν ποταμοὶ εἰς τὴν ζωὴν διακρίνονται τῶν ἀνθρώπων· *Rivers that water the Soil are interpreted of Man's Livelihood.* Ἐὰν ἴδῃ τις τὸν ἄρροντα τὴν γῆν σωπήθως ποταμὸν ξηρανθέντα εὑρήσει ὁ τότε λιμὸν καὶ μέριμναν καὶ θλῖψιν· *If one ſees a River that uſes to water the Country dried up, it portends Death, Sorrow and Affliction.*

8. *Saints.* The firſt Style of *Saintſhip* belongs to the *Iſraelites*, who were a ſeparate People, ſet apart from other Nations and made holy to the Lord by adhering to that Law he gave them, not contaminating themſelves with the *Idolatrous* Inſtitutes of the Gentiles. *Deuteron.* 33. 2. *The Lord came from* Sinai, *and roſe from* Seir *unto them; he ſhined from Mount* Paran, *and he came with ten Thouſands of Saints*: that is to ſay, (ſaith *Vatablus*) *cum populo Iſrael, quorum fuerunt quidem multa millia; licèt non ſinguli Sancti, tamen ſancta fuerunt millia, quòd Deus illos ſanctificâſſet. & in populum ſuum illos ſibi ſegregâſſet.* And further in the following Verſe, *Yea he loved the People; all his Saints are in thy Hand.* Which is plainly ſpoke of the *Iſraelites* according to that Senſe in *Exodus* Chap. 19. v. 5, 6. where they are called a *peculiar Treaſure above all People*, and alſo a *Kingdom of Prieſts and an holy Nation.* And this they are ſaid to be, if they *obey his voice* and *keep his Covenant*

Whence it is eaſy to conceive that thoſe Chriſtians ſucceed unto this Title that are *purely Evangelical*, and do not contaminate themſelves by any Idolatrous Practices againſt the Command and Covenant of God; they are *Saints* in this peculiar and ſeparate Senſe, in that they do not mingle with the Rites of the Gentiles, but keep themſelves intirely to the Commands of that one Maſter, Chriſt. If they do this ſincerely and conſtantly, (and truly there is little doubt of their Sincerity, that did not ſtick to lay down their Lives for the Truth) though they be not ſo wiſe and plauſible according to the Mode of the World, nor devoid of all Blemiſhes of humane Infirmity; yet undoubtedly they are thoſe *Saints* of which there is ſo frequent Mention in the *Apocalyps*, and are the *true Iſrael of God*, under whatſoever Hardſhip or low Condition of Fortune they may be found, to diſguiſe the Worthineſs of their Perſons. For the *Witneſſes* were to be *cloathed in Sackcloath* a thouſand two hundred ſixty Days.

Scorpion. See *Serpent.*

Schorched

Scorched by the Sun. *Achmetes*, Onirocrit. c. 167. Εἰ δέ τις ἴδοι ὅτι πλεῖστα ἀπέκαυσεν αὐτὸν ὁ ἥλιος, εὑρήσει τιμωρίαν παρὰ τοῦ βασιλέως ἀνάλογον τῆς καυσηρίας· *If any one dream that the Sun has ſcorched him much, he will be puniſhed by the King proportionably to that Scorching*, according to the Doctrine of the *Ægyptians*, *Indians* and *Perſians*.

9. *Sea. Waters* ſignifying *People*, as the Angel tells St. *John*; the Gathering together of People into one Body *Politick*, Kingdom or Juriſdiction, may fitly be called a *Sea* in the *Political* World, as the Gathering together of the Waters is ſo termed in the *Natural*, *Gen.* 1. And the whole Univerſity of Kingdoms or a great Part of them may according to this Analogy be called either the *great Sea* or *Ocean*, as is figured out alſo in the Viſion of *Daniel*, Chap. 7. *I ſaw in my Viſion by Night, and behold the four Winds of Heaven ſtrove upon the great Sea.* Where by *Winds* undoubtedly is meant *War*, as well as by the *great Sea* a Comprehenſion of ſeveral Kingdoms in which this Bluſter and Tempeſt of War is made, one Kingdom fighting againſt another to enlarge their Dominions.

This Analogy of the *Sea* is alſo acknowledged in the Interpretations of the *Indians*, *Perſians*, and *Ægyptians*. *Achmetes*, c. 178. Ἐὰν ἴδῃ τις ὅτι ἐκράτησε τῆς θαλάσσης, ἐπικρατήσει τῆς βασιλείας πάσης· *If any dream he is Maſter of the Sea, he will be entire Succeſſor in the whole Kingdom.* And ſo likewiſe of the *Winds*, Ὁ βασιλεὺς ἐὰν ἴδῃ τὴν θάλασσαν σφόδρα ταραττομένην ὑπὸ ἀνέμου γνωρίμου, ἀπὸ τοῦ κατοικοῦντος μέρους ἢ ἀνέμου ἔθνος ταραχθήσεται. *If a King ſee the Sea troubled by a Wind from a known Quarter, he will be moleſted by ſome Nation from that Quarter.* Εἰ δὲ ἴδῃ γαληνιῶσαν τὴν θάλασσαν, εὐφρανθήσεται ἐν τῇ βασιλείᾳ αὐτοῦ· *But if he ſee* (*viz. in his Sleep*) *the Sea calm, he will enjoy his Kingdom in Peace*: This Interpretation therefore of the *Sea* will farther confirm that of the *Rivers*.

Serpent. That notorious *Serpentine* Shape which deceived *Adam* and *Eve* and lapſed them into Rebellion againſt God, cannot but aſſure any one that in Scripture all the *Serpentine* Kind that are deſcribed in Prophecy do in all Likelihood refer to the Kingdom of the *Devil*. See *Dragon*.

Ship. That a *Ship* as well as a *Mill* may be an Hieroglyphick of *Profit*, any one may eaſily conceive, if he think but of *Merchandizing*. *Achmetes*, according to the Mind of the *Ægyptians* and *Perſians*, c. 180. Ἐὰν ἴδῃ τις ὅτι κτίζει πλοῖα, πλούτου μεγάλου ἀνάλογον τῶν πλοίων ἕξει· *If one dream he builds Ships, he ſhall grow rich proportionably to the Nnmber of Ships he builds.* But out of the foregoing Chapter, according to the Doctrine of the *Indian* Interpreters, Ἐὰν ἴδῃ τις ὅτι ἐτεκτόνει πλοῖον ἐμπορευτικὸν, σωμαγωγὴν ἀνθρώπων διὰ μυστήρια ποιήσει. Which is an Interpretation as far fetched as from the *Indies* indeed. Nor is it eaſie to conjecture why a *Ship* ſhould intimate the congregating of Men for the Celebrating Religious Myſteries, unleſs we conceive a *Ship* to repreſent a *Temple*: Which why we ſhould, I know not, unleſs becauſe they are diſterminated and ſolitary Buildings, as *Temples* are; not joyned to one another, no more than a *Temple* to other *Houſes*. But in that it is ſaid to be πλοῖον ἐμπορευτικὸν, *Navis mercatoria*, it may be the *Profit* of the Prieſt from Sacrifices or Offerings to Idols may be alluded to. And whether any darker Receſſes in the *Ship* may repreſent the *Adyta* in Temples, I know not. Such Particularities I leave to every Man's Fancy to purſue at Leiſure.

Slain. See *Reſurrection*.

Slaughter. See *Death*.

10. *Sun, Moon and Stars.* The *Sun* and *Moon* have either a *Spiritual* Signification or a *Secular*. Of the *Spiritual* Signification of the *Sun* there is an Example, where Chriſt is called the *Sun of Righteouſneſs*, as he is by the Prophet *Malachi*. Alſo the Apoſtle to the *Epheſians*, *Awake thou that ſleepeſt, and ariſe from the dead, that Chriſt may give thee Light.* The *Moon* alſo may have a *Spiritual* Signification, ſuppoſing it to typifie the *Moſaical* Diſpenſation: Which it may very well do, both becauſe it is a *Light*, and a far *dimmer Light* than that of the *Goſpel*; as alſo in Alluſion to their *New Moons* and other Feſtivals of the *Jews*, the Order of which depended on that Planet. See Mr. *Mede* on *Apocal.* 12.

To which you may add, That as the *Law of Moſes* is compared to the *Moon*, ſo may the *Light of the Goſpel of Chriſt* be compared to the *Sun*. For that the *Word of God* is compared to *Light*, is plain from that of *David*, *Thy Word is a Lamp unto my Feet, and a Light unto my Path.* And that great Lamp of the Univerſe, the *Sun*, is the cleareſt Light Men can walk by. Whence that vulgar Expreſſion of the *Sunſhine of the Goſpel* was framed by very warrantable Analogy; and does further aſſure unto us, that the *Light of the Goſpel* may alſo be one *Spiritual* Signification of the *Sun*. Pſal. 119. 105

11. The *Secular* Signification of *Sun* and *Moon* is when they ſignifie the Power and Glory of this *World*. And that either generally and at large, as *Jerem.* 15. 9. *Her Sun is gone down while it was yet Day:* Which the *Targum* renders, *Their Glory paſſed from them in their Life-time.* The Like to which is in *Amos* 8. 9. *I will cauſe the Sun to go down at Noon, and I will darken the Earth in the clear Day.* Vatabl. *Cùm eritis in ſupremo felicitatis gradu, tunc indè vos dejiciam & infeliciſſimos reddam.* Again, *Iſai.* 60. 10. *Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw herſelf:* that is to ſay, Thou ſhalt have uninterrupted Glory and Proſperity, as it follows preſently after, *For the Lord ſhall be thine everlaſting Light, and the Days of thy Mourning ſhall be ended.* In ſuch Places as theſe *Sun* and *Moon* have not a Senſe determined to any particular Dignity in a Kingdom, but ſignifie only at large the Glory and Proſperity thereof.

12. But in other Places there may be a more particular Meaning of theſe *Lights*. For as there is a *Political Univerſe* as well as a *Natural*, (as I have already ſhewn) which has its *Heaven* alſo as well as *Earth:* ſo there muſt be ſomething anſwering in the *Political Heaven* to thoſe chief conſpicuous Parts of the *Natural*, the *Sun*, *Moon* and *Stars*. Whence it will follow, that he that is chief in a *Political* World muſt be the *Sun* thereof; as may appear, though in an inferiour Inſtance touching a Body *Oeconomical*, *Gen.* 37. 9. viz. the Dream of *Joſeph*, that *the Sun and the Moon and the eleven Stars made Obeiſance to him.* Which *Jacob* unriddling, *What is this Dream*, ſaith he to his Son, *that thou haſt dreamed? Shall I and thy Mother and thy Brethren indeed come to bow down our ſelves to thee to the Earth?* Wherefore if theſe Symbols ſignifie ſo diſtinctly in a *Family*, which is but a *Body Oeconomical*, much more is it to be expected that it may ſignifie ſo in a *Body Politick*.

Achmetes, according to the Mind of the *Indians*, *Perſians*, and *Ægyptians*, cap. 167. Ὁ ἥλιος εἰς πρόσωπον βασιλέως κρίνεται ἀπαρχαλλάκτως, καὶ ἡ σελήνη εἰς πρόσωπον τοῦ ἀπὸ τοῦ βασιλέως δευτέρου ἐξουσιαστοῦ. (In the next Chapter he calls him τὸν δεύτερον ἤτοι τὸν ἐλάττονα βασιλέα, *the ſecond or leſſer King.*) ἡ Ἀφροδίτη εἰς πρόσωπον τῆς Αὐγούστης· καὶ οἱ λοιποὶ τῶν μεγίστων ἀστέρων εἰς τοὺς μεγίστους ἄνδρας τοῦ βασιλέως, whom he calls in the following Chapter τοὺς εὐγενεῖς καὶ πλησίους καὶ τοὺς ἔγγιστα τοῦ βασιλέως. The Senſe of all which is in brief, that in the Interpretation of *Viſions* or *Dreams the Sun immutably repreſents the King, the Moon the next in Power to him, the Planet Venus the Queen, and the reſt of the bigger Stars the Princes or Nobles of the Kingdom.*

13. Which is not ſo ſuperſtitiouſly to be underſtood but that, if there were no *Queen*, any third in Dignity might be repreſented thereby. For this *Venus* is alſo *Lucifer*, which the Hebrews call הֵילֵל, under which that mighty King of *Babylon* is repreſented, *Iſai.* 14. 12. *How art thou fallen from Heaven, O Lucifer, Son of the Morning! how art thou cut down to the Ground, that did weaken the Nations!* Which ſeems to be againſt the Analogy of the *Onirocriticks*, which ſay the *Sun* ſignifies the King ἀπαρχαλλάκτως. But they do not ſay a *Star* may not ſignifie him, eſpecially when he is not compared with his own *Nobles and Princes*, but with other *Kings*. For a Plurality of *Suns* is unnatural. Wherefore in that Caſe the Parable is to be made from the *Stars* only, and the chiefeſt King is the greateſt and moſt glorious *Star*. Whence when the *Roman* Empire had two *Cæſars* unſubordinate to one another, they could not well be called *Suns*, but *Stars*, though moſt illuſtrious and glorious ones. Which agrees well with Mr. *Mede*'s interpreting of that great *Star* that fell at the Sound of the *third Trumpet*, of the expiring of the *Weſtern Cæſareate*.

14. But that there is a more myſtical Senſe of *Stars* alſo, may appear in that Promiſe of Chriſt, * *I will give him the Morning-ſtar*; tho' I confeſs that a Political Senſe alſo is not here excluded. But where Chriſt ſaith, * *I am the Root, and the Off-ſpring of David and the bright and Morning Star*, I know not but that may be underſtood in a *Political* Senſe; for all Kingdoms had not then, nor have yet, ſubmitted unto him. But where *Stars* ſignifie *Angels*, that is more Cabbaliſtical. *Apocal.* 1. 20. *The ſeven Stars are the ſeven Angels of the ſeven Churches:* According as they ſignifie alſo in *Job* 38. 7. *When the Morning Stars ſang together, and all the Sons of God ſhouted for Joy.* As many of which as kept not their Station, but fell into this terreſtrial Pollution, may well be called *Fallen Stars*, ἀστέρες ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν πεπτωκότες, *Stars fallen from Heaven to the Earth.* According to which that *Apocal.* 9. 1. καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν is nothing but a Periphraſis of ſome one fallen Angel or Devil, who afterwards is called the *Angel of the Abyſs*, a great

*Rev. 2. 28.

*Chap. 22. 16.

a great Officer in the Kingdom of Darkneſs. That this is the Senſe is plain, in that it is ſaid, not πίπτουσα, but πεπτωκότα in the preterperfect Tenſe. It may not be impertinent to add what * *Horus Apollo* ſays of this *Hieroglyphick*: Ἀσὴρ παρ' Αἰγυπτίοις πότε μὲν θεὸν σημαίνει, ποτὲ δὲ ψυχὴν ἀνθρώπου ἄῤῥενος. Lib. 2. Hieroglyph.

CHAP. IX.

1. Tail; Temple. 2. Throes; Throne of God. 3. Thunder *an* Iconiſm *of Divine Aſſiſtance for the diſcomfiting of the Enemies.* 4. *Other more myſtical Meanings thereof.* 5. Time; Hours; Days. *That* Day *ſignifying a Year is an* Icaſmus. 6. *The Appropriation of* Months *and* Days *to the Story of the Wicked and Righteous, with an Inference from the latter of a Latitude of compute in the* 1260 *Days in the Apocalyps.* 7. Trees; Vintage; Water. 8. White-cloathing; Wilderneſs; Winds. 9. Whore *and* Whoredom. 10. *The exquiſite Analogy* Idolatry *bears thereunto.* 11. Wine-preſs. 12. *That it ſignifies alſo Spiritual Deſtruction and Slaughter.* 13. Woman *and* Women. 14. Worſhip; World. 15. *That the* Prophetick Style *is ſo determinately intelligible, that the Endeavour of underſtanding Prophecies is moſt unjuſtly reproached for any inſuperable Difficulties therein.* 16. *Whether all the minuter Circumſtances of* Parables *or* Symbolical Viſions *are to be traced in their Explications, and of the Scheme* Lemmatocoſmeſia *or* Paraphyadia. 17. *Certain Rules to try* Interpretations of Prophecies *by, which are more warrantable and genuine, which leſs.*

1. *Tail.* The *Tail of a Beaſt* is that Part that follows or comes behind, to which therefore the Train of a great Prince or Potentate will correſpond in Analogy. But, methinks, the Analogy is moſt exact in *Serpents of a great Length*, who therefore have a long Train following them. But it is ſignificant enough in other Animals alſo, as the Onirocriticks have taken Notice. *Achmet. c.* 152. Ἐὰν ἴδῃ τις ὅτι ἐπωχεῖτο τοιούτῳ ἵππῳ (he means τῷ φαῤῥας) μέγα, δασὺ, καὶ μακρὸν ἔφιππον ἔχοντι εὑρήσει ἀκολούθους τῆς ἐξουσίας αὐτοῦ ἀναλόγους τῷ πλήθους καὶ μήκους τοῦ ἐφίππου. *If any one dreams he rides on a generous Steed,* (ſuch as the *Perſians* called *Pharas*) *having a large Tail, thick of Hair and long, he ſhall have a Retinue or Train of Men or Officers anſwerable to the Fulneſs and Length of the Tail.* This Analogy will hold good from Nobles to Princes and Emperors, or any Sovereign Power over a State or Kingdom. In which Caſe their Forces and People are their *Train* or *Tail.*

Temple. To omit thoſe more *Myſtical* or Moral Meanings of *Temple*, it will be ſufficient to take Notice that it ſignifies ſometimes in the Prophetick Style a People conſecrated and, as it were, appropriated to God by an outward Profeſſion of him, and ſo ſet apart from other Nations, as conſecrated Places are from other Buildings or Plats of Ground. 1 *Tim.* 3. 15. *That thou mayeſt know how to behave thy ſelf in the Houſe of God, which is the Church.* And *Rev.* 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God:* which both *Grotius* and Dr. *Hammond* interpret of the *Church viſible*; *Grotius* of the *Sardian*, Dr. *Hammond* of the *Church Catholick.*

2. *Throes of Child-birth.* The *Throes of Child-birth* are a Figure or Image of great Endeavours to bring ſomething to paſs, not without much Difficulty, Pain and Danger. And the Compaſſing their End is a *Delivery* of what they were big with, and a Deliverance from the Pain and Danger they laboured under. There are ſeveral Examples of this *Iconiſm* in the Prophets. *Jer.* 30. 6, 7. *Wherefore do I ſee every Man with his Hands on his Loyns, as a Woman in Travel, and all Faces are turned into Paleneſs? Alas! for that Day is great, ſo that none is like it; it is even the Day of Jacob's Trouble, but he ſhall be ſaved out of it.* Alſo *Eſa.* 66. 7. *Before ſhe travelled, ſhe brought forth; before her Pain came, ſhe was delivered of a Man-child:* which Interpreters uſually underſtand of the ſudden Birth of the Church, I mean, of the ſudden Converſion of the Gentiles to it; *Grotius*, of the Deliverance of *Judæa* by *Maccabæus.*

Throne of God. The *Throne of God* ſignifies a great Throne, a magnificent Throne, according to that uſual Hebraiſm, where Nouns joyned with אל, אלהים or יהוה acquire a Senſe of Excellency, Vehemency or Greatneſs. So the *Trees of God*, the *Cedars of God*,

God, the *Mountains of God*, are great and high Trees, Cedars and Mountains, the *Fire of God* a vehement *Fire*, and the like. According to which the *Throne of God* is an high and exalted Throne, a Royal or Imperial Seat, from whence the *Political World* is ruled, as God from Heaven rules the whole Universe.

3. *Thunder*. *Thunder* and *Lightning* signifies the Disjection and Dissipation of the Forces of War. *Isa.* 29. 6. *Thou shalt be visited of the Lord of Hosts with Thunder and Earth-quake and great Noise, with Storm and Tempest and the Flame of devouring Fire.* And *Job* 39. 25. *He smelleth the Battel afar of, the Thunder of the Captains and their Chariots.* It is very frequently used of God's Discomfiting of the Enemies of his Church. 1 *Sam.* 2. 10. *The Adversaries of the Lord shall be broken to Pieces, out of Heaven shall he thunder upon them.* Again Chap. 7. v. 10. *And as* Samuel *was offering up the Burnt-offering, the* Philistins *drew near to Battel against* Israel: *but the Lord thundred with a great Thunder that Day upon the* Philistins, *and discomfited them, and they were smitten before* Israel. Which whether it be understood figuratively here or naturally, by an *Israelism*, it will be an Image or Figure of the Deliverance of the Church from her Enemies to all Posterity. *David* also describes his Deliverance from his Enemies after this Manner, *Psal.* 18. *The Lord thundred in the Heavens, and the Highest gave his Voice, Hail-stones and Coals of Fire. Yea he sent out his Arrows and scattered them, and he shot out Lightnings and discomfited them.*

4. But there is also another more *Mystical* Signification of *Thunder*; *Prophecy* or *Revelation from God* being signifi'd thereby, by Way of Allusion to בת קול *Filia vocis*, which is one Kind of *Prophecy*. Such was that Voice from Heaven testifying of our Saviour Christ, *Matth.* 3. 17. as also *Joh.* 12. 28. where the People that stood by said, *It thundered*. See *Drusius* upon the Place. But besides this, *Thunder* has of it self a Significancy of *Prophecy*, the one being the Voice of Heaven, and called the *Voice of God*; the other an Oracle given forth from God, tho' perhaps not uttered in any external Manner, but made known in the most inward Recesses of the Human Mind, which is the true and living *most holy Place* of God.

But there is yet another Sense that *Thunder* may be capable of; as, namely, of some special and signal Promulgation of the *Gospel* to a People that has not yet either heard of it, assented to it, or rightly believed it; and this by an Allusion to the Law given to the *Israelites* in *Thunder and Lightning*: not to say, with some Respect to the Manner of God's Witnessing out of the Clouds to his Son Christ, and declaring of Him, in a Voice of *Thunder*, that he had glorified Him, and would glorifie Him again. See *Fire*.

*Joh. 12. 28, 29.

5. *Time*. That a *Time and Times and half a Time* in *Daniel* signifies *three Years and an half*, we have the Suffrage of *Grotius*, and indeed no Interpreters that I know dissent in this Matter. But this Figure of Speech is referrible to none of the *Prophetick Schemes* which I have set down, but is a mere *Synecdoche Generis*; as *Hour* is indeed a *Synecdoche Speciei*, when it is put for an indefinite short time, as it is some times. As 1 *Thess.* 2. 17. *But we, Brethren, being taken from you for a short time*, &c. The Greek has it, πρὸς καιρὸν ὥρας. Also *Philem.* 15. *For perhaps he therefore parted for a Season, that thou mightest enjoy him for ever. For a Season* is in the Greek πρὸς ὥραν.

This Use of an *Hour* in the ordinary Style is, as I said, but a *Synecdoche Speciei*, but in the Prophetick Style there is a *Diorismus* in it. But as for a *Day* when it is taken for a *Year*, it is an *Icasmus*, their being a *Circuit* of the *Sun* in each, and therefore they bear a similitude one to another. From whence it will follow that if *one Day* will stand for *one Year*, then in Proportion *one Month of Days* will stand for *Thirty Years*.

6. But that numbering by *Months* is appropriate to the Works of Darkness, as reflecting upon the Circuits of the *Moon*, which is the Governess of the *Night*, and Numbering by the Courses of the *Sun* appropriate to the Works of Righteousness, is, as I have noted already, an Observation of the most famous Mr. *Mede*, and exactly agrees to the Style of the *Apocalyps*: where the *Continuing of the Beast* and the *prophaning of the holy City by the Gentiles* is reckoned by *Months*; but the *Prophecy of the Witnesses*, as also their couragious Undergoing that Martyrdom, and their lying unburied, by *Days*. The abode of the Woman in the *Wilderness* is also numbered by *Days*, and by *a time and times and half a time*; which, according to this Curiosity of Appropriation, must of Necessity signifie *three solar Years and an half*; of which notwithstanding they fall short near twenty Days. But *Modicum, nec curat Prætor nec Propheta*, is better here applied than where *Grotius* applies it. And hence it is demonstrable

monſtrable that there is a concealed or tacit Latitude of twenty Years at leaſt in theſe 1260 Days, which are the ſame with a *Time and Times and half a Time*; and that the firſt Meaſure may be an *Icad*. But becauſe the Sixty Sounds, and that is ſilent in this Number, it is not improbable but an *Hexecad* might, if need were, be taken for the firſt Meaſure or Diviſor of 1260. But that there is a *Dioriſmus* in the twelve hundred and ſixty Days, I have expreſly taken Notice of above.

7. *Trees.* That *Trees* according to their ſeveral Bigneſs and Procerity ſignifie ſeveral Degrees of Men, is plain from that of *Zachary*, Chap. 11. *Open thy Doors, O Lebanon, that the Fire may devour thy Cedars, Houl, O Fir Tree, for the Cedar is fallen, becauſe all the Mighty are ſpoiled. Houl, O ye Oaks of* Baſan, *for the Foreſt of the Vintage is come down.* Thoſe few Words, *All the mighty are ſpoiled*, are a certain Key to the Parable, and ſhew that the Prophecy does not point at *Trees*, but *Men:* and therefore *Vatablus* and other Interpreters do interpret it accordingly. That Proverbial *Lambick*,

Δρυὸς πεσούσης πᾶς ἀνὴρ ξυλεύεται,

ſounds to this Senſe; and the Onirocriticks of *Nicephorus* give a further and clearer Suffrage thereto,

Κοπέντα δένδρα πτῶσιν ἀνδρῶν σημαίνει,

And *Achmetes*, according to the Doctrine of the *Perſians*, *Indians* and *Ægyptians*, does largely inſiſt upon theſe *Iconiſms*, applying ſeveral Sorts of *Trees* to ſeveral Qualities of Perſons. See *Onirocrit. cap.* 151. which yet he does more copiouſly and particularly *cap.* 200. And laſtly, *cap.* 165.

To which Purpoſe he alſo ſpeaks in the following Chapter.

Vintage. See *Wine-preſs.*

Water. That *Waters* may be the Hieroglyphick of Words and Speech, or of that Doctrine that is conveyed by them, appears from *Prov.* 18. 4. *The Words of a Man's Mouth are as deep Waters, and the well-ſpring of Wiſdom as a flowing Brook.* Alſo Chap. 15. 28. *The Heart of the Righteous ſtudieth to anſwer, but the Mouth of the Wicked poureth out evil things.* But never ſo bad as when it poureth out ſuch Speeches as tend to Strife and Contention, which is like the Cutting a Bank in the Sea and Over-flowing all. Whence it is that the Wiſe Man gives that wholeſome Advice, *Leave off Contention before it be meddled withal, for the Beginning of Strife is as when one letteth out Water.* See other Significations of *Water* in *River* and in *Sea.* Prov. 17. 14.

8. *White-cloathing.* By Comparing *Nicephorus* with *Aſtrampſychus*, *White-cloathing* ſhould ſignifie that Honour and Chearfulneſs that ariſes from a Man's Innocency and Integrity.

Aſtrampſychus,

Λευκὴν στολὴν φέλλισον ἐν ὕπνῳ φορῶν.

Nicephorus

Χιτὼν μέλας ἔδειξεν αἰχύνης τρόπον.

Achmetes, according to the Senſe of the *Indians*, *c.* 157. Ἐὰν ἴδῃ ἄνθρωπος ὅτι φορεῖ λευκὰ ἱμάτια, εὑρήσει χαρὰν καὶ δόξαν εἰς τὴν πίστιν καὶ ἐν τῷ κόσμῳ. And again, *cap.* 232. Ἐὰν ἴδῃ τις ὅτι ἐνεδύσατο ἱμάτια λευκὰ καὶ καθαρά, τοσοῦτον ἀποκαθαίρεται πάσης λύπης ἀναλόγως τῆς καθαρότητος καὶ τῆς λευκότητος. according to the Senſe of the *Ægyptians* and *Perſians*. I need not add what is ſaid in the *Apocalyps*, That the *White Raiment* is the Righteouſneſs of the Saints.

9. *Whore and Whoredom.* That by *Whoredom* is ſignified *Idolatry*, there are infinite Inſtances in the Old Teſtament. *Exod.* 34. 15. *Leſt thou make a Covenant with the Inhabitans of the Land, and they go a-whoring after their Gods*, &c. Deut. 31. 16. *Behold thou ſhall ſleep with thy Fathers, and this People will ariſe up and go a-whoring after the Gods of the Strangers of the Land*, &c. And *Ezek.* 6. 9. *I am broken with their whoriſh Heart which has departed from me, and with their Eyes that go a-whoring after their Idols.* That *Idolatry* therefore is compared to *Whoredom* is a plain Caſe.

And truly the Reaſon of this *Icaſmus* is not obſcure, ſince the People of God are his *Spouſe*, and God calls himſelf their *Husband.* By which Figure is meant that the higheſt Joy of the Soul of Man is by keeping her ſelf in ſtrict Union with her God,

and

and by being ſincere in his Covenant; as alſo that it is his Duty to be ſo, and that that high Act of Religion and Devotional Love which is due to him ſhould not in any meaſure be diverted upon another, but that the Eye of our Mind ſhould be wholly fixed upon him. This is the Duty of every Rational Soul, whether ſhe be in the exterior Covenant with God or no. And therefore the very *Idolatry* of the Heathen in this Regard is rightly called *Whoredom*, as it is in that firſt place of *Exodous* which I cited. But when ſhe is in external Covenant with God, and God becomes her Husband both *jure* and *de facto*, the *Whoredom* is double.

10. We ſee therefore the Analogy betwixt *Whoredom* and *Idolatry*. For as in *Whoredom* that ſpecial Kind of Paſſion and the proper Effects thereof, which are due only to a Legitimate Husband, are derived upon ſome other Perſon; ſo in *Idolatry* that Summity and Flower of our Divineſt Affection, which is Religious Devotion and Adoration, with the outward Signs thereof due to God alone, are diſcharged and exerciſed upon ſome Creature, whether Idols of Wood and Stone, or any other things which are not God. This is a Fundamental Reaſon of this frequent *Iconiſm* in Scripture.

To which you may add ſome other few Reſemblances. As the Provocation of God's Jealouſie againſt them eſpecially that be in an exteriour Covenant with him: The ornamental Pompouſneſs in *Idolatry*, anſwering to the *Gariſhneſs* of *Whores* and the Pranking up themſelves to allure their Paramours: The *Pronity* alſo and *Propenſeneſe* to fall into this Sin, it being even as natural to this corrupt Condition of the *Soul* to dote on a viſible Object of Worſhip, as for the *Body* to incline to the Reaping of thoſe Joys it preſages upon every inticing Object, did not an higher Law forbid it in both Caſes. To which you may further add the *Remorſeleſneſs* of Conſcience which Men eaſily fall into in both Sins, they rowing down ſo eaſily with the Stream, and their *Animal nature* being ſo much gratified by them. *Such is the Way of the adulterous Woman* (in both Senſes) *She eateth and wipeth her Mouth, and ſaith, I have done no Wickedneſs.* And laſtly, as the being engaged in whoriſh Practices extinguiſhes that Love and Reſpect that is due to a Husband; ſo the being inveigled in *Idolatrous Worſhip* does quite ſuffocate and dead that Divine Senſe whereby we enjoy God indeed, and know our true Duty to him, and reliſh thoſe indiſpenſable Points of Obedience wherein we are really to Honour him.

Prov. 30. 20.

So deep and weighty a Senſe is there concealed under this one Prophetick *Iconiſm*, *Fornication* or *Whoredom*. Which therefore ſeems to be ſo particularly affected in the *Apocalyps*, not only by way of juſt Reproach to ſo foul a Sin, but for the Exquiſiteneſs of Signification, it ſo fully and ſo truly emblematizing the Nature of *Idolatry*.

Wilderneſs. See *Deſart.*

Winds. See *Sea.*

11. *Wine-preſs.* That a *Wine-preſs* is an Hieroglyphick of great Preſſure and Affliction, yea of Effuſion of Blood and great Slaughter, the Nature of the Thing it ſelf does witneſs, I mean, the preſſing of Grapes till their *Blood* comes out, as it is called *Deut.* 32. 14. *And thou didſt drink the pure Blood of the Grape.* And accordingly Scripture has made uſe of this Emblem, *Lam.* 1. 15. *The Lord hath troden under foot all my mighty Men in the midſt of me, he hath called an Aſſembly againſt me to cruſh my Young Men. The Lord hath troden the Virgin, the Daughter of* Judah, *as in a Wine-preſs.* And *Joel.* 3. 12. *Let the Heathen be awakened and come up to the Valley of* Jehoſaphat, *for there will I ſit to judge all the Heathen round about. Put in the Sickle, for the Harveſt is ripe; come, get ye down, for the Preſs is full, the Fats over-flow, for their Wickedneſs is great.* This is underſtood of the great Slaughter of the Enemies of the *Jews* in the Valley of *Jehoſaphat*, ἐν τῇ κοιλάδι Ἰωσαφάτ, as the Seventy render it.

12. But though this *Iconiſm* of the *Wine-preſs* ſignifie Slaughter or an abundant Effuſion of Blood, yet we are to remember that Death and Slaughter it ſelf does not always ſignifie *Phyſically*, but ſometimes *Morally*. And for my part I do not queſtion but that of *Iſai.* 63. [*Who is this that cometh from* Edom, *with his dyed Garments from* Boſra, &c.? And again, *I have troden the Wine-preſs alone, and their Blood ſhall be ſprinkled upon my Garments*] what ever other Senſe there is thereof, has ſome ſuch *allegorical* Meaning as the Fathers have put upon it concerning Chriſt his *ſpiritual* Victories, as I ſhall have occaſion to inſiſt more largely upon in its due place.

13. *Woman*

13. *Woman and Women.* That *Woman* by a Prophetick Scheme ſignifies not one *ſingle Woman*, but a *Body Politick*, I have already taken Notice. For *I have heard a Voice as of a Woman in Travel—— the Voice of the Daughter of Sion*, Jer. 4. 31. But this Scheme is ſo uſual, that it is needleſs to inſiſt upon Inſtances. Here *Sion*, that is, the Inhabitants of her, is called both *Woman* and *Daughter*. The Second in a Senſe of Delicacy and Nobility, as if we ſhould ſay in Engliſh, The Damſel *Sion*. But there is another Senſe of *Daughter*, which is conſpicuous *Ezek.* 16. where he calls *Jeruſalem Harlot*, v. 35. *Wherefore, O Harlot, hear the Word of the Lord*, &c. And does in the Proceſs of the Charge or Complaint declare how *Jeruſalem* with her Daughters was worſe than her two Siſters, *Sodom* and *Samaria*, with their Daughters; who yet notwithſtanding, v. 45. are ſaid *to have loathed their Husbands*, that is to ſay, to have been Whores and to have committed Idolatry. A *Metropolis* therefore with the leſſer Towns are *Mother* and *Daughters*, and conſequently all *Women*; but if Idolatrous, ſuch Women as will defile them who joyn with them in publick Worſhip.

But there is yet another Senſe of *Woman*, not *Political*, but more *Phyſical* and *Cabbaliſtical*, and that is, The Life, Senſe and Reliſh of this Body: This is a *Woman* that we muſt have a ſpecial Care of being polluted by, through over-paſſionately cloſing with any of her Suggeſtions, or over-deeply ſympathizing with or reſenting of thoſe Pleaſures ſhe would allure us by, and ſo defix our Deſire upon her. For not Idolatry only but all other Enormities ariſe in us from the Liſtening to the falſe Counſel of this domeſtick *Eve*.

14. *Worſhip.* That *Worſhip* or *Adoration* may be an *Iconiſm* of Subjection, is plain from the Nature of the Ceremony it ſelf; the *Bowing of the Body* being a fit Symbol of ſubmitting the Will and Mind to his Power to whom we do this Homage. And that it does ſignifie thus in the *Hebrew* Idiom, is manifeſt from ſeveral Inſtances. But the very Symbol it ſelf is explained, *Gen.* 37. where the Sheafs of *Joſeph*'s Brethren are ſaid *to make Obeiſance* to *Joſeph*'s Sheaf, that is, to *worſhip Joſeph*'s Sheaf; Τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα, *Your Sheafs worſhiped my Sheaf.* Whereupon his Brethren preſently interpreting the Dream ſay unto him, *Shall thou indeed reign over us?* or, *Shalt thou indeed have Dominion over us?* that is to ſay, Shall we be your Subjects, or fall under your Dominion? So *Iſa.* 45. 14. ſpeaking of the *Æthiopians* and *Sabeans* to King *Cyrus*, *They ſhall come after thee*, ſaith he, *in Chains they ſhall come over, and they ſhall fall down unto thee.* The *Greek* has it, προσκυνήσουσί σοι, *They ſhall worſhip thee.* All which ſignifie Submiſſion and Subjection to his Sovereignty, I will only add one Place more, *Gen.* 27. the Bleſſing of *Iſaac* upon *Jacob*, *Let People ſerve thee, and Nations bow down to thee; be Lord over thy Brethren, let thy Mother's Sons* bow down *to thee.* The Word is προσκυνήσουσιν in both Places and ſignifies Obedience or Subjection at large, as is manifeſt.

But ſuppoſe it had not that general Signification of it ſelf, but only denoted that Part of the Duty of Subjection which is *Worſhip* or *Incurvation*, it might notwithſtanding ſignifie thus largely, *Stylo Prophetico*, by a *Dioriſmus*.

World. See *Heaven and Earth.*

15. Theſe be the chief *Icaſtick* Terms that occur in the Prophetick Style; which if they haply prove more in Number than we ſhall have Uſe for in this Diſcourſe, yet I account my Pains not improper in Reference to what I have had Occaſion to treat of in my *Myſtery of Godlineſs*, beſides their deſireable Uſefulneſs at large for underſtanding the chief *Viſions* and *Prophecies* in Scripture. And I hope I have made it appear, partly by this *Alphabet of Iconiſms*, and partly by my Explication of thoſe preceding *Prophetick Schemes*, That it is as eaſie a thing to render a *Prophecy* or *Viſion* out of this *Prophetick* Style into *ordinary Language*, as it is to interpret one Language by another; and that the Difficulty of Underſtanding *Prophecies* is in a Manner no greater, when once a Man has taken Notice of the ſettled Meaning of the peculiar *Icaſms* therein, than if they had been penn'd down in the vulgar Speech, in which there are as frequent *Homonymies* of Words as here there are of *Iconiſms*; and that therefore it need be no Reproach to any one that he endeavours to underſtand the *Prophecies* of Scripture, more than the *Hiſtories* thereof; *Prophecy* being nothing elſe but an *Anticipatory Hiſtory*, and, when once fulfilled, as plain an Hiſtory as that which was never propheſied of.

16. Thus far of *Prophetick Schemes* and *Iconiſms*; in enumerating of which Laſt I hope I have omitted nothing of any Moment; and as to the Firſt, whether any thing is therein left out that is of any Importance, muſt be left to the Judgment of thoſe who deny that in Interpreting of *Parables* (and the ſame Account is to be made of *Symbolical Viſions*, which manifeſtly are *Prophetick Parables*) ſo accurate

a Regard is to be had of every *Particular* of the Parable in the *Application*, as that to every little Circumſtance in the *Parable*, ſomething muſt, according to Analogy, be made *particularly* to anſwer in the Expoſition. For ſome things they look vpon as παραφυάδες τινὲς, certain Shoots or young Branches growing out from the Subſtance of the Parable, or joined thereto for Ornament, and affirm that in the *Application* they ought to have either none, or at moſt, but a general Signification, reckoning it to be but an unſignificant and triffling περιεργία if any one labour in ſearch of a more articulate and diſtinct Analogy: As in the Parable of the *Grain of Muſtard-ſeed, which, when it is grown up, is the greateſt among Herbs: ſo that the Birds of the Air come and lodge in the Branches thereof.* In this, they deem it but an unskilful περιεργία if in the *Application* any ſhall inquire what that is, which, according to the Analogy, anſwers to the *Birds of the Air*; theſe having only a general Signification, and being only uſed to illuſtrate the Greatneſs of the Tree. And the ſame they would doubtleſs affirm of that Place in the *Apocalypſe*, *And all the Fouls were filled with their Fleſh*, namely, that it ſignifies only the Victory would be Compleat and the Slaughter Great. So in the Parable of the *Virgins*, Math. 25. v. 9. *But go ye rather to them that ſell, and buy for your ſelves.* They ſay it would be but an unadviſed thing here to ask, Who thoſe are that in this Parable are ſignified by *them that ſell Oil:* For that this is only a παραφυὰς of the external *Cortex* of the Parable, of no other Uſe but to ſignify, that at the Coming of Chriſt they ſhall for certain Reaſons be hindred from Entring into the Celeſtial Joys, who then ſhall not have that in Poſſeſſion, whereby they are made capable of ſo great Happineſs. As for my ſelf, I ingenuouſly confeſs that I am more inclin'd to conſider every minuter Circumſtance of *Parables* and *Symbolical Viſions*, and, in the *Explications* of them, to render an Account thereof. If Men of Gravity and Learning will needs affirm this to be a περιεργον, and that 'tis fit to keep within more modeſt Bounds, I will not much gainſay it. But this being granted, that there are ſome things in Parables and *Symbolical* Viſions, of which no, at leaſt *particular*, Reckoning is to be made in the *Applications* or Interpretations, it is manifeſt that this is a certain *Parabolick* or *Prophetick Scheme*; and it is, *when ſome Particle of a* Viſion *or* Parable *is underſtood to pertain to its external Cortex as an Imbelliſhing or Ornament thereof, of which no Account is to be given in the Explication, unleſs perhaps a general One*; which therefore, ſeeing it is conceived thus to ſpring out of, or adhere to the external *Cortex* as an Ornament, may fitly be called παραφυαδεία or Λημματοκοσμησία, and by theſe Names to be numbred amongſt the *Prophetick Schemes*. Which to have thus intimated by the Bye, will poſſibly not be unprofitable to thoſe, who do not willingly permit their Mind to be troubled with too many Alluſions and Analogies of things.

Matth. 13. 32.

Chap. 19. 21.

17. It only now remains that we annex a few *Rules concerning the Preference of one Interpretation of Prophecy before another*, and then conclude.

The firſt Rule.

That Interpretation that keeps cloſe to the approved Examples and Analogy of the Prophetick Style is to be preferred before ſuch as are framed at Pleaſure according to the private Fancy of the Interpreter.

The Ground of *this Rule* is this, that beſides that it is ſafer to follow an approved Example than to be deſtitute thereof, and wholly lean upon a Man's private Senſe; the very Style of the Prophets being as it were a peculiar *Language* or *Dialect*, there is a Neceſſity of Underſtanding things according to the Meaning of their *Dialect* or *Language*, and not according to what it would ſound in *our own*. Which is as fond and ridiculous, as if an Engliſh-man in hearing of *Latin* ſpoken, where the Word *Fur* is occaſionally brought in, ſhould think the *Furr* of an Alderman's Gown were meant; or at the Sounding of πᾶν δρέπανον in Greek ſhould let his Fancy preſently fall into the *dripping-pan*. And yet as abſonous and incongruous is it to interpret the *Iconiſms* of the Prophets according to what conceits are either *vulgar* or peculiar to our ſelves. As if becauſe *Vices* and *Virtues* are painted out in the Figure of *Women* or *Beaſts*, we ſhould therefore apply that Meaning to the *Prophetick Style*; whenas they always ſignifie a Body Politick, even in that very Scheme where abſtract Inſcriptions are upon them: as *Zech.* 5. 7. where *the Whore in the Epha* is ſaid to be *Wickedneſs*. By which Woman notwithſtanding *Vatablus* underſtands the ten Tribes revolted to Idolatry, and other Interpreters expound it to the ſame Purpoſe. And ſo to interpret *Hail* of *Hardneſs of Heart* is like the interpreting of Latin or Greek by what they ſound neareſt in Engliſh. This is μεταβαίνειν εἰς ἄλλο γένος, as *Ariſtotle* ſpeaks, and quite to forget where we are or what we are about.

The

The ſecond Rule.

That Interpretation that keeps one Tenour of Senſe of the ſame VVords, in one and the ſame Viſion eſpecially, is to be preferred before that which varies backward and forward, and takes the ſame Word in as many different Senſes as it occurs in different Places of the Viſion.

To be in many Tales is accounted an infallible Sign of a falſe Story; and to vary the Interpretation of the ſame Word in one and the ſame Viſion, *without any ſolid Reaſon*, is as great a Demonſtration of Fraud and Forcedneſs in the Interpretation, and that the Interpreter was byaſſed by ſome Deſign or Intereſt, and that he has done Violence to the Text for his own Advantage. As for Example, If one ſhould interpret that *Iconiſm* of a *Beaſt*, one while to ſignifie a *Kingdom* or *Empire*, another while *ſome ſingle Perſon of that Empire*, and then again *ſome grand Vice* thereof; Were not this a mere Botch in compariſon of Interpreting *this Beaſt* of ſuch a *Kingdom* or *Body Politick* in every place of the Viſion? I might inſtance in other ſuch like Shufflings, but this one Intimation ſhall ſuffice.

The third Rule.

That Interpretation that does concern the Affairs of Religion and the Church of God, and is of the greateſt Uſe and Serviceableneſs to us, is a more likely Interpretation and to be preferred before that which leſs reſpects us, but ſeems to make the Spirit of God to have predicted things with little or no Reference to the Uſefulneſs of the Church.

The Truth of *this Rule* appears not only from the perpetual Examples of Prophecy, where it is rare to find any that do not reſpect the Church of God ſome way or other in a ſpecial Manner, (for even the * *Riders of the red, black, and pale Horſes* were as it were ſo many Scouts to inform the Church of the ſucceeding Periods of her Affairs) but alſo from the Reaſon of the Thing it ſelf. For if the Number of Prophecies be not limited by this Meaſure, What muſt be the Bounds of them? And if there be any beyond this, Why are there not Prophecies of all Nations and of their Affairs without any Reference to the Church? *Rev. 6.

The laſt Rule.

Thoſe Interpretations are more likely to be true that are ſuggeſted to a Mind unprejudiced and unbyaſſed by any outward Reſpects, than thoſe that are made by ſuch as the Senſe of Intereſt, worldly Hopes or Fears, or any Feud ou diſguſt may put a falſe Biaſs upon, and make the Judgment partial.

The Truth of *this Rule* is plain at firſt Sight, but I muſt confeſs the Uſefulneſs is more maimed and uncertain. For though it may be apparent enough in many Caſes, that an Interpreter is prejudiced by ſome of thoſe Ways I have intimated; yet becauſe it is very hard to be aſſured of any Man's being entirely free from Prejudice, the Application of *the Rule* will be found the more difficult. But where certain Demonſtration will not reach, wary Conjecture may claim a Right of Succeeding in its Place. Nor need we be over-ſolicitous concerning the Force or Uſe of this laſt *Rule*, it reſpecting the Interpreter more than the Interpretation, and arguing rather from the Quality of the Perſon than the Solidity of the Performance; which is better examined by the three foregoing Rules, and other firm Principles of Reaſon and Knowledge.

CHAP. X.

1. *The Order and Entrance of his Search into the Prophecies, beginning at the ſeventeenth Chapter of the* Apocalyps. 2. *That the Seventeenth Chapter and the Thirteenth treat adequately of the ſame Subject, proved by* Two Paralleliſms of Agreements. 3. *The Paralleliſm of Agreements betwixt the* Two-horned Beaſt *and the* Whore of Babylon. 4. *The Paralleliſm of Agreements betwixt the* Seven-headed Beaſt with ten Horns *in the* Thirteenth *Chapter, and the* Seven-headed Beaſt with ten Horns *in the* Seventeenth. 5. *That the Paralleliſm of the* Seven-headed Beaſts *in thoſe Chapters is perfectly adequate and exact: And alſo of the* Two-horned Beaſt *and the* Whore, *ſaving that her Original is omitted and her Deſtruction mentioned in the Seventeenth Chapter; of both which a ſufficient Account is rendred.* 6. *The Adequateneſs of theſe* Paralleliſms *demonſtrated by comparing the Seventeenth and Thirteenth Chapters, ſo as it may appear that the one does wholly imbibe the other, ſaving in what is above excepted.* 7. *That the Naturalneſs and Unforcedneſs of this Imbibition ſhall be made good by a* joint-Expoſition *of the two Chapters.*

1. WE are now, I hope, competently well appointed to purſue our main Deſign, which is, *To trace out in Prophecies of Scripture the Predictions and Prefigurations of this ſad Apoſtatized State of Chriſtendom into that Antichriſtian Condition which it is notoriouſly known to have dogenerated into.* Which we ſhall do in the ſame Order which we have obſerved in our *Idea of Antichriſtianiſm*, beginning firſt with that firſt and moſt eminent Member of Antichriſtianiſm, *Idolatry*; which we ſhall note through all thoſe *Prophecies* which we conceive to have pointed thereat, whether in the Old or New Teſtament, beginning at the *Seventeenth Chapter of the Apocalyps*, which is as it were the *Royal Gate* which will let us in to view, with the greateſt Certainty and Aſſurance deſirable, all thoſe Scenes of future things which are exhibited either by St. *John* himſelf, by St. *Paul*, or *Daniel*, touching the Church of Chriſt in that State we have deſcribed.

Wherefore it being of ſo great Importance to be well aſcertain'd of the true Meaning of the *Viſion of that Chapter*, I have thought fit with more than ordinary Diligence (and I hope with proportionable Succeſs) to ſearch into the genuin Senſe thereof; and have, I think, by carefully comparing of it with the *Viſion of the Thirteenth Chapter*, thereby demonſtrating that both Chapters do adequately treat of the ſelf-ſame things, as alſo by ſtrictly keeping my ſelf to the known Analogy of *Prophetick Schemes*, wrought out ſuch an undeniable Clearneſs of the Meaning of *both thoſe Viſions*, that no Man that is not wilfully blind can fail of diſcerning the Truth thereof.

2. That both theſe Chapters have the very ſelf-ſame Subject, and more particularly that the *Two-horned Beaſt* is the ſame with the *Whore of Babylon*, and the *Seven-headed Beaſt with ten Horns in the Thirteenth Chapter* the ſame in all Reſpects with the *Seven-headed Beaſt with ten Horns in the Seventeenth Chapter*, the manifold *Agreements* betwixt the firſt Two, and ſecond Two, in theſe two following *Paralleliſms* will abundantly make good.

3. *The Paralleliſm of Agreements* betwixt *the Two-horned Beaſt and the Whore of Babylon.*

Agreement I.

The *Two-horned Beaſt* and the *Whore of Babylon* are both the Reſtorers and Promoters of Idolatry in the Empire.

Agreement II.

They both had the Rule and Government over the *Seven-headed Beaſt with ten Horns.*

Agreement III.

They both aſpired to a Majeſty and Power plainly Imperial.

Agreement IV.

They both were Workers of Miracles, or a kind of Magicians or *Sorcerers*, and that in reference to reſtoring of Idolatry.

Agreement V.

They are both Pretenders to Sanctity, and make a Show of acting in the Behalf of Chriſt, when indeed they are Introducers of *Idolatry* and *Antichriſtianiſm*.

Agreement VI.

They are both cruel and bloody Perſecutors of the Saints and of the Witneſſes of *Jeſus*.

Agreement VII.

They are both ſo deſcribed as to have a Juriſdiction over the whole Empire, as well *Oriental* as *Occidental*.

Agreement VIII.

The Seat of them both is ſo indigitated at firſt, as that it may be underſtood to be as well at *New Rome* or *Conſtantinople* as at *Old Rome*.

Agreement IX.

Both their Seats are afterwards expreſly determined to *Old Rome*.

4. *The Paralleliſm of Agreements* betwixt *the ſeven-headed Beaſt with ten Horns* in the Thirteenth Chapter, *and the Seven-headed Beaſt with ten Horns* in the Seventeenth.

Agreement I.

They both have ſeven Heads and ten Horns.

Agreement II.

The Bodies of them both are ſet out by the Symbols of Cruelty and Idolatry.

Agreement III.

In both Viſions this Seven-headed Beaſt is a Beaſt that had in ſome Sort ceaſed to be, and was reſtored, and healed, and revived again.

Agreement IV.

The Time of the Death or of the Non-exiſtence of either was not long.

Agreement V.

In neither Viſion this Beaſt is ſo perfectly reſtored as to be utterly the ſame again, but rather the *Image of the former*; or is ſo the former in one Senſe that it is not in another. Whence it is called *The Beaſt that is not, and yet is*; or, *Was, and is not, and yet is*.

Agreement IV.

Both the Beaſts are ſaid to riſe out of the Sea.

Agreement VII.

They are both ordained to Deſtruction, as not being that Kingdom of the Saints that is to laſt for ever and ever.

Agreement VIII.

Of both theſe reſtored Beaſts it is ſaid, that *they whoſe Names are not written in the Book of Life ſhall worſhip them and wonder after them.*

Agreement IX.

The ſeven Heads in each Beaſt are idolatrous Heads.

Agreement X.

The Beaſts are ſlain or exterminated out of Being in the Sixth Head, reſtored or revived in the Seventh.

Agreement XI.

The ten Horns in neither Beaſt did actually reign in St. *John*'s time.

Agreement XII.

The ten Horns in each Beaſt begin their Reign with the Beaſt.

Agreement XIII.

The ten Horns in each Beaſt give their Strength to the Beaſt.

Agreement XIV.

The Beaſts in each Viſion make War with the Saints.

Agreement XV.

The Saints in each Viſion overcome the Beaſt at laſt.

Agreement XVI.

The Faith and Conſtancy of the Saints is exerciſed by both the Beaſts.

Agreement XVII.

The time of each Beaſt is ſaid to be determined by God, and to be predicted by his holy Prophets.

Agreement XVIII.

The Seat of this *Seven-headed Beaſt* is not ſet down, (but left free in either Viſion) though the Seat of the *Whore* and the *Two-horned Beaſt* be accurately enough determined: which has an admirable Correſpondence with the Event.

5. Theſe be the two *Paralleliſms of Agreements:* concerning the latter whereof I dare affirm that it is ſo exact and adequate, that the Parallels betwixt the *Seven-headed Beaſt* in the *Thirteenth* Chapter and the *Seven-headed Beaſt* in the *Seventeenth* exhauſt all in each Chapter concerning that Beaſt. The former Paralleliſm is not ſo accurate, the *Original of the twe-horned* Beaſt being parallel to nothing in the *Whore*, and the *Deſtruction of the Whore* parallel to nothing in the *Two-horned Beaſt* as he is there deſcribed. Wherefore there is that peculiar in the Viſion of the 17. Chapter, that it treats alſo of the *Judgment* of the two-horned Beaſt or the Whore. according to the very Title of the Viſion, *I will ſhew thee the Judgment of the great Whore.* But this is no Argument at all againſt the Identity of their Perſons, eſpecially the *Two-horned Beaſt*, being alſo to be deſtroyed, and at the ſame time with the *Whore*, as it is eaſie to be made out by the Apocalyptick *Synchroniſms.* And as for the Omiſſion of the *Original of the Whore* to parallel the *Original of the Two-horned Beaſt*, that is no Argument againſt their Identity neither. Indeed if there had been an *Original* aſſigned to the *Whore* different from that of the *Two-horned Beaſt*, it had been ſomething; but this bare Omiſſion ſignifies nothing but the Art and Accuracy of the very out-ſide of theſe Viſions, which keeps a *Decorum* in all things. And therefore becauſe it was not ſo ſeemly nor ſutable to ſay, a *Woman roſe out of the Earth*, (though Brutes did ſo, *Gen.* 1. 24.) the Mention of *her Original* was fairly declined, eſpecially ſeeing ſhe is introduc'd riding upon the Beaſt.

6. But whenas a leſſer Number of Agreements in each Paralleliſm (provided there were nothing contrary) could not but have been a ſtrong Preſumption of the Identity of the Subjects of the Viſions in each Chapter, I mean, That the *Two-horned Beaſt* and the *Whore* are one, *and the ſeven-headed Beaſt* in each Chapter the ſame; how fully aſſured muſt we now needs be of theſe *Identities* the *Agreements* of theſe two *Paralleliſms* (thoſe Paſſages only excepted of which I have given ſo fair an Account) perfectly exhauſting the whole Subſtance of each Chapter? Which that it may be more plainly diſcerned, I ſhall oppoſe to your Eyes the whole XVII. Chapter, and to every Verſe in Order ſubjoin what is parallel to it in the XIII. For we ſhall ſee it will imbibe the whole Chapter.

Apoc. Chap. 17.

1. *And there came one of the ſeven Angels which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the Judgment of the great Whore that ſitteth upon many Waters.*

Chap. 13.

Moſt of this firſt Verſe of this Seventeenth Chapter of the *Apocalyps* is but Introductory to the Viſion, *no Part of the Viſion* it ſelf, and therefore there needs no *Parallel* to it in this *Thirteenth Chapter.* But how the *Whore's being placed upon many Waters* may ſeem to comply with one of our Parallels, I ſhall note in its due Place, when I come to give a Joint Expoſition of theſe two Chapters.

Chap. 17.

2. *With whom the Kings of the Earth have committed* (a) *Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication.*

Chap. 13.

*Paralleliſm 1. Agreement 1.

11. ---*And he ſpake as a* (a) *Dragon.*

12. *And cauſeth the Earth and them that dwell therein to worſhip the firſt Beaſt, whoſe deadly Wound was healed.*

14. ----*Saying to them that dwell on the Earth, that they ſhould make an* (a) *Image to the Beaſt who had the Wound by the Sword, and did live.*

Chap. 17.

3. *So he carried me away in the Spirit into the Wilderneſs; and I ſaw a Woman* * *ſit upon a ſcarlet-coloured Beaſt, full of Names of* (b) *Blaſphemy, having* (c) *ſeven Heads and ten Horns.*

Chap. 13,

*par. 1 Agr. 2. a, b paral. 2. Agr. 2.

15. * *And he had Power to give Life to the Image of the Beaſt, that the Image of the Beaſt ſhould ſpeak.*

c parall. 2. Agr. 2.

2. *And the Beaſt that I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion.* 5 *And*

5. *And there was given unto him a Mouth ſpeaking great things and* (b) *Blaſphemies.*

6. *And he opened his Mouth in Blaſphemy* (b) *againſt God, to blaſpheme his Name and his Tabernacle, and them that dwell in Heaven.*

1. *And I ſaw a Beaſt having ſeven Heads and ten Horns.*

Chap. 17

4. *And the Woman was arraied in* (a) *Purple and Scarlet, and decked with Gold and precious Stones and Pearls, having a golden Cup in her Hand, full of Abomination and Filthineſs of her Fornication.*

Chap. 13.

12. *And he exerciſeth* (a) *all the Power of the firſt Beaſt before him.* a par. 1. Agr. 3.

13. *And he doth great* (b) *Wonders, ſo that he maketh Fire to come down from Heaven on the Earth in the Sight of Men;* b par. 1. Agr. 4.

14. *And deceiveth them that dwell on the Earth by thoſe* (b) *Miracles which he had Power to do in the Sight of the Beaſt.*

Chap. 17.

5. *And upon her forehead was a Name written,* (a) *Myſtery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*

Chap. 13.

11. *And I beheld another Beaſt coming out of the Earth, and he had two Horns like a* (a) *Lamb, and he ſpake like a Dragon.* a par. 1. Agr. 5.

Chap. 17.

6. *And I ſaw the Woman drunken with the* (e) *Blood of the Saints and with the Blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great Admiration.*

Chap. 13.

15. *And he had Power to give Life to the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be* (a) *killed.* a par. 1. Agr. 6.

Chap. 17,

7. *And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and of the Beaſt that* (a) *carrieth her, which hath the* (b) *ſeven Heads and ten Horns.*

Chap. 13.

11. *And I beheld another Beaſt coming up out of the Earth, and he had* (a) *two Horns like a Lamb.* a par. 1. Agr. 7.

1. *And I ſaw a Beaſt having* (b) *ſeven Heads and ten Horns.* b par. 2. Agr. 1.

Chap. 17.

8. *The Beaſt which thou ſaweſt,* (a) *was, and is not, and ſhall aſcend out of the* (b) *bottomleſs Pit and go into* (c) *Perdition; and they that dwell on the Earth ſhall* (d) *wonder, (whoſe Names were not written in the Book of Life from the Foundation of the World) when they behold the Beaſt that* (c) *was, and is not, and yet is.*

Chap. 13,

2. *And the Dragon gave him his Power and his Seat and great Authority.*

4. *And they worſhipped the* (a) *Dragon that gave Power to the Beaſt,* &c. See alſo Verſe 3. a par. 2. Agr. 3.

1. *And I ſtood upon the Sand of the Sea, and I ſaw a Beaſt* (b) *riſe up out of the Sea.* b Par. 2 Agr. 6.

10. *He that leadeth into* (c) *Captivity, muſt go into Captivity: he that killeth with the Sword, muſt be* (c) *killed with the Sword.* c Par. 2. Agr. 7.

3. *And all the World* (d) *wondred after the Beaſt.* d Par. 2, Agr. 8.

8. *And all that dwell upon the Earth ſhall worſhip him, whoſe Names are not written in the Book of Life of the Lamb ſlain from the Foundation of the World.*

3. *And I ſaw one of his Heads as it were wounded to* (a) *Death, and his deadly Wound was* (a) *healed.* a par. 2. Agr. 3.

14. *Saying to them that dwell on the Earth, that they ſhould make an* (e) *Image to the Beaſt which had the Wound by the Sword, and the Beaſt revived.* e par. 2. Agr. 5.

15. *And he had Power to give Life to the* (e) *Image of the Beaſt, inſomuch that the Image of the Beaſt ſhould ſpeak.*

Chap. 17.

9. *And here is the Mind that hath Wiſdom. The ſeven Heads are the* (a) *ſeven Mountains on which the VVoman ſitteth.*

Chap. 13.

a Par. 1. Agr. 8. 11. *And I beheld another Beaſt coming up out of the Earth, and he had two Horns like a Lamb, but ſpake as a Dragon.*

Chap. 17.

a Par. 2. Agr. 10 b Par, 2. Agr. 4 10. *And they are ſeven Kings; five are fallen, and one is, and the* (a) *other is not yet come: and when he cometh, he muſt coutinue a* (b) *ſhort Space.*

Chap. 13.

1. ---*Having* (a) *ſeven Heads, and upon his Heads the Name of* (a) *Blaſphemy.*

3. *And I ſaw one of his Heads as it were wounded to Death, and his deadly Wound was* (b) *healed.*

Chap. 17.

a Par. 2. Agr. 9. b Par. 2 Agr. 7. 11. *And the Beaſt that was, and is not, even he is the eight, and is of the* (a) *ſeven, and goeth into* (b) *Perdition.*

Chap. 13.

1. *Having ſeven Heads,---and upon his Heads the Name of* (a) *Blaſphemy.*

10. *He that killeth with the Sword, muſt be* (b) *killed with the Sword.*

Chap. 17.

a par. 2. Agr. 11, 12, 12. *And the ten Horns which thou ſaweſt are ten Kings, which have received* (a) *no Kingdom as yet, but receive Power as Kings* (a) *one Hour with the Beaſt.*

Chap. 13.

1. *Having ſeven Heads and ten Horns, and upon his Horns ten* (a) *Crowns.*

Chap. 17.

13 *Theſe have one Mind, and ſhall give their Strength and Power to the Beaſt.*

Chap. 13.

1. *I ſaw a Beaſt riſing out of the Sea,* (a) *having ten Horns.*

Chap. 17.

a par. 2. Agr. 13. 14. *Theſe ſhall make* (a) *War with the Lamb, and the Lamb ſhall* (b) *overcome them: for he is Lord of Lords, and King of Kings; and they that are with him are called and choſen and faithful.*

Chap. 13.

a par. 2. Agr. 14. 4. *Who is like to the Beaſt? Who is able to make* (a) *War with him?*

7. *And it was given him to make* (a) *War with the Saints, and to overcome them.*

16. *And he cauſeth all, both Small and Great, Rich and Poor, Free and Bond, to receive a Mark in their Right-hand, or on their Foreheads.*

17. *And that no Man may* (a) *buy or ſell, ſave he that has the Mark or the Name of the Beaſt, or the Number of his Name.*

b par. 2. Agr. 15. c. par. 2. Agr. 16. 10. *He that leadeth into Captivity, ſhall* (b) *go into Captivity: He that killeth with the Sword, ſhall be* (b) *killed with the Sword. Here is the Patience and* (c) *Faith of the Saints.*

Chap. 17.

15. *And he ſaith unto me, The Waters which thou ſaweſt, where the Whore ſitteth, are* (a) *Peoples, and Multitudes, and Nations, and Tongues.*

Chap. 13.

a par. 2. Agr. 17. 7. *And Power was given him over all* (a) *Kindreds, and Tongues, and Nations.*

12. *And I beheld another Beaſt come out of the Earth, and he had* (a) *two Horns like a Lamb, and he exerciſeth* (a) *all the Power of the firſt Beaſt before him.*

Chap. 17.

16. *And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh and burn her with Fire.*

Chap. 13.

There is nothing in this Thirteenth Chapter anſwering to the 16 Verſe of the other; but that Verſe anſwers punctually to the main Title of the Viſion, which is *The Judgment of the great Whore.* But that this Defect is no Prejudice to the Certainty of our *Paralleliſm*, I have already noted.

Chap. 17.

17. *For God has put in their Hearts to fulfil his Will, and to agree and give their Kingdom unto the Beaſt, until the* (a) *Words of God ſhall be fulfilled.*

Chap. 13.

a par. 2. Agr. 17. 5. *And there was given unto him a Mouth ſpeaking great Things and Blaſphemies, and Power was given unto him to continue* (a) *forty and two Months.*

Chap. 17.

a par. 1. Agr. 9. 18. *And the Woman which thou ſaweſt, is that great City which* (a) *reigneth over the Kings of the Earth.*

Chap. 13.

18. *Here is Wiſdom, let him that hath Underſtanding count the* [a]*Number of the Beaſt; for it is the Number of a Man, and his Number is* (a) *ſix hundred threeſcore and ſix.*

a Par. 1. Agr. 9.

7. Thus you ſee the *Two Viſions* of the Thirteenth Chapter wholly imbibed into the Viſion of the Seventeenth, excepting the *Original of the Two-horned Beaſt*, of which I have given an Account already. And that it is naturally drunk in, not daſh'd in by Force, will appear from that Joint-Expoſition which I ſhall make of theſe two Chapters together, interpreting thoſe Verſes or Parts of Verſes of the *Thirteenth*, which I have ſubnected to each Verſe of the *Seventeenth*, together with the Verſes they are in order ſubnected to. But before I ſet upon this Task, I will firſt prepare the Way by making good a certain *Poſition* that is of main Concern and of common Influence for the Clearing and Aſcertaining of the true Meaning of the *Viſions* in both Chapters. Which I ſhall do as accurately, and yet as briefly, as I can.

CHAP. XI.

1. *The great Importance of proving the* Seven Heads *of the Beaſt to be* Seven ſorts of Governours. 2. *That the proving of the* Seven-headed Beaſt *to ſignifie the* Idolatrous *Roman Kingdom or Empire* quatenus *Idolatrous, will go far toward the Proof of the former* Poſition. 3. *That the* Seven-headed Beaſt *is a Kingdom or Empire.* 4. *And particularly the* Roman. 5. *That it is the Idolatrous* Roman *Kingdom or Empire.* 6. *That it is this* Idolatrous *Empire or Kingdom through all thoſe Ages it is* Idolatrous. 7. *That it repreſents the* Roman *Kingdom or Empire in thoſe Ages only in which it is* Idolatrous. *Whence the true Meaning of the* ſlaying of the Beaſt, *and a further Confirmation of the foregoing Aſſertion, is to be underſtood.* 8. *That this adequate Repreſentation of the Idolatrous Duration of the Empire implies that no Seven ſingle Perſons can be the Seven Heads thereof.* 9. *The ſame Concluſion inferred from the Stigmatizing theſe* Seven Heads *with the Note of* Idolatry, *whenas more than* Seven, *nay all, of the Pagan Emperours were* Idolaters. 10. *Alſo from the ordinary Form of Speech in diſtinguiſhing Animals by the Number of their Parts.* 11. *And finally from the Certainty of the Seventh Head's being not one ſingle Perſon but a Succeſſion.* 12. *That whatever Interpretation ſuppoſes theſe Seven Heads Seven ſingle Perſons, is not only falſe, but impoſſible.* 13. *That it follows from what has been evinced, That this Beaſt in the* 17 *Chap. of the* Apocalyps *is the* Roman Empire *degenerated again into a kind of Paganiſm.* 14. *As alſo that the* Whore of Babylon *is not* Rome Pagan, *but* Pagano-chriſtian. 15. *And that the Coming of Antichriſt at the very laſt End of the World is a* Chimerical *Fiction.* 16. *The true Subject of the Viſions of the* 17 *and* 13 *Chapters of the* Revelation.

1. THE Poſition which I mentioned, and which is of ſo great Importance, is this; *That the ſeven Heads of the Beaſt are not any ſeven ſingle Perſons, whether Emperors or any other Supreme Governours, but ſeven ſorts of Governours ſucceeding one another.* Which being cleared, we ſhall then be infallibly aſſured what is the Subject and the genuin Senſe of the Viſions of theſe two Chapters we have in hand.

2. And truly we ſhall ſtrike very far into the Proof of this ſo important a *Theſis*, if we can but make good this preparatory Concluſion thereto, namely, *That the Beaſt with ſeven Heads and ten Horns ſignifies the Idolatrous Roman Kingdom or Empire* quatenus *Idolatrous*, that is to ſay, *when and ſo long as Idolatrous, and no farther.* The Truth of which Propoſition I ſhall endeavour to demonſtrate gradually and by Parts.

3. Firſt therefore, That by *Beaſt* is underſtood a *Kingdom* or *Empire*, it is needleſs here to repeat, having proved that in my *Prophetick Alphabet*; as alſo advertiſed in my firſt Rule of Comparing Interpretations of Prophecy, how abſonous and ridiculous it is not to interpret Prophetick Figures according to the approved Meaning and obſervable Uſe of the Prophetick Style. To which, laſtly, you may add, that the *Seven Heads* of the Beaſt being interpreted *Seven Kings* in Succeſſion, and the *Ten*

1. Chap. 5. Sect. 94

Chap. 13.

a Par. 1. Agr. 8. 11. *And I beheld another Beaſt coming up out of the Earth, and he had two Horns like a Lamb, but ſpake as a Dragon.*

Chap. 17.

a Par. 2. Agr. 10 b Par. 2. Agr. 4 10. *And they are ſeven Kings; five are fallen, and one is, and the* (a) *other is not yet come: and when he cometh, he muſt continue a* (b) *ſhort Space.*

Chap. 13.

1. ---*Having* (a) *ſeven Heads, and upon his Heads the Name of* (a) *Blaſphemy.*

3. *And I ſaw one of his Heads as it were wounded to Death, and his deadly Wound was* (b) *healed.*

Chap. 17.

a Par. 2. Agr. 9. b Par. 2 Agr. 7. 11. *And the Beaſt that was, and is not, even he is the eight, and is of the* (a) *ſeven, and goeth into* (b) *Perdition.*

Chap. 13.

1. *Having ſeven Heads,---and upon his Heads the Name of* (a) *Blaſphemy.*

10. *He that killeth with the Sword, muſt be* (b) *killed with the Sword.*

Chap. 17.

a par. 2. Agr. 11, 12, 12. *And the ten Horns which thou ſaweſt are ten Kings, which have received* (a) *no Kingdom as yet, but receive Power as Kings* (a) *one Hour with the Beaſt.*

Chap. 13.

1. *Having ſeven Heads and ten Horns, and upon his Horns ten* (a) *Crowns.*

Chap. 17.

13 *Theſe have one Mind, and ſhall give their Strength and Power to the Beaſt.*

Chap. 13.

a par. 2. Agr. 13. 1. *I ſaw a Beaſt riſing out of the Sea,* (a) *having ten Horns.*

Chap. 17.

14. *Theſe ſhall make* (a) *War with the Lamb, and the Lamb ſhall* (b) *overcome them: for he is Lord of Lords, and King of Kings; and they that are with him are called and choſen and faithful.*

Chap. 13.

a par. 2. Agr. 14. 4. *Who is like to the Beaſt? Who is able to make* (a) *War with him?*

7. *And it was given him to make* (a) *War with the Saints, and to overcome them.*

16. *And he cauſeth all, both Small and Great, Rich and Poor, Free and Bond, to receive a Mark in their Right-hand, or on their Foreheads.*

17. *And that no Man may* (a) *buy or ſell, ſave he that has the Mark or the Name of the Beaſt, or the Number of his Name.*

b par. 2. Agr. 15. c. par. 2. Agr. 16. 10. *He that leadeth into Captivity, ſhall* (b) *go into Captivity: He that killeth with the Sword, ſhall be* (b) *killed with the Sword. Here is the Patience and* (c) *Faith of the Saints.*

Chap. 17.

15. *And he ſaith unto me, The Waters which thou ſaweſt, where the Whore ſitteth, are* (a) *Peoples, and Multitudes, and Nations, and Tongues.*

Chap. 13.

a par. 2. Agr. 17. 7. *And Power was given him over all* (a) *Kindreds, and Tongues, and Nations.*

12. *And I beheld another Beaſt come out of the Earth, and he had* (a) *two Horns like a Lamb, and he exerciſeth* (a) *all the Power of the firſt Beaſt before him.*

Chap. 17.

16. *And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh and burn her with Fire.*

Chap. 13.

There is nothing in this Thirteenth Chapter anſwering to the 16 Verſe of the other; but that Verſe anſwers punctually to the main Title of the Viſion, which is *The Judgment of the great Whore.* But that this Defect is no Prejudice to the Certainty of our *Paralleliſm*, I have already noted.

Chap. 17.

17. *For God has put in their Hearts to fulfil his Will, and to agree and give their Kingdom unto the Beaſt, until the* (a) *Words of God ſhall be fulfilled.*

Chap. 13.

a par. 2. Agr. 17. 5. *And there was given unto him a Mouth ſpeaking great Things and Blaſphemies, and Power was given unto him to continue* (a) *forty and two Months.*

Chap. 17.

a par. 1. Agr. 9. 18. *And the Woman which thou ſaweſt, is that great City which* (a) *reigneth over the Kings of the Earth.*

Chap. 13.

18. *Here is Wiſdom, let him that hath Underſtanding count the* [a]*Number of the Beaſt; for it is the Number of a Man, and his Number is* (a) *ſix hundred threeſcore and ſix.*

[a] Par. 1. Agr. 9.

7. Thus you ſee the *Two Viſions* of the Thirteenth Chapter wholly imbibed into the Viſion of the Seventeenth, excepting the *Original of the Two-horned Beaſt*, of which I have given an Account already. And that it is naturally drunk in, not daſh'd in by Force, will appear from that Joint-Expoſition which I ſhall make of theſe two Chapters together, interpreting thoſe Verſes or Parts of Verſes of the *Thirteenth*, which I have ſubnected to each Verſe of the *Seventeenth*, together with the Verſes they are in order ſubnected to. But before I ſet upon this Task, I will firſt prepare the Way by making good a certain *Poſition* that is of main Concern and of common Influence for the Clearing and Aſcertaining of the true Meaning of the *Viſions* in both Chapters. Which I ſhall do as accurately, and yet as briefly, as I can.

CHAP. XI.

1. *The great Importance of proving the* Seven Heads *of the Beaſt to be* Seven ſorts of Governours. 2. *That the proving of the* Seven-headed Beaſt *to ſignifie the* Idolatrous *Roman Kingdom or Empire* quatenus *Idolatrous, will go far toward the Proof of the former* Poſition. 3. *That the* Seven-headed Beaſt *is a Kingdom or Empire.* 4. *And particularly the* Roman. 5. *That it is the Idolatrous* Roman *Kingdom or Empire.* 6. *That it is this* Idolatrous *Empire or Kingdom through all thoſe Ages it is* Idolatrous. 7. *That it repreſents the* Roman *Kingdom or Empire in thoſe Ages only in which it is* Idolatrous. *Whence the true Meaning of the* ſlaying of the Beaſt, *and a further Confirmation of the foregoing Aſſertion, is to be underſtood.* 8. *That this adequate Repreſentation of the Idolatrous Duration of the Empire implies that no Seven ſingle Perſons can be the Seven Heads thereof.* 9. *The ſame Concluſion inferred from the Stigmatizing theſe* Seven Heads *with the Note of* Idolatry, *whenas more than* Seven, *nay all, of the Pagan Emperours were* Idolaters. 10. *Alſo from the ordinary Form of Speech in diſtinguiſhing Animals by the Number of their Parts.* 11. *And finally from the Certainty of the Seventh Head's being not one ſingle Perſon but a Succeſſion.* 12. *That whatever Interpretation ſuppoſes theſe Seven Heads Seven ſingle Perſons, is not only falſe, but impoſſible.* 13. *That it follows from what has been evinced, That this Beaſt in the* 17 *Chap. of the* Apocalyps *is the* Roman Empire *degenerated again into a kind of Paganiſm.* 14. *As alſo that the* Whore of Babylon *is not* Rome Pagan, *but* Pagano-chriſtian. 15. *And that the Coming of Antichriſt at the very laſt End of the World is a* Chimerical *Fiction.* 16. *The true Subject of the Viſions of the* 17 *and* 13 *Chapters of the* Revelation.

1. THE Poſition which I mentioned, and which is of ſo great Importance, is this; *That the ſeven Heads of the Beaſt are not any ſeven ſingle Perſons, whether Emperors or any other Supreme Governours, but ſeven ſorts of Governours ſucceeding one another.* Which being cleared, we ſhall then be infallibly aſſured what is the Subject and the genuin Senſe of the Viſions of theſe two Chapters we have in hand.

2. And truly we ſhall ſtrike very far into the Proof of this ſo important a *Theſis*, if we can but make good this preparatory Concluſion thereto, namely, *That the Beaſt with ſeven Heads and ten Horns ſignifies the Idolatrous Roman Kingdom or Empire* quatenus *Idolatrous*, that is to ſay, *when and ſo long as Idolatrous, and no farther.* The Truth of which Propoſition I ſhall endeavour to demonſtrate gradually and by Parts.

3. Firſt therefore, That by *Beaſt* is underſtood a *Kingdom* or *Empire*, it is needleſs here to repeat, having proved that in my *Prophetick Alphabet*; as alſo advertiſed in my firſt Rule of Comparing Interpretations of Prophecy, how abſonous and ridiculous it is not to interpret Prophetick Figures according to the approved Meaning and obſervable Uſe of the Prophetick Style. To which, laſtly, you may add, that the *Seven Heads* of the Beaſt being interpreted *Seven Kings* in Succeſſion, and the *Ten*

1. Chap. 5. Sect. 9.

Horns Ten Kings at once appertaining to it, it muſt of neceſſity be a Kingdom or Empire.

2. 4. Secondly, That this *Seven-headed Beaſt with ten Horns* is the *Roman Kingdom* or *Empire*, beſides that thoſe Ten Horns anſwerable to the Beaſt with Ten Horns in *Daniel* (which the Church has conſtantly interpreted of the *Roman* State) ſeem to defix and determinate the Prophecy to that Senſe, the *Whore of Babylon*, which is ſaid to ſit on this Beaſt with ſeven Heads, which is univerſally underſtood of *Rome*, (*Alcazar* cites at leaſt twenty Interpreters) muſt of neceſſity infer the ſame. And, laſtly, the Interpretation of the Angel, who makes the *Seven Heads* of the Beaſt to ſignify as well *Seven Hills* as *Seven Kings*, does plainly demonſtrate that the Beaſt is *Roman*, the Hills being the Hills of *Rome*. For how can the *Seven Hills of Rome* be ſaid to be the Beaſt's *Seven Heads*, if the Beaſt were not the *Roman* Empire?

But that the *Seven Hills* do denote *Rome*, *Ribera* himſelf dares not deny; and *Grotius* expreſly upon the Text, *Noti ſatis Montes ex Poetis & Hiſtoriis, nec ulla poterat ad deſcribendam Roman adferri nota illuſtrior.* And it is univerſally the Senſe of all Interpreters. And Biſhop *Mountague*, who would extend it to the *Turkiſh Empire*, which has gotten the Poſſeſſion of *Conſtantinople*, (which Hiſtory has alſo in ſome meaſure noted for her *ſeven Hills*) yet he does not exclude *Old Rome* from the Angel's Interpretation. But that the *Seven-headed Beaſt* cannot be the *Turkiſh Empire*, we may conclude with Mathematick Certitude; Becauſe it is an Empire that had continued the Succeſſion of *Five Heads* in St. *John's* Time, whenas the *Turkiſh Empire* was not ſo much as in Being by many hundred Years. Nor was there any Empire whoſe Metropolis was famous for Seven Hills but the *Roman*. Whence we have all deſirable Aſſurance that the *Beaſt with Seven Heads and Ten Horns* is the *Roman Empire*.

3. 5. Thirdly, That this *Seven-headed Beaſt* is the *Idolatrous Roman Kingdom* or *Empire*, may appear from ſeveral Indications. As firſt, in that this very Figure of a *Beaſt* in that Senſe that the *Greek* Word ſounds, which is θηείον, *Fera*, does of it ſelf ſignifie an *Idolatrous Kingdom* or *Empire*, as I have already made good in my *Prophetick Alphabet*: which alone were ſufficient to evince this third Part of our Aſſertion.

Chap. 5. Sect. 9.

But beſides this, it is obſervable that in every Viſion wherein this *Seven-headed Beaſt* is repreſented, there is that which plainly ſpeaks him *Idolatrous*. As *Apocalyps* 12. he is called a *Dragon* or *Serpent*. Which therefore muſt needs be ſome *Pagan Power*, or *Idolatrous Empire*; his Shape being the very Effigies of the *Devil*, his War againſt the Church of Chriſt, and his Downfal the Exaltation of Chriſt's Kingdom. And *Grotius* himſelf will acknowledge that this * πυῤῥὸς δεάκων μέγας, *this great red Dragon*, is *Mars* the Preſident-Dæmon of the Roman Polity, which was as notoriouſly *Idolatrous* as *Cruel*.

* Rev. 12.

Now as it is certain that the *red Dragon* is the *Idolatrous Roman Empire*; ſo that the *Seven-headed Beaſt* in the 13. Chapter is the ſame *Idolatrous Empire*, is as certainly imply'd, in that it is the Beaſt healed of that deadly Wound it had in its Conflict with the Hoſt of *Michael*, and in that the *Dragon* is ſaid *to have delivered his Power to this Beaſt*, and this Beaſt is termed the *Image of the Dragon* that was ſo mortally wounded: As alſo chap. 17. the *Seven-headed Beaſt* there exhibited is ſaid to be *the Beaſt that was*: and, I pray, who was that but the *Dragon*? And therefore this *Draco redivivus* or this *Image of the Dragon* cannot but be an *Idolatrous Empire*, or the Empire again becoming Idolatrous.

And, laſtly, leſt the Reader ſhould not be heedful enough to obſerve the Idolatry of the *Seven-headed Beaſt* in the 13. and 17. Chapters from this Conſideration I have named, the Spirit of God has farther and more expreſly ſtigmatized him with this Note in both thoſe Viſions, placing *the Name of Blaſphemy* on his Seven Heads in the 13 Chapter, and declaring his Body to be full of the *Names of Blaſphemy* in the 17, by *Blaſphemy* meaning *Idolatry*, as I have abundantly proved in my *Prophetick Alphabet*.

4. 6. Fourthly, That theſe Viſions exhibit the *Roman Empire Idolatrous through all the Time it was ſo or was to be ſo*, appears, Firſt, from the general Nature of theſe Prophetick Figures, where a *Beaſt* ſignifies a Kingdom or Empire, in its entire Succeſſion and Duration, unleſs any thing be intimated to the contrary. Which is clear as well from thoſe Examples in *Daniel*, where the *Four Beaſts* ſignifie ſo many Kingdoms in their entire Succeſſions, as alſo from the very Nature of that Prophetick Scheme which we call *Henopœia*, which always goes along with theſe *Iconiſms* of Beaſts. For an *Henopœia*

See Chap. 3. Sect. 6.

*

pœia is nothing elſe but a Collection as well of Succeſſion as of Multitude into one individual Form or Shape, be it Humane or Belluine.

Again, in that the *Seven-headed Beaſt* in the 13 Chapter is ſaid to be the *Image of the Dragon*, and the ſaid Beaſt in the 17 to be *the Beaſt that was*, which certainly was the *Dragon*, this ſhews that thoſe Viſions intend to repreſent the Empire through all the Times of its being Idolatrous, as well as the Times of its Primitive or purely Pagan Idolatry, as of the *Image* or *Reſtauration thereof* in a *Paganiſh* or *Idolatrous Kind of Chriſtianity*. Or more fully thus: This Seven-headed Beaſt is repreſented under ſome one of his Heads to fight and to be wounded to Death, but after to be revived; alſo to have been for a certain Time, and then to ceaſe to be, but after to be again, and then finally to periſh. Wherefore the whole Duration and Continuance of the Beaſt ſeems to be compriſed therein, divided into two Parts by this Death and Interceaſing of the Beaſt for a time: Of which the plain Senſe is this, The Roman Kingdom or Empire has been and ſhall be a *Beaſt*, that is to ſay, *Idolatrous*, for a certain Series of Time, then ceaſe to be ſo for a while, but after be Idolatrous again, and then ceaſe to be ſo for ever. Theſe Prophetick Figures therefore, I mean theſe Beaſts, that exhibit this Senſe, muſt needs imply theſe two entire Parts of Time wherein the Empire is repreſented Idolatrous: as he that divides a Line into Two, divides the whole Line into two Parts.

To all which you may add, That the Seven Heads of the Dragon being repreſented as actually crowned, whenas yet Five were gone in St. *John*'s Time, and but one preſent, and therefore the Seventh not yet in Being; it plainly intimates that the whole Duration and Succeſſion of the Beaſt is here exhibited at once. Which is ſtill more evident, in that the Seventh Head is the laſt, under which the Beaſt periſheth together with *that Head*, as that Elliptical Text doth certainly imply, Chap. 17. 11. the entire Senſe whereof is this, *And the Beaſt that was, and is not*, even his Head is *the Eighth, and is one of the Seven; and he* together with his Head *goes into Perdition:* as I ſhall have Occaſion more fully to note in its due Place.

Wherefore it is reaſonable to conceive that the firſt Head reaches to the firſt Beginning of the Beaſt, that is, of the *Roman* Empire, as well as the *laſt* to its Deſtruction. Nor will I add, that ὁ ἦν καὶ ὁ ἀρχαῖος connoting the *Roman* Empire as well as the Devil, may alſo connote the Antiquity of the one as well as of the other.

7. Fifthly and laſtly, That the *Seven-headed Beaſt repreſents the Roman Empire no further than as idolatrous*, (which is the laſt Part of our Aſſertion) will appear from this, That this Prophetick *Image* or *Iconiſm* of θηρίον or *Fera* is not uſed for the Repreſentation of any Empire but what is *idolatrous*, as I have already intimated: and therefore if it ſhould ſtand for a Kingdom or Empire while it is not *idolatrous*, it would be like a falſe Affirmation in Words, and prove an Emblematical Slander. The *Names of Blaſphemy* alſo *on his Heads* and *on his Body* make this *ſeven-headed Beaſt* ſtill more inept to repreſent any Kingdom while it ſtands free from Idolatry; I mean, the *Life* and *Being* of the *Beaſt* is thus inept. 5.

But the *Slaughter* of the *Beaſt*, or Extermination of him out of Being, may ſignifie that an Empire that was *idolatrous*, and conſequently, according to the Prophetick Style, a *Beaſt*, ceaſes to be ſo ſtill: And conſidering that the *Roman Empire*, as an *Empire*, has not yet ceaſed to be, but that it did ceaſe to be idolatrous upon *Conſtantine* his turning Chriſtian, it is manifeſt that the Beaſt's *being ſlain* or *ceaſing to be* is to be underſtood of that State of the Empire. For from *Conſtantine*'s time till the Entrance again of *Idolatry* into the Empire, the *Beaſt in Life and Being* was an inept Emblem thereof, and, as I ſaid, a mere *Hieroglyphick* Slander.

But as the *ſlain Beaſt*, during the time it lies ſlain, compriſes in it all the time of the Empire's pure Chriſtianity: ſo the *Beaſt as yet not ſlain*, as alſo after the Slaughter *again reſtored to Life*, compriſes all that Tract of time of the Roman Kingdom or Empire's *Idolatry*, as well that before as that after the Flouriſhing of pure Chriſtianity in it. Which is another plain Diſcovery of the Truth of the fourth Part of our Aſſertion.

8. It is abundantly plain therefore from what we have alledged, *That the Beaſt with ſeven Heads and ten Horns ſignifies the idolatrous Roman Kingdom or Empire* quatenus *idolatrous*, that is to ſay, *when and ſo long as idolatrous, and no longer.* Which is one conſiderable Argument to evince that the *ſeven Heads* of the Beaſt are *not ſeven ſingle Perſons ſucceeding one another*, but *Seven Sorts of ſupreme Governours.* For what *ſeven Perſons* can fill out the time of the Duration of the Empire while *idolatrous*, and not leave it many hundreds, if not above a thouſand Years, deſtitute of

Horns Ten Kings at once appertaining to it, it muſt of neceſſity be a Kingdom or Empire.

2. 4. Secondly, That this *Seven-headed Beaſt with ten Horns* is the *Roman Kingdom* or *Empire*, beſides that thoſe Ten Horns anſwerable to the Beaſt with Ten Horns in *Daniel* (which the Church has conſtantly interpreted of the *Roman* State) ſeem to defix and determinate the Prophecy to that Senſe, the *Whore of Babylon*, which is ſaid to ſit on this Beaſt with ſeven Heads, which is univerſally underſtood of *Rome*, (*Alcazar* cites at leaſt twenty Interpreters) muſt of neceſſity infer the ſame. And, laſtly, the Interpretation of the Angel, who makes the *Seven Heads* of the Beaſt to ſignify as well *Seven Hills* as *Seven Kings*, does plainly demonſtrate that the Beaſt is *Roman*, the Hills being the Hills of *Rome*. For how can the *Seven Hills of Rome* be ſaid to be the Beaſt's *Seven Heads*, if the Beaſt were not the *Roman* Empire?

But that the *Seven Hills* do denote *Rome*, *Ribera* himſelf dares not deny; and *Grotius* expreſly upon the Text, *Noti ſatis Montes ex Poetis & Hiſtoriis, nec ulla poterat ad deſcribendam Roman adferri nota illuſtrior.* And it is univerſally the Senſe of all Interpreters. And Biſhop *Mountague*, who would extend it to the *Turkiſh Empire*, which has gotten the Poſſeſſion of *Conſtantinople*, (which Hiſtory has alſo in ſome meaſure noted for her *ſeven Hills*) yet he does not exclude *Old Rome* from the Angel's Interpretation. But that the *Seven-headed Beaſt* cannot be the *Turkiſh Empire*, we may conclude with Mathematick Certitude; Becauſe it is an Empire that had continued the Succeſſion of *Five Heads* in St. *John's* Time, whenas the *Turkiſh Empire* was not ſo much as in Being by many hundred Years. Nor was there any Empire whoſe Metropolis was famous for Seven Hills but the *Roman*. Whence we have all deſirable Aſſurance that the *Beaſt with Seven Heads and Ten Horns* is the *Roman Empire*.

3. 5. Thirdly, That this *Seven-headed Beaſt* is the *Idolatrous Roman Kingdom* or *Empire*, may appear from ſeveral Indications. As firſt, in that this very Figure of a *Beaſt* in that Senſe that the *Greek* Word ſounds, which is θηείον, *Fera*, does of it ſelf ſignifie an *Idolatrous Kingdom* or *Empire*, as I have already made good in my *Prophetick Alphabet*: which alone were ſufficient to evince this third Part of our Aſſertion.

Chap. 5. Sect. 9.

But beſides this, it is obſervable that in every Viſion wherein this *Seven-headed Beaſt* is repreſented, there is that which plainly ſpeaks him *Idolatrous*. As *Apocalyps* 12. he is called a *Dragon* or *Serpent*. Which therefore muſt needs be ſome *Pagan Power*, or *Idolatrous Empire*; his Shape being the very Effigies of the *Devil*, his War againſt the Church of Chriſt, and his Downfal the Exaltation of Chriſt's Kingdom. And *Grotius* himſelf will acknowledge that this * πυῤῥὸς δρᾰκὼν μέγας, *this great red Dragon*, is *Mars* the Preſident-Dæmon of the Roman Polity, which was as notoriouſly *Idolatrous* as *Cruel*.

* Rev. 12.

Now as it is certain that the *red Dragon* is the *Idolatrous Roman Empire*; ſo that the *Seven-headed Beaſt* in the 13. Chapter is the ſame *Idolatrous Empire*, is as certainly imply'd, in that it is the Beaſt healed of that deadly Wound it had in its Conflict with the Hoſt of *Michael*, and in that the *Dragon* is ſaid *to have delivered his Power to this Beaſt*, and this Beaſt is termed the *Image of the Dragon* that was ſo mortally wounded: As alſo chap. 17. the *Seven-headed Beaſt* there exhibited is ſaid to be *the Beaſt that was*: and, I pray, who was that but the *Dragon*? And therefore this *Draco redivivus* or this *Image of the Dragon* cannot but be an *Idolatrous Empire*, or the Empire again becoming Idolatrous.

And, laſtly, leſt the Reader ſhould not be heedful enough to obſerve the Idolatry of the *Seven-headed Beaſt* in the 13. and 17. Chapters from this Conſideration I have named, the Spirit of God has farther and more expreſly ſtigmatized him with this Note in both thoſe Viſions, placing *the Name of Blaſphemy* on his Seven Heads in the 13 Chapter, and declaring his Body to be full of the *Names of Blaſphemy* in the 17, by *Blaſphemy* meaning *Idolatry*, as I have abundantly proved in my *Prophetick Alphabet*.

4. 6. Fourthly, That theſe Viſions exhibit the *Roman Empire Idolatrous through all the Time it was ſo or was to be ſo*, appears, Firſt, from the general Nature of theſe Prophetick Figures, where a *Beaſt* ſignifies a Kingdom or Empire, in its entire Succeſſion and Duration, unleſs any thing be intimated to the contrary. Which is clear as well from thoſe Examples in *Daniel*, where the *Four Beaſts* ſignifie ſo many Kingdoms in their entire Succeſſions, as alſo from the very Nature of that Prophetick Scheme which we call *Henopœia*, which always goes along with theſe *Iconiſms* of Beaſts. For an *Henopœia*

See Chap. 3. Sect. 6.

*

pœia is nothing elſe but a Collection as well of Succeſſion as of Multitude into one individual Form or Shape, be it Humane or Belluine.

Again, in that the *Seven-headed Beaſt* in the 13 Chapter is ſaid to be the *Image of the Dragon*, and the ſaid Beaſt in the 17 to be *the Beaſt that was*, which certainly was the *Dragon*, this ſhews that thoſe Viſions intend to repreſent the Empire through all the Times of its being Idolatrous, as well as the Times of its Primitive or purely Pagan Idolatry, as of the *Image* or *Reſtauration thereof* in a *Paganiſh* or *Idolatrous Kind of Chriſtianity*. Or more fully thus: This Seven-headed Beaſt is repreſented under ſome one of his Heads to fight and to be wounded to Death, but after to be revived; alſo to have been for a certain Time, and then to ceaſe to be, but after to be again, and then finally to periſh. Wherefore the whole Duration and Continuance of the Beaſt ſeems to be compriſed therein, divided into two Parts by this Death and Interceaſing of the Beaſt for a time: Of which the plain Senſe is this, The Roman Kingdom or Empire has been and ſhall be a *Beaſt*, that is to ſay, *Idolatrous*, for a certain Series of Time, then ceaſe to be ſo for a while, but after be Idolatrous again, and then ceaſe to be ſo for ever. Theſe Prophetick Figures therefore, I mean theſe Beaſts, that exhibit this Senſe, muſt needs imply theſe two entire Parts of Time wherein the Empire is repreſented Idolatrous: as he that divides a Line into Two, divides the whole Line into two Parts.

To all which you may add, That the Seven Heads of the Dragon being repreſented as actually crowned, whenas yet Five were gone in St. *John*'s Time, and but one preſent, and therefore the Seventh not yet in Being; it plainly intimates that the whole Duration and Succeſſion of the Beaſt is here exhibited at once. Which is ſtill more evident, in that the Seventh Head is the laſt, under which the Beaſt periſheth together with *that Head*, as that Elliptical Text doth certainly imply, Chap. 17. 11. the entire Senſe whereof is this, *And the Beaſt that was, and is not*, even his Head is *the Eighth, and is one of the Seven; and he* together with his Head *goes into Perdition:* as I ſhall have Occaſion more fully to note in its due Place.

Wherefore it is reaſonable to conceive that the firſt Head reaches to the firſt Beginning of the Beaſt, that is, of the *Roman* Empire, as well as the *laſt* to its Deſtruction. Nor will I add, that ὁ ἦν, ὁ ἀρχαῖος connoting the *Roman* Empire as well as the Devil, may alſo connote the Antiquity of the one as well as of the other.

7. Fifthly and laſtly, That the *Seven-headed Beaſt repreſents the Roman Empire no further than as idolatrous*, (which is the laſt Part of our Aſſertion) will appear from this, That this Prophetick *Image* or *Iconiſm* of θηρίον or *Fera* is not uſed for the Repreſentation of any Empire but what is *idolatrous*, as I have already intimated: and therefore if it ſhould ſtand for a Kingdom or Empire while it is not *idolatrous*, it would be like a falſe Affirmation in Words, and prove an Emblematical Slander. The *Names of Blaſphemy* alſo *on his Heads* and *on his Body* make this *ſeven-headed Beaſt* ſtill more inept to repreſent any Kingdom while it ſtands free from Idolatry; I mean, the *Life* and *Being* of the *Beaſt* is thus inept. 5.

But the *Slaughter* of the *Beaſt*, or Extermination of him out of Being, may ſignifie that an Empire that was *idolatrous*, and conſequently, according to the Prophetick Style, a *Beaſt*, ceaſes to be ſo ſtill: And conſidering that the *Roman Empire*, as an *Empire*, has not yet ceaſed to be, but that it did ceaſe to be idolatrous upon *Conſtantine* his turning Chriſtian, it is manifeſt that the Beaſt's *being ſlain* or *ceaſing to be* is to be underſtood of that State of the Empire. For from *Conſtantine*'s time till the Entrance again of *Idolatry* into the Empire, the *Beaſt in Life and Being* was an inept Emblem thereof, and, as I ſaid, a mere *Hieroglyphick* Slander.

But as the *ſlain Beaſt*, during the time it lies ſlain, compriſes in it all the time of the Empire's pure Chriſtianity: ſo the *Beaſt as yet not ſlain*, as alſo after the Slaughter *again reſtored to Life*, compriſes all that Tract of time of the Roman Kingdom or Empire's *Idolatry*, as well that before as that after the Flouriſhing of pure Chriſtianity in it. Which is another plain Diſcovery of the Truth of the fourth Part of our Aſſertion.

8. It is abundantly plain therefore from what we have alledged, *That the Beaſt with ſeven Heads and ten Horns ſignifies the idolatrous Roman Kingdom or Empire* quatenus *idolatrous*, that is to ſay, *when and ſo long as idolatrous, and no longer.* Which is one conſiderable Argument to evince that the *ſeven Heads* of the Beaſt are *not ſeven ſingle Perſons ſucceeding one another*, but *Seven Sorts of ſupreme Governours.* For what *ſeven Perſons* can fill out the time of the Duration of the Empire while *idolatrous*, and not leave it many hundreds, if not above a thouſand Years, deſtitute of

Sovereign Power, and ſo make it a Beaſt living ſo many Ages without an Head? than which nothing can be more abſurd.

9. But this is not our only Argument, though it alone may ſeem ſufficient to prove our main *Theſis*. For it may be further confirmed by reflecting on the Nature and Deſcription of the *Seven Heads:* for what they are ſet out by ought to be conceived as a Character to diſtinguiſh them from all other Heads of the *Beaſt* (if there be any beſides them) that are omitted, and to denote that theſe thus characterized are all that are of this Character. And therefore whenas theſe *Seven Heads* are ſaid to have *Seven Crowns* upon them, (were it not to diſtinguiſh them from the Seven Hills to which *Crowns* are not ſo proper) I ſhould demand of them that make *theſe ſeven Heads ſeven Roman Emperours*, if there were but ſeven *Roman Emperors* crowned. But I have already anſwered my own Demand, by acknowledging that the *ſeven Heads* bear *ſeven Crowns*, to determine the Senſe in that Place to ſuch Objects as it is proper to wear Crowns, namely, *ſeven Kings*; and that the Fancy may make no Divagation to the *ſeven Hills*.

But wheras in the following Chapter theſe ſeven Heads (for that they are the ſame that fought with *Michael*, appears in that one of them is repreſented as wounded to Death in the Battel) are ſaid to have inſcribed upon them *the Names of Blaſphemy*, that is to ſay, of *Idolatry*; here I ſeriouſly demand, if there were no more than *ſeven blaſphemous* or *idolatrous Emperours* in the whole Roman Succeſſion. And I dare anſwer, without expecting the Conſent of our Adverſaries, that there were. And that therefore *Seven ſingle Emperours* cannot be underſtood by theſe *Seven Heads*, but *ſeven Sorts of Governours*.

* All Seven crowned, *Apoc.* 12. one of the ſeven wounded, ch. 13. the ſucceſſion of all Seven, ch. 17. Which are all the places where the heads of the Beaſt are mentioned.

10. To which in the ſecond Place you may add, That as in ordinary Speech by a *two-footed Animal* is underſtood an Animal that has *two Feet and no more*; as alſo by a *four-footed Animal*, one that has *four Feet* and no more: ſo by this *ſeven-headed Beaſt* is naturally to be underſtood a *Beaſt that has Seven Heads and no more*; it being ſo * conſtantly repreſented with that Number of Heads and no more. Which cannot be true of the *Roman idolatrous Empire*, unleſs *Seven Sorts of Governours*, not that Number of Perſons, be underſtood. For *ſeven ſingle Perſons* in the whole Tract of the Empire's Continuance will make no better Show than a Tuft of ſeven Briſtles on the Back of the *Caledonian Boar*; which can neither be painted nor called the *Boar with ſeven Briſtles*, when there is a whole Row or Ridge of theſe ſetaceous Prickles of the ſame Nature with them that are either mentioned or depainted.

* Apoc 17. 15

11. Laſtly, The *Beaſt* (as appears plainly from the Text) was ſlain under the *ſixth Head*, becauſe the Slaughter of him is a * Prediction by St. *John*, who himſelf lived while the Sixth Head was in being, and the laſt Head is the Head of his Reſtoring or Reviving; and there are but *ſeven Heads* in all. Wherefore it is plain that the Beaſt was ſlain under the ſixth Head. Nor could the laſt Head be ſaid to be the Head of the *Beaſt that was, and is not, and yet is*, if it had ſtarted up before the Beaſt was ſlain or before he was reſtored. Wherefore it is plain that his Slaughter was under the *ſixth*, as it is alſo that the *Beaſt revived* has but *one Head* from the Commencement of his Reſtauration to his final Perdition; for there are but *ſeven Heads* in all.

But now the *Slaying of the Beaſt* or *Making of him ceaſe to be*, it is manifeſt that it was the Introduction of *Chriſtianity* inſtead of *Paganiſm* into the Empire, and of the *Chriſtian* Emperors into the Place of the Pagan *Cæſars*: the Continuance of which State of things is ſaid to be but * *a little while* in Compariſon of this Succeeding or *Reviving Beaſt*. (For that it is ſaid to be a *little while*, as well in Reſpect of the Head which immediately follows, as of that which immediately precedes, I make not the leaſt Queſtion.) But that *little while* there is none will ſay was ſo little as to be concluded within the Reign of one Chriſtian Emperor, and therefore muſt ſignify a Succeſſion of *Emperors* purely *Chriſtian*,

* Revel. 17.

Much more therefore muſt the *Seventh Head* (which is alſo called the *Eighth King*, but amongſt the Heads is as well the *Laſt* as the *Seventh*) ſignifie a *Succeſſion*, it being to continue much longer. But for thoſe that make the Return of *Idolatry* into the Empire more late or not yet, how long will the Reign of that Beaſt *that was, and is not, and yet is*, be found in their Compute? If the *little while* be already thirteen hundred Years, how many thouſands muſt the Reign of the revived Beaſt be? So impoſſible is it that the *Seventh* or laſt *Head* ſhould be underſtood of any *ſingle Perſon* but of a *Succeſſion*; unleſs they will have a Beaſt live ſome thouſands of Years without an Head.

But if the *Seventh* or *laſt Head* ſignifie a Succeſſion of Supreme Governours of ſuch a Kind, and not one *ſingle Perſon*, then muſt the other Six alſo ſignifie *ſix Sorts of*

*

of Governours, not *Six Persons*, as any one unprejudiced will easily acknowledge.

12. Which Conclusion was worth the Searching into; the firmly establishing it so plainly evincing, that such an Interpretation as implies *That the Seven Heads are Seven Successions of different Sorts of Governours*, is not only fit and agreeing to the Text, but altogether necessary, and that all other Interpretations that run upon *seven Persons* are not only *false* but *impossible*.

13. Now out of what we have concluded it is further manifest, what is the main *Subject of this Vision in this seventeenth Chapter* of the *Apocalyps*, namely, *That it is not the Roman Empire purely Pagan*; for that had already for the most part passed under the *Five* first Heads, and was now passing away under the *Sixth* in St. *John*'s time. Which *Sixth* Head together with the Beast was slain and ceased to be upon the *Roman* Empire's receiving Christianity, and the *Emperours* becoming *Christians*, and the Christian Religion continuing untainted with *Idolatry*. For while that was, (and it was so once) the Beast ceased to be, But the Beast exhibited to St. *John* in this Vision (*the Beast which thou sawest was and is not*) is *the Beast that was, and then ceased to be, but after was to be again, and then was utterly to be destroyed.* Which Notes all put together are only competible to the Beast upon his temporary ceasing to be, and is a Name given to him with Regard to that time of his temporary cessation. For then was all that true of him, and is a proper Characteristick of his Nature and Order of Succession, namely, that *this is the Beast which was to succeed unto pure Christianity in the Empire.* Apoc. 17. 8.

Wherefore it is plain that the Subject of this Vision is the *Roman* Empire again revived into *Idolatry*, and so to continue till the final Extirpation of *Idolatry* out of it: Which is the utter Perdition of the Beast, and the making of him cease to be for ever; as the exterminating of *Idolatry* out of the Empire for a time was the deadly wounding or killing the Beast for a time, but so as that he revived again in a very lively Image of himself.

14. From whence it will also follow, That the *Whore of Babylon* cannot be understood of Rome *Pagan*, but of Rome *Pagano-Christian*, or of the *Roman Hierarchy* (taking *Roman* in the largest Sense) corrupting Christianity with the illicite Doctrines and Practices of Idolatry. For how can *Rome Pagan* that past under the first *Six Heads* sit upon *the Beast that was, and is not, and yet is*; that is to say, upon that Beast that had no Existence before pure Christianity had become the Religion of the Empire, but was afterwards to succeed that State, as a sad Corruption thereof, under the *Seventh Head*?

Rome-Pagan therefore sat upon the *seven-headed Beast* under the Succession of the *Six* first Heads only. At which only time it could rightly be said of the Beast, and simply, *That he is.* But the incorrupted Christianity being once made the Religion of the Empire, at that time it might rightly be said, *That the Beast was, but is not*, but that he was again to ascend out of the Abyss, and then after a certain considerable Duration of Time utterly to perish. But during the Time of that corrupted Condition, when *Christian* Religion became *Paganish* and *Idolatrous*, it might rightly be said of the Empire then, *That it is the Beast that was, and is not, and yet is.* But the *Whore* is said to ride this very Beast. Wherefore it is *not ancient Rome*, but the *Pagano-christian* Harlot, or the *Roman Hierarchy*, which is the *Whore* that rides the Beast in this Vision.

15. Nor can the Vision be understood of *Paganism* grosly so termed, that should again over-run the *Roman* Empire a little before the End of the World under a *Chimærical Antichrist* then to appear, (as some are willing to fancy for a Shuffle;) but it is to be interpreted of an *Antichristianism* that has already seized it; forasmuch as it is said, that the truly Christian Cæsars shall continue but * *a short time.* Which implies that the *Antichristian* State will continue a long time in comparison thereof. * Revel. 17.

Wherefore if this *Antichristian* State is not come, but all is well, and that *Pagano-Christian Idolatry* has not entred from the Reign of *Constantine* to this very Day; the Reign of *Antichrist* will be at least three or four thousand Years long: Which is so monstrous a Consequence, and so point-blank contrary to * sacred Scripture, that the Position must be necessarily false that infers it. *Dan. 7. 25. & ch. 12. 7. Apoc. 13. 5.

16. Wherefore we may safely conclude, *That the main Subject of the Vision* in this 17*th* Chapter of the *Apocalyps*, as also of that in the 13*th* (which is in a manner the very same with this) *is the State of the Roman Empire corrupted and degenerated from the true and pure Christianity into a Paganish and Idolatrous Condition*, by reason of the false Direction, and unskilful or malicious Conduct of those of the *Roman*

man Hierarchy that took upon them to rule the Empire in Matters of Religion: But withal, That this *Idolatrous* Condition both in the *Hierarchy* and *Empire* after a certain Period of time ſhall be changed, and true Chriſtianity overflow all again, and *Idolatry* never again revive.

This is the Summary Account of theſe Viſions. We will now fall upon the Expoſition of every Particular of each Chapter, whereby this general Account may be ſtill more convincingly demonſtrated.

CHAP. XII.

1. *The Scope and Order of this Joint-Expoſition. Ver.* I. *What is meant by* Whore. 2. *What by* her Greatneſs. 3. *That ſhe is not* Rome *Heathen, but* Rome *Pſeudo-chriſtian. Ver.* II. *Who the* Kings of the Earth, *and what their* Drunkenneſs. 2. *The firſt* Agreement *of the firſt* Paralleliſm *made good. Ver.* III. *That the* Two-horned Beaſt *and the* Whore's *being in the Wilderneſs might have made one of the* Agreements *of the firſt* Paralleliſm. 2. *The ſecond* Agreement *of the firſt* Paralleliſm. 3. *What meant by the* ſcarlet Colour *of the Beaſt.* 4. *The ſecond* Agreement *of the ſecond* Paralleliſm. 5. *The firſt* Agreement *of the* Second. *Ver.* IV. *The Woman's* Purple *and* Scarlet *and* precious Stones *and* Pearls, *what they ſignify.* 2. *And how plainly the third* Agreement *of the firſt* Paralleliſm *is evinced.* 3. *What is meant by the* Cup of Abominations in the Hand of the Whore. 4. *That it is a* Philtrous *Cup, with an Inference therefrom of the Truth of the fourth* Agreement *of the firſt* Paralleliſm. 5. *The chief Charm uſed in the mingling of this* Philtre. 6. Fire from Heaven *Excommunication.* 7. *Other Miracles for the promoting Idolatry.* 8. *What the* Golden Cup *ſignifies in reſpect of the Metal. Ver.* V. *The Names of Whores inſcribed on their Foreheads.* 2. *That the whole Sentence is the* Whore's *Name; and how ridiculous it is to underſtand by* [Myſtery] *a mere Synecdoche.* 3. *The Interpretation of theſe Parts of her Name,* Myſtery, *and* Babylon. 4. *As alſo of,* Babylon the Great, *the* Mother of Fornications. 5. *A Demonſtration of the fifth* Agreement *of the firſt* Paralleliſm. 6. *The different Riſe of the* Two-horned Beaſt *from Others.*

1. IN this *Joint-Expoſition*, though I ſhall not be wanting in other Particulars, my main Drift ſhall be to note out and confirm the *Agreements* of the two *Paralleliſms* I have above delineated. And for Brevity ſake, without any farther *Analyſe*, I ſhall guide my Expoſition by the Order of the Verſes of the Seventeenth Chapter, paſſing from Verſe to Verſe, and comparing thoſe out of the *Thirteenth* which I have ſubjoined, with what is comprized in each Verſe of the *Seventeenth*, accordingly as I have above intimated.

Ver. I. *The Judgment of the Great Whore that ſitteth upon many Waters.* The *Judgment* or *Condemnation of the Great Whore*, the Puniſhment to which ſhe is ſentenced, is a ſpecial Part of this Viſion, and therefore bears the Title of the whole. I need not here inſiſt upon what I have ſo fully inſtructed my Reader in, in my Doctrine of the *Prophetick Schemes*; How in the Prophetick Style a *Body Politick* or a *Multitude of Perſons* and their *Succeſſion* is repreſented under one *individual Shew* or *Shape*, which Scheme we called *Henopœia*. And therefore he will eaſily underſtand that the *Whore* is no ſingle or particular Woman, but a Type of a *Body Politick*, which being called a *Whore*, implies their *Idolatrouſneſs*, as I have abundantly made good in the Explication of that *Icaſme* in my *Prophetick Alphabet*.

Ch. 3. Sect. 7.

Ch. 9. Sect. 9.

2. And that ſhe is ſaid to be that *Great Whore*, it may either ſignifie the *height of her Whoredom*, or the *Extent of her Juriſdiction*; the latter whereof is agreeable to her being placed *upon many Waters*. The Greek has it, ἐπὶ τῶν ὑδάτων τῶν πολλῶν, where the ſecond τῶν ſeems to be demonſtrative and emphatical, pointing at the whole *Roman* Empire. For that is *thoſe many Waters* indeed, a great *Sea* or *Ocean*, in the *Prophetick* Style. Whence I conceive the *Great Whore* to be the *Roman Hierarchy* in a larger Senſe, underſtanding thereby the *whole Body of the Idolatrous Clergy throughout the Roman Empire*: though I do not doubt but that this Imputation will more notoriouſly concern one Part than another, more the *Roman* than the *Greek* Church; and then eſpecially when the *Biſhop of Rome* had once got the Title of *Univerſal*

Univerſal Biſhop, he in a more peculiar Manner entitling himſelf thereby to all the foul Miſcarriages of the Catholick Church.

3. And that the Viſion of the *Two-horned Beaſt* does alſo imply ſuch an univer- Par. 1. Agr. 7.
ſal *idolatrous* Corruption in the Clergy, as well in the *Oriental* as in the *Occidental* Parts of the Empire, is intimated in the *Two-horns* of that Beaſt, as alſo in *exerciſing all the Power of the former Beaſt in his Sight*, which I will defer to ſpeak of till we come to the 15*th* Verſe of this preſent Chapter. I ſhall only take Notice before I paſs any farther, that I have in the foregoing Chapter proved by a Method plainly Demonſtrative, That this *Great Whore* is not to be underſtood of any Body *Politick* that promoted *Idolatry* while the Empire was *Pagan*, but after it became and continued for ſome time *Chriſtian*, though at length 'twas contaminated with a *Pagan-like* Idolatry of a new Faſhion; which I have proved to have been many Ages already in being, according to the evident Senſe of this Prophecy. So that there can be no Rub nor Scruple as concerning this.

Ver. II. *With whom the Kings of the Earth have committed Fornication.* That is to ſay, By whoſe Allurements and Perſwaſions the Kings of the *Roman Empire* (which is called οἰκουμένη *the inhabited Earth*, Luke 2.) have admitted and embraced *idolatrous* Doctrines and Practices, which is *Spiritual Whoredom*. Haply the *Ten Kings* may be alluded to which are mentioned v. 13. and are ſaid *to have one Mind, and to give their Power and Strength to the Beaſt*, which the *Whore* rides. *And the Inhabitants of the Earth have been made drunk with the Wine of her Fornication:* that is to ſay, The People of the Empire were ſo inflamed, intoxicated and dementated with the unwholſom Heat of *idolatrous* Zeal, that it made them very tragically quarrelſome againſt all Oppoſers or Deſpiſers of their fair *Diana*; and made them ſo ſottiſh, ſecure and heedleſs, that they were expoſed to all the Deceits and Injuries this intoxicating *Circe* could put upon them.

2. Now as this *Great Whore* is ſaid to be ſuch a Promoter or Reſtorer of *Idola-* Paral. 1, Agr.
try: ſo likewiſe is the *Two-horned Beaſt*; which though he have *two Horns like a* 1.
Lamb, yet is ſaid *to ſpeak like a Dragon*, that is, to publiſh *idolatrous* Edicts or Doctrines. And again v. 12. he is ſaid to *cauſe the Earth and them that dwell therein*, that is, the Empire (as I ſaid before) *to worſhip the firſt Beaſt whoſe deadly Wound was healed:* And v. 14. *to command them that dwell on the Earth, that they ſhould make an Image to the Beaſt who had the Wound by the Sword, and did live.* The Senſe of the latter of which Citations is this, That the *Two-horned Beaſt* by his Authority and Power of Speech perſwaded them of the Empire, which was now purely Chriſtian, (and therefore then was the time of the Death of the Beaſt, as I have demonſtrated in the foregoing Chapter) to introduce ſuch a Face of *Idolatry* again, (though upon Pretence of the better adorning and Promoting Chriſtianity) that the ſlain Beaſt migh juſtly ſeem to *revive* again in this *Image*, that is to ſay, that the Empire might be ſaid to become a *Beaſt* again by becoming *idolatrous*, as the *Death of the Beaſt* was the Empire's ceaſing from *Idolatry*. And therefore to make an *Image to* the Beaſt that was ſlain, is as much as to make an *Image in the Behalf* of the Beaſt that was ſlain; that he might at leaſt live again in this *Image*. And it is ſaid in the very Text, ἐζησε, *& revixit*; ſo *Vatablus* and *Grotius:* that is, upon the Making this *Image* the ſlain Beaſt *revived again* and lived in this *Image*.

Wherefore it is no Wonder that this *Two-horned Beaſt* is ſaid *to make them that dwell on the Earth to worſhip the firſt Beaſt whoſe deadly Wound was healed*, when he was the Healer and Reviver of him, and put him in a Capacity of being *worſhipped*, that is, *obeyed*, as I have noted in my *Prophetick Alphabet*, and that in ſuch Injunctions as were impious and *idolatrous*. For this *Pagano-Chriſtianiſm* becoming the Religion of the Empire, it was made thereby the Law and Commandment of the Empire, ſo that the healed Beaſt may be rightly ſaid to be *obeyed* in the Submiſſion thereto. Out of all which does plainly appear, That the *Two-horned Beaſt* as well as the *Whore of Babylon* was a Reſtorer and Promoter of Idolatry in the Empire.

Ver. III. *So he carried me away in the Spirit into the Wilderneſs.* This is no part of the Viſion, unleſs we make *Wilderneſs* Hieroglyphical. And indeed *Alcazar* from the Authority of many of the Fathers makes it a Symbol of *Gentiliſm*. But whether you conſider the Type or no, this *Two-horned* θηρίον or *wild Beaſt* will naturally be conceived to be in the Wilderneſs as well as the *Whore* is declared to be ſo; and this *Pagano-Chriſtianiſm*, of which they are both the Authors, what is it but a Kind of *Gentiliſm*? So that it had not been inept to have made this, one *Agreement* in our firſt *Paralleliſm*.

2. *And*

man Hierarchy that took upon them to rule the Empire in Matters of Religion: But withal, That this *Idolatrous* Condition both in the *Hierarchy* and *Empire* after a certain Period of time shall be changed, and true Christianity overflow all again, and *Idolatry* never again revive.

This is the Summary Account of these Visions. We will now fall upon the Exposition of every Particular of each Chapter, whereby this general Account may be still more convincingly demonstrated.

CHAP. XII.

1. *The Scope and Order of this Joint-Exposition. Ver.* I. *What is meant by* Whore. 2. *What by* her Greatness. 3. *That she is not* Rome *Heathen, but* Rome *Pseudo-christian. Ver.* II. *Who the* Kings of the Earth, *and what their* Drunkenness. 2. *The first* Agreement *of the first* Parallelism *made good, Ver.* III. *That the* Two-horned Beast *and the* Whore's *being in the Wilderness might have made one of the* Agreements *of the first* Parallelism. 2. *The second* Agreement *of the first* Parallelism. 3. *What meant by the* Scarlet Colour *of the Beast.* 4. *The second* Agreement *of the second* Parallelism. 5. *The first* Agreement *of the* Second. *Ver.* IV. *The Woman's* Purple *and* Scarlet *and* precious Stones *and* Pearls, *what they signify.* 2. *And how plainly the third* Agreement *of the first* Parallelism *is evinced.* 3. *What is meant by the* Cup of Abominations in the Hand of the Whore. 4. *That it is a* Philtrous *Cup, with an Inference therefrom of the Truth of the fourth* Agreement *of the first* Parallelism. 5. *The chief Charm used in the mingling of this* Philtre. 6. Fire from Heaven *Excommunication.* 7. *Other Miracles for the promoting Idolatry.* 8. *What the* Golden Cup *signifies in respect of the Metal. Ver.* V. *The Names of Whores inscribed on their Foreheads.* 2. *That the whole Sentence is the* Whore's *Name; and how ridiculous it is to understand by* [Mystery] *a mere Synecdoche.* 3. *The Interpretation of these Parts of her Name,* Mystery, *and* Babylon. 4. *As also of,* Babylon the Great, *the* Mother of Fornications. 5. *A Demonstration of the fifth Agreement of the first* Parallelism. 6. *The different Rise of the* Two-horned Beast *from Others.*

1. IN this *Joint-Exposition*, though I shall not be wanting in other Particulars, my main Drift shall be to note out and confirm the *Agreements* of the two *Parallelisms* I have above delineated. And for Brevity sake, without any farther *Analyse*, I shall guide my Exposition by the Order of the Verses of the Seventeenth Chapter, passing from Verse to Verse, and comparing those out of the *Thirteenth* which I have subjoined, with what is comprized in each Verse of the *Seventeenth*, accordingly as I have above intimated.

Ver. I. *The Judgment of the Great Whore that sitteth upon many Waters.* The *Judgment* or *Condemnation of the Great Whore*, the Punishment to which she is sentenced, is a special Part of this Vision, and therefore bears the Title of the whole. I need not here insist upon what I have so fully instructed my Reader in, in my Doctrine of the *Prophetick Schemes*; How in the Prophetick Style a *Body Politick* or a *Multitude of Persons* and their *Succession* is represented under one *individual Shew* or *Shape*, which Scheme we called *Henopœia*. And therefore he will easily understand that the *Whore* is no single or particular Woman, but a Type of a *Body Politick*, which being called a *Whore*, implies their *Idolatrousness*, as I have abundantly made good in the Explication of that *Icasme* in my *Prophetick Alphabet.*

Ch. 3. Sect. 7.

Ch. 9. Sect. 9.

2. And that she is said to be that *Great Whore*, it may either signifie the *height of her Whoredom*, or the *Extent of her Jurisdiction*; the latter whereof is agreeable to her being placed *upon many Waters.* The Greek has it, ἐπὶ τῶν ὑδάτων τῶν πολλῶν, where the second τῶν seems to be demonstrative and emphatical, pointing at the whole *Roman* Empire. For that is *those many Waters* indeed, a great *Sea* or *Ocean*, in the *Prophetick* Style. Whence I conceive the *Great Whore* to be the *Roman Hierarchy* in a larger Sense, understanding thereby the *whole Body of the Idolatrous Clergy throughout the Roman Empire*: though I do not doubt but that this Imputation will more notoriously concern one Part than another, more the *Roman* than the *Greek* Church; and then especially when the *Bishop of Rome* had once got the Title of *Universal*

Univerſal Biſhop, he in a more peculiar Manner entitling himſelf thereby to all the foul Miſcarriages of the Catholick Church.

3. And that the Viſion of the *Two-horned Beaſt* does alſo imply ſuch an univer- Par. 1. Agr. 7.
ſal *idolatrous* Corruption in the Clergy, as well in the *Oriental* as in the *Occidental* Parts of the Empire, is intimated in the *Two-horns* of that Beaſt, as alſo in *exerciſing all the Power of the former Beaſt in his Sight*, which I will defer to ſpeak of till we come to the 15*th* Verſe of this preſent Chapter. I ſhall only take Notice before I paſs any farther, that I have in the foregoing Chapter proved by a Method plainly Demonſtrative, That this *Great Whore* is not to be underſtood of any Body *Politick* that promoted *Idolatry* while the Empire was *Pagan*, but after it became and continued for ſome time *Chriſtian*, though at length 'twas contaminated with a *Pagan-like* Idolatry of a new Faſhion; which I have proved to have been many Ages already in being, according to the evident Senſe of this Prophecy. So that there can be no Rub nor Scruple as concerning this.

Ver. II. *With whom the Kings of the Earth have committed Fornication.* That is to ſay, By whoſe Allurements and Perſwaſions the Kings of the *Roman Empire* (which is called οἰκουμένη *the inhabited Earth*, Luke 2.) have admitted and embraced *idolatrous* Doctrines and Practices, which is *Spiritual Whoredom*. Haply the *Ten Kings* may be alluded to which are mentioned v. 13. and are ſaid *to have one Mind, and to give their Power and Strength to the Beaſt*, which the *Whore* rides. *And the Inhabitants of the Earth have been made drunk with the Wine of her Fornication:* that is to ſay, The People of the Empire were ſo inflamed, intoxicated and dementated with the unwholſom Heat of *idolatrous* Zeal, that it made them very tragically quarrelſome againſt all Oppoſers or Deſpiſers of their fair *Diana*; and made them ſo ſottiſh, ſecure and heedleſs, that they were expoſed to all the Deceits and Injuries this intoxicating *Circe* could put upon them.

2. Now as this *Great Whore* is ſaid to be ſuch a Promoter or Reſtorer of *Idola-*
try: ſo likewiſe is the *Two-horned Beaſt*; which though he have *two Horns like a* Paral. 1, Agr. 1.
Lamb, yet is ſaid *to ſpeak like a Dragon*, that is, to publiſh *idolatrous* Edicts or Doctrines. And again v. 12. he is ſaid to *cauſe the Earth and them that dwell therein*, that is, the Empire (as I ſaid before) *to worſhip the firſt Beaſt whoſe deadly Wound was healed:* And v. 14. *to command them that dwell on the Earth, that they ſhould make an Image to the Beaſt who had the Wound by the Sword, and did live.* The Senſe of the latter of which Citations is this, That the *Two-horned Beaſt* by his Authority and Power of Speech perſwaded them of the Empire, which was now purely Chriſtian, (and therefore then was the time of the Death of the Beaſt, as I have demonſtrated in the foregoing Chapter) to introduce ſuch a Face of *Idolatry* again, (though upon Pretence of the better adorning and Promoting Chriſtianity) that the ſlain Beaſt migh juſtly ſeem to *revive* again in this *Image*, that is to ſay, that the Empire might be ſaid to become a *Beaſt* again by becoming *idolatrous*, as the *Death of the Beaſt* was the Empire's ceaſing from *Idolatry*. And therefore to make an *Image to* the Beaſt that was ſlain, is as much as to make an *Image in the Behalf* of the Beaſt that was ſlain; that he might at leaſt live again in this *Image*. And it is ſaid in the very Text, ἔζησε, *& revixit*; ſo *Vatablus* and *Grotius:* that is, upon the Making this *Image* the ſlain Beaſt *revived again* and lived in this *Image*.

Wherefore it is no Wonder that this *Two-horned Beaſt* is ſaid *to make them that dwell on the Earth to worſhip the firſt Beaſt whoſe deadly Wound was healed*, when he was the Healer and Reviver of him, and put him in a Capacity of being *worſhipped*, that is, *obeyed*, as I have noted in my *Prophetick Alphabet*, and that in ſuch Injunctions as were impious and *idolatrous*. For this *Pagano-Chriſtianiſm* becoming the Religion of the Empire, it was made thereby the Law and Commandment of the Empire, ſo that the healed Beaſt may be rightly ſaid to be *obeyed* in the Submiſſion thereto. Out of all which does plainly appear, That the *Two-horned Beaſt* as well as the *Whore of Babylon* was a Reſtorer and Promoter of Idolatry in the Empire.

Ver. III. *So he carried me away in the Spirit into the Wilderneſs.* This is no part of the Viſion, unleſs we make *Wilderneſs* Hieroglyphical. And indeed *Alcazar* from the Authority of many of the Fathers makes it a Symbol of *Gentiliſm*. But whether you conſider the Type or no, this *Two-horned* θηρίον or *wild Beaſt* will naturally be conceived to be in the Wilderneſs as well as the *Whore* is declared to be ſo; and this *Pagano-Chriſtianiſm*, of which they are both the Authors, what is it but a Kind of *Gentiliſm*? So that it had not been inept to have made this, one *Agreement* in our firſt *Paralleliſm*.

2. *And*

2. *And I saw a Woman sit upon a scarlet-coloured Beast.* The Sitting upon a Beast implies the Riding and Guiding of him, the Exciting and Quickning of him to this or that Course, as the Rider pleases. And the *Two-horned Beast* is said likewise to animate the *Seven-headed Beast*, and to prick him up to those bloody Edicts that seem to be alluded to Chap. 13. v. 15. That the revived Beast should speak, and cause as many as will not submit to him *as Beast*, that is to say, *as idolatrous*, to be slain. And this may suffice for an Intimation of the Truth of the second *Agreement* of the first *Parallelism*; That as well the *Whore*, as the *Two-horned Beast*, has the Governance and Rule over the *Beast* with *seven Heads*.

Par. 1. Agr. 2.

3. Now for the *scarlet Colour* of the Beast, it has a double Indication; the one of *Tyrannical Cruelty*, the other of *Imperial Majesty*. In the former Sense *Victorinus*, *Aretas*, *Zegerus*, *Viegas*, *Alcazar* and others interpret it. In the latter *Cornelius a Lapide*, *Paræus*, *Ribera* and *Grotius*. *Fera coccinea.* (saith he) *nimirum quia eo colore tingi solebant Imperatorum Romanorum Paludamenta.* But where both Senses are so fit, they are both to be understood by an *Henopæia*, which reduces many Objects prefigured, under one Type. But for the present I shall only take Notice of the *Cruelty* of the Beast set out by his bloody Colour. And the like is also figured in the Shape of the *Seven-headed Beast* in the Thirteenth Chapter: *His Body* there being like that of a *Leopard*, *his Feet* like a *Bear's*, and *his Mouth* like a *Lion's*. All which are Beasts of great Rapine and Cruelty, from whence the second *Agreement* of the second *Parallelism* is plainly confirmed.

Par. 1. Agr. 2.

4. *Full of Names of Blasphemy*, that is, Full of Titles or Kinds of Idolatry. *Plenam Diis*, so *Grotius*, understanding it of the Pagan Empire; and we may safely render it, *full of Dæmons*, in Mr. *Mede's* Sense, that is, full of the superstitious and *idolatrous* Worship of the Souls of the Saints departed, (besides other *Idolatries* committed in the Manner of worshipping the due Object of our Religion, God and Christ) namely since the Empire has become *Pagano-Christian.*

Par. 2. Agr. 2.

Nor is the *Beast* in the thirteenth Chapter less remarkable for this foul Sin. For as the *scarlet* Beast was full of *Names of Blasphemy*, dappled as it were with those black Titles; so *Grotius* makes the *Leopard* spotted with various Objects of Idolatry. *Pardalis varii coloris animal; sic Idololatria Romana Deos habebat mares, fœminas, mari-fœminas, maximos, medioximos, minimos, vario vultu, vario habitu, variâ potestate.* And does the *Pagano-Christian Idolatry* fall any thing short? Has it not its He-Saints and She-Saints, to which they give Religious Worship? Do they not profess a *Dulia* and *Hyperdulia*, as well as *Latria*? Which bids fair towards the Heathens *Dii Minimi* and *Medioximi.* Has it not some *Saints* famous for inflicting particular Mischiefs, and others for doing this or that particular Good? Some Saints of one Aspect or Dress, and others of another? Have not some one Office, and others another? as shall be seen more punctually hereafter.

But the *Blasphemy*, that is, the *Idolatry* of this Beast, is more copiously recorded and more expressly *v.* 5. *And there was given unto him a Mouth speaking great Things and Blasphemies*; that is to say, an Authority decreeing gross Idolatries to the Reproach of the living God; *whose Name* he is said *to blaspheme*, in the following Verse, *and his Tabernacle, and them that dwell in Heaven.* To *blaspheme God*, viz. by Worshipping him by *Images*, or by giving *Religious* Worship to others which is only due to him, and thereby vilifying him and making him no better than a Creature. *To blaspheme the Tabernacle of God*, that is, the Body of Christ, *in whom the Fulness of the Godhead dwelleth bodily*, (as the Apostle speaketh) by pretending that a Piece of Bread, which they put into that foul Prison whither a Man's Fancy is loath to descend, is the very Body of Christ, even that Body so full of stupendious Glory: which certainly is wretchedly eclipsed and miserably trampled on, while a Morsel of Bread is avowed to be really it, and is adored towards accordingly. And, lastly, *To blaspheme them that dwell in Heaven*, namely the *Saints*, by declaring they are so ambitious and rebellious against God, that they do not only accept, but would extort religious Worship from Men by Deaths and Imprisonments, and various Pressures and Afflictions, which this bloody Beast does execute against the sincere Members of Christ, having first branded them with the odious and ignominious Nick-name of *Hereticks*; pretending herein their Zeal and Honour to the *Saints*, while they are really by these Courses very highly reproached and blasphemed as cruel and inhumane against Men, as well as rebellious and treacherous against God. So wonderfully true and significant is this Character of *Blasphemy* upon the Beast, and so plainly have we made out the second *Agreement* of the second *Parallelism*.

Col. 2. 9.

See my *Idea* of *Antichrist*. Book 2. Ch. 5. sect. 2, 3.

See *Idea* of *Antichristianism*, Book 1. Ch. 16. Sect. 2.

5 *Having*

5. *Having ſeven Heads and ten Horns.* So Chap. 13. *And I ſaw a Beaſt riſe up out of the Sea, having ſeven Heads and ten Horns.* Which is a palpable Evidence of the firſt *Agreement* of our ſecond *Paralleliſm.* What is meant by theſe *ſeven Heads* and *ten Hrons* we ſhall underſtand anon. Par. 2. Agr. 1.

Ver. IV. *And the Woman was arrayed in purple and Scarlet Colour, and decked with Gold and precious Stones and Pearls.* That *Purple* and *Scarlet* is an *Imperial* Colour, we have already noted, and is here again allowed by *Grotius* on this 4 Verſe. But here it is ſeaſonable to obſerve, That as the Beaſt, which is the whole Roman Empire, was allowed to be called a *Scarlet Beaſt*, though that Wear was peculiar to the Heads of the Empire, I mean the Emperours themſelves or the Senate; ſo this *Whore* may be ſaid *to be arrayed in Purple and Scarlet*, (that is, the *Roman Hierarchy* or whole Body of that Clergy) though this Colour ſhould belong only to the Head, or at leaſt thoſe higher Governours of this Body next to this chief Head. And ſuch are the Robes and Habits of the *Roman Cardinals*, as is well known. And for the *Gold and precious Stones and Pearls*, it does plainly refer to the Pope's *Triple Crown of Gold* gliſtering with rich *Gemms* and *precious Stones*, as alſo to the *Pearls* of his rich Cope, &c. Which ſhews that this Viſion hath a more peculiar Regard to the *Church of Rome* properly ſo called, though it may caſt a lighter Glance on the whole Idolatrous Clergy of the Empire.

But this Head of the *Roman* Hierarchy with his *purple* Cardinals are ſo *Emperour-like*, and of ſuch a *Senatorious* Splendor, that it is manifeſt that there is an Affectation of *Imperial* Power in the *Pope* himſelf; his Crown and Veſtments being ſo plainly *Imperial.* And though the Colour of the Beaſt and the ſeventh Head diſtinct from this *Mitred* Head, implies there is an *Emperour* to be acknowledged diſtinct from the *Pope*; yet this Hieroglyphick does plainly ſignifie that the *Pope* does play the *Emperour* as well or more than he. Which does admirably agree with the known Event of Things, and is plainly foretold alſo in the 13. Chap. v. 12. *And he exerciſeth all the Power of the firſt Beaſt before him*, that is to ſay, he plays the Emperour as much or more than He. Which yet muſt be underſtood of this *Two-horned Beaſt* moſt eſpecially as reſiding at *Old Rome*, who timely challenged the Right of *Univerſal Biſhop*, and had it early conferred upon him by the Bounty of *Phocas* the Emperour; and after ſo out-topp'd the Emperours, that he made himſelf greater than they: though I do not ſtick to confeſs with *Grotius*, that neither they nor their Empire has yet ceaſed to be, accordingly as the Prophecy it ſelf may ſeem to teſtifie, there being a Seventh Head of this Beaſt diſtinct from the Head of the *Two-horned Beaſt* or the *Whore.* Par. 1. Agr. 3.

2. But that this *Two-horned Beaſt*, viz. the chief and moſt eminent Part of him, does *exerciſe all the Power of the firſt Beaſt before him*, is to Admiration fulfilled in the *Pope's* playing the *Emperour*: As in the wearing not only a ſingle *two-horned Mitre* as *Biſhop*, but a *Triple Imperial Diadem* as if he were *Emperour.* His purple Veſtments alſo and crimſon Pantofles; his Title of *Dominus Deus noſter*; his Senate of purpurate Cardinals; his making Kings and Princes kiſs his Feet; his receiving Tribute even from the remoteſt Parts of the Empire; his Canonizing of Saints with the Joint-Suffrages of the *Cardinals*; his ſending of his Legats to Princes; his Revenue out of Stews, &c. (of which and others of the like Nature you may be informed more punctually in * *Molinæus*) all theſe were Imitations of the *Imperial* Power and Dignity. So exactly may he be ſaid to *exerciſe all the Power of the firſt Beaſt before him.* Par. 1. Agr. 3. * *Molin.* Var. Lib. 5. c. 17.

And is yet ſtill more palpably true, in that he takes away all Power in *Eccleſiaſtical* Affairs from the *Emperour*, and will exerciſe it ſolely himſelf. not to add that by virtue of this entire *Eccleſiaſtick Power* he has wreſted even the *Civil Power* of the Empire out of the Emperour's Hands in a very great meaſure; ſo awful a thing has been the Pope's Thunder of *Excommunication.* And this is ſufficient to make good the third *Agreement* of my firſt *Paralleliſm.*

3. *Having a golden Cup in her Hand, full of Abominations and Filthineſs of her Fornications.* Where *Grotius* upon the Word *Abominations*, βδελύγματα, ſaith he, *In Viſo quidem intelligendo* humor fœtens, *in re verò* Dii falſi, *quos Græci vocant* βδελύγματα, and the Hebrews שקוצים and תועבות. And therefore the *Filthineſs of her Fornications* is the ſame with the former, they all ſignifying the *Idolatry* of the *Roman* Hierarchy. And as we have already demonſtrated in the foregoing Chapter, that this *Whore* is not underſtood of *Rome Pagan*, ſo this Circumſtance amongſt others agrees very naturally thereto. For this Woman with her *Cup in her Hand* implies ſhe is the Beginner, not of an *Health*, but of this *damnable Pollution* of *Idolatry*; and that, whereas the Empire had grown chaſte and cold to this Folly and Madneſs through the

Power of the pure Gospel of Christ, this Woman by this *Incentive*, this *Virus amatorium*, would inflame their Spirits again with new lustful Motions after Idols, and make them go a whoring from their God.

4. But there is something further observable in this *Golden Cup*, namely, wherein the Force of its Bewitchery may consist. For that it is an *enchanted Cup* or a *Philtrum*, I have abundantly made good under that Title in my *Prophetick Alphabet*; and not only Mr. *Mede*, but *Cornelius à Lapide* and *Alcazar* interpret it to that Sense. The latter of whom besides the Filthiness of the Composition, as the Ashes of Toads and of Men's Brains hanged at the Gallows, adds also *Cantiones & execranda Verba*, Charms and direful Words: which must needs therefore be conceived to be *Magical* and of a miraculous Power. Analogical to which is that Chap. 13. concerning the *Two-horned Beast*, that *he doth great Wonders, even so much that he maketh Fire to come down from Heaven, and so deceiveth them that dwell on the Earth by those Miracles that he had Power to do in the Sight of the Beast*; that is to say, in the Sight of the *Empire* which he seduced into Idolatry by these Miracles, and so re-introduced the *Image* of the *slain Beast* by this Seduction. Whence it is plain, that the *Magick* and the *Miracles* of the *Whore* and of the *Two-horned Beast* tended to one End, the Reviving of Idolatry again in the Empire, according to the fourth *Agreement* of our first *Paralleliſm*.

Cha.8. Sect .2.

V. 13, 14.

Par. 1. Agr. 4.

5. But one chief *Charm* that was used over this *Magical Cup* undoubtedly are those powerful and affrightful Words of *Excommunication*, that Menace of committing Men to *Hell-Fire*, if they did not submit to these idolatrous Institutes of the Church. This Thunder from that Roman *Vejovis* did not sowre but sweeten this Cup, and make it go off with a great deal of Pleasure; it looking so like the *Cup of Salvation* to those that drank it, when it was so authoritatively and terribly declared that those that refused it should undoubtedly perish. This is that main *Spell* that did invigorate the Virtue of this Potion, and made the Whore's Paramours lie more close in her Bosom, when they were terrified with such ineffable Danger and Misery that should befall them out of it. Which pretended Power of sending Men to *Hell* for not committing *Idolatry* being neither *lawful* nor *natural*, but above the Limits of Nature, what can it be justly deemed but *Magical* or *Diabolical*? And this is that very same Power which is plainly and apertly figured out in those Words of the 13. Chapter, where the *Two-horned Beast* is said *to make Fire come down from Heaven*: which I have already, in my *Prophetick Alphabet*, plainly proved to be a very significant *Iconism* of *Excommunication*.

Chap. 6. Sect 14.

6. And there is nothing more frequent in the Mouths of all Men than the *Pope's Thunderbolt*; of which they have conceived so miraculous an Effect, that the People at *Paris* were made generally to believe that it had so blasted the *Hereticks*, that their very Faces were grown black and ugly as Devils; their Eyes and Looks ghastly, their Breaths noisome and pestilent, as Sir *Edwin Sandys* has recorded in his *Europæ Speculum*. *Erasmus* also runs much upon this Metaphor in his Colloquies, and the Popes themselves glory in it. And as if the People were not quick enough to understand the Similitude without some visible Ceremony, the *Pope* casts down *burning Fire-brands* from aloft at a certain solemn *Excommunication*. And, lastly, *Nauclerus* uses this Phrase of being *Thunder-struck* three or four times within the Compass of a Page or two. And the *Popes* themselves look upon them whom they have Excommunicated *tanquam fulmine afflatos*, and so speak of them, as *Paræus* has also observed upon the Place. So that there is not Room left for the least Hesitation whether *Excommunication* be not alluded to in that miraculous *bringing down Fire from Heaven*, for that any *Mortal* should do that is indeed a great Miracle.

7. But whereas it is said, *That he deceiveth them that dwell on the Earth by Reason of those Miracles which he had Power to do*; I must confess I think *other Miracles* may also be glanced at, of which there is abundance boasted of by the *Roman* Church themselves, by which they would confirm several Sorts of Idolatries practised amongst them. Which may be attributed, as many of them as are true, to the great Activity and Desire of their Priest to promote *Idolatry*, who thereby invite the Devil to play such Pranks at their Images or Altars or in their Cœmeteries. But to return to the *Magick Cup*.

8. We have considered the Contents of it, and that *supernatural* Magick infused into the Liquor thereof. But the very Metal of the Cup, which is *Gold*, has also its Significancy, and bears with it a Meaning of a more natural *Magick* that attracts all.

Quid

——Quid non mortalia pectora cogis,
Auri ſacra fames?

Wherefore that great Affluency of Riches, Honours and Preferments that are to be had in the *Roman* Church is no ſmall Part of this intoxicating Potion, ἧς πεπότικε τὰ ἔθνη. nay indeed has made the *Inhabitants of the Earth drunk*, the Fumes of *Ambition* and *Covetouſneſs* poſſeſſing their Brains, eſpecially theirs of the *Roman* Clergy, who are not enriched with theſe *Golden Gifts* of the Church but upon the Condition of aſſiſting and abetting the *Idolatry* thereof. This *Cup* therefore I conceive may alſo be an Emblem of *Senſuality*, *Luxury* and *Affluency*; and to be drunk therewith, to abound with *Worldly-Felicity* even to an Inſenſibility of better things, and to a beſotted Security and Contentedneſs with the preſent Enjoyments of this Life. This alſo may be one Senſe of this *intoxicating Cup*, beſides what I have touched upon before.

Ver. V. *And upon her Forehead was a Name written.* Which Interpreters have rightly noted to allude to the Cuſtom of ſome *impudent Harlots* who had their *Names written upon their Foreheads*; as appears from that in *Seneca*, *Nomen tuum pependit in fronte, pretia ſtupri accepiſti; & manus quæ Diis datura erat ſacra, capturas tulit.*

2. *Myſtery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.* All which Inſcription I conceive is *the Name of the Whore.* For the Scripture often makes *long Names*, even a whole Sentence, as I ſhall have occaſion more fully to note anon. I ſay, the very Word [*Myſtery*] is part of the Name. And the Senſe of the whole is, That the *Name of the Whore* is *Myſtical Babylon the Great, the Mother of Harlots*, or rather *the Mother of Fornications*, πορνειῶν· ſo ſome Copies, which the Vulgar *Latin* follows, and *Beza*, and which *Grotius* beſt approves of, and beſt fits with what follows, *and of the Abominations of the Earth*, that they may be both *Abſtracts*. And *Myſtical* here ſignifies the ſame that *Spiritual* elſewhere in the *Apocalyps*, *Which is ſpiritually called Sodom and Ægypt*, as *Cornelius à Lapide* has alſo compared them: and it is the *Great City* there too which is ſo called. Wherefore let any one judge if *Myſtical* or *Spiritual Babylon* can be underſtood of *Rome Pagan*, or whether it is likely that the Spirit of God ſhould prefix the Term [*Myſtery*] to an Inſcription that hath no more in it than a dry *Synecdoche*. For if *Rome Pagan* be underſtood, it is no more but putting one *Pagan*, Idolatrous and Perſecutive City for another. With which certainly ſo profound and venerable a Preface as [*Myſtery*] cannot well ſuit. Chap. 11. v. 8.

3. Wherefore it muſt be underſtood of a *Chriſtian City or Polity Idolatrizing* and Debauching others with Idolatry. And the Meaning of the *Myſtery* muſt be this: Even that that *Hierarchy* which ſhould over-ſpread the Empire, and pretend to be the pure and unadulterate Apoſtolick Church, and be generally believed to be ſo; nay, to be *that City from Heaven, the Foundations of whoſe Walls are Twelve, with the Names of the twelve Apoſtles of the Lamb inſcribed upon them; that City wherein God will wipe away all Tears from the Eyes of his Servants, where there ſhall be no more Death nor Sorrow, nor any more Pain*, that is to ſay, no more bloody Perſecutions, Preſſures, nor Tortures of the faithful Servants of Chriſt, as *Grotius* well interprets it; and, laſtly, *that City wherein there is no Temple*, that is to ſay, no Object towards which we bow, beſides the Lord God Almighty and the Lamb, who alone is worſhipped with Religious Worſhip; I ſay, the *Myſtery* is this, That that *Oecumenical Hierarchy* or Body of the Clergy that boaſt themſelves to be this Pure and Apoſtolical City, as being of an unerring Judgment in Matters of Faith, ſhould indeed be the very City *Babylon* it ſelf, which inſtead of being ſo chaſt a Pattern of Purity of Worſhip, were *Sacrificers to the Dead*, and the Adorers or *Worſhippers of Bel*, and the Propagators of the Worſhip of the *Baalim*, that is to ſay, of the Worſhip of *Dæmons* or *falſe Gods*, through the World, infecting therewith even the very *Jews* themſelves, the peculiar People of God; and inſtead of being a Protection and Refreſhment to the Servants of the true God, held them in a long and ſad Captivity, caſting them that would not bow to the Image that *Nebuchadnezzar* had ſet up into an hot fiery Furnace. This is the *Myſtery*, and yet a very true one.

For it is over-manifeſt of this *Pſeudo-Chriſtian* Hierarchy, that they have debauched the profeſſed People of God with various Kinds of *Idolatry*, and have held them captive a long time under an hard Servitude, and beſides other Tortures and Perſecu-

tions have burned many thousands of the Faithful Servants of Christ with Fire and Fagot. Wherefore it is a *Mystery* indeed that she that so boldly professes her self the *City of God*, and had the Luck to be believed, so generally, to be so, should in Truth be found to be that *bloody* and *Idolatrous Babylon*.

4. And because she boasts her self also to be the *Catholick* as well as the *Apostolick Church*, she is farther adorned with the Title of *Great* as well as of *Babylon*, and is at once styled *Babylon the Great*; the vast Extent of that City (which they that have made the most frugal Computation reckon 360 or 380 *Stadia* in Compass, *Pliny* and *Herodotus* 480) being a fit Symbol of their Pretence to *Catholickness* or *Universality*. And, lastly, because she will pretend to be the *Spouse of the Lamb*, and be called *Our Mother the Church*, the Spirit of God in Reproach to this false Beast has styled her the *Mother of Harlots and Abominations of the Earth*.

5. Which Style does plainly discover that this City *Babylon* is not *Rome Heathen*, but a *Polity Christian*. For *Rome Heathen* was not μήτηρ πορνειῶν, as *Grotius* reads it, *the Mother*, that is, the *Author* and *Dispenser*, *of Idolatry over the Face of the Earth*: for the Nations were Idolatrous of themselves without her, and she rather a Learner and Receiver of their Idolatries, which she increased as she advanced her Trophees; as it may appear by that promissory Charm which *Macrobius* sets down, used by the *Romans* when they had Hopes of taking a City, calling out thereby the *Tutelary Gods of the Place*, and promising them Temples and Solemnities at *Rome*.

Saturnal lib. 3. cap. 9.

Wherefore the Title of *Mystery* prefixed to the *Name of the Whore* (or rather it being a part of it, and which easily answers to that *Mystery of Iniquity*, the Apostle speaks of) jointly considered with this part of the Name [*The Mother of Fornications and Abominations of the Earth*] does evidently agree with our Demonstration in the foregoing Chapter, that proved it necessary to understand by *Babylon*, not *Rome Heathen*, but a State of the *Church* degenerating into *Heathenism* and *Idolatry*. Which lying deeper than that every Man can discover it at first sight, as being coloured and guilded over with fair Pretences of Magnifying Christ and his Apostles and the rest of the *Saints*, especially the Virgin *Mary* the *Mother of Christ*, is rightly called a *Mystery*. In which this *Whore* and the *Two-horned-Beast* do exactly agree. For his *having Horns like a Lamb* is that outward Pretext of Succession from Christ and his Apostles, and of having a Power from them to rule and discipline the Church according to the Mind of Christ, to his Honour and for his Interest, which they pretend in every thing: But his *speaking like a Dragon* bespeaks him a Decreer of Idolatrous Practices, and a Publisher of Doctrines of Adulterate Worship. Whence the fifth *Agreement* of our first *Parallelism* is manifest; both the *Whore* and the *Two-horned Beast* being found Introducers of Idolatry under Pretence of Promoting Christianity.

2 Thess. 2. 7.

Paral. 1. Agr. 5.

6. That was the Meaning of the *Lamb-like Horns* and *Dragon's Speech of the Two-horned Beast*: But concerning his *rising up out of the Earth*, which is peculiar to him, other Beasts being described both in *Daniel* and the *Apocalyps* to *rise out of the Sea*, the Winds also bustling against one another on the Surface thereof in those *four Beasts* in *Daniel*; this discovereth this Beast to be quite of another Kind, getting up, not by War, nor by Power of the Sword, as the *Potentates of the World* do, but in a more still and concealed Way, and from a meaner Condition; *Cui origo privata, non publica*, saith *Grotius*: and he adds further, *Mos est Hebræorum vocare τὰς ἰδιώτας populum terræ*. And *Molinæus* also upon the Text, *Sic Latini homines novos & ex sordibus provectos ad nobilitatem & opes vocant Terræ filios, ipsáque Scriptura dicit Deum attollere humilem ex pulvere*. Which how true it is of the *Whore* and the *Two-horned Beast* every one knows.

Apoc. 13. 11.

CHAP.

CHAP. XIII.

Ver. VI. *What is meant by the* Martyrs of Jeſus. 2. *The ſixth* Agreement *of the firſt* Paralleliſm. *Ver.* VII. *That the* Woman *is not* Rome Heathen, *demonſtrable from the Beaſt that carries her.* 2. *That ſhe rides the whole Empire.* 3. *That the* Two Horns *of the Beaſt are the* Two Imperial Patriarchates, *but by an* Henopœia *may glance alſo at the* Power of Binding and Looſing, *and at the* Horns of the Epiſcopal Mitre. 4. *The ſeventh* Agreement *of the firſt* Paralleliſm. 5. *The firſt* Agreement *of the Second. Ver.* VIII. *What is meant by* ἀπώλεια. 2. *That the End of the Viſion of the Beaſt in this Chapter is to repreſent the Empire in that* Succeſſion *wherein it is* Pagano-Chriſtian. 3. *That the Prolixity of the Title hinders not but that it may be called* the Name of the Beaſt. 4. *The Meaning of the* Name. 5. *That the Angel having conſidered the whole Succeſſions of the* Roman *Kingdom or Empire, fixed his Mind on* that time *the Empire* was purely Chriſtian, *and why. And that it thence appears what Succeſſion of the Beaſt's Time is underſtood.* 6. *As likewiſe from his Name a little varied into,* Was, is not, and yet is. *Whence the fifth* Agreement *of the ſecond* Paralleliſm *is alſo evinced.* 7, 8. *How the Angel came to give the Beaſt theſe Names: And that there is an* Ellipſis *in the Angel's Saying,* The Beaſt which thou ſaweſt, was, and is not, &c. 9. *That the Name* Was, and is not, and ſhall aſcend, &c. *ſignifies the ſucceſſive* Order in Being, *not the* actual being *or* not being *of the Beaſt: with a Confirmation thereof out of* Alcazar. 10. *A plain Eviction from the Name* [Was, is not, and yet is] *that* [Was, and is, and is not] *do not ſignifie* actual Exiſtence *or* Non-exiſtence, *but* Order of Exiſtence *and* Similitude. 11. *That* [Is not, and yet is] *would neither be good Senſe nor any Elegancy, unleſs the Laws of a* right Contradiction *were cloſely touched on in this* myſterious *Aſſertion.* 12. *And yet that an abſolute* Sameneſs, *in either* Eſſence *or* Qualification, *could not be under this Affirmation and Negation without Falſity. Whence* Similitude *is neceſſarily intimated thereby.* 13. *That the Certainty of the Meaning of this Title* [Was, is not, and yet is,] *confirms the Senſe of the former, and demonſtrates a latitant* Ellipſis *in the Application of theſe Names of the Beaſt; which is farther argued from other Conſiderations.* 14. *Why he interprets the* Re-exiſtence *or* Image of the Beaſt, *of the Empire's becoming Idolatrous again, rather than of the* Revival of its ancient Polity *in the* Pontifical Power. 15. *The third* Agreement *of the ſecond* Paralleliſm. 16. *The ſixth* Agreement. 17. *The Seventh.* 18. *The eighth* Agreement. 19. *The third* Agreement *again noted, with a Confirmation, therefrom, of the above mentioned* Ellipſis. 20. *That* near Reſemblance *ſtands for Identity in common Elegancy of Speech: Whence,* The Beaſt, that was, is not, and yet is, *and the* Image of the Beaſt *is again evinced to be all one, and the fifth* Agreement *of our ſecond* Paralleliſm *thereby farther confirmed.*

Ver. VI. AND *I ſaw the Woman drunk with the Blood of the Saints and with the Blood of the Martyrs of Jeſus:* that is to ſay, with the Blood of the Saints which were the Martyrs of *Jeſus.* Which were not Martyrs for the Doctrine of this or that *ſeducing Spirit* or falſe Teacher, who might beſot them with a fooliſh Confidence and hardy Reſolution of laying down their Life to witneſs to a Lie cunningly contriv'd for the Intereſt and worldly Advantage of the Inventors of it. No, theſe were not *Martyrs* of this ſort, but the cloſe Followers of the Lamb, *Jeſus* Chriſt, and trode in his Footſteps only, and in the Footſteps of them that faithfully followed him, I mean the Apoſtles, according to their own Direction, *Be ye Followers of me, as I am of Chriſt.* And him verily they did follow through Proſperity and Adverſity, through good Report and evil Report, through Life and even Death it ſelf. 1 Cor. 11. 1.

2. Whoſe *Death* is imputed here to the *Whore*, becauſe ſhe by her Counſel and Animation ſtirs up the *Seven-headed Beaſt* to this Murther and Blood-ſhed. Accordingly as it is ſaid of the *Two-horned Beaſt*, that he gave Life and Animation to this revived Beaſt, and made this breathing Image ſpeak, and cauſe as many as would not *worſhip*, that is, *obey* and ſubmit to the Commands of the *Image* of the *Beaſt*, even in thoſe things wherein it was the ſlain Beaſt's Image, *viz.* in *Idolatry*, that they ſhould be killed. Which is plainly the ſixth *Agreement* of our firſt *Paralleliſm.*

Ver. VII. *I will tell tell thee the Mystery of the Woman, and of the Beast that carrieth her.* Which Mystery of the *Woman* he unlocks by unfolding first the Order and Succession of the Beast that carrieth her: For that it is a Demonstration that it is not meant of *Rome Pagan*, as I have clearly proved in the eleventh Chapter of this Book; and consequently that the Meaning of this Mystery of the Whore's Title, which displays her Nature, is such as I have declared upon the Fifth Verse in the Fore-going Chapter.

2. Here we shall only note, that her *Riding of the Beast* implies her to be such a Polity as had the Governance of the whole Empire, was not confined to one Part thereof. As he that rides an Horse is not conceived to ride one Part of him, and leave the other unridden, but to ride the whole. So the *Whore* rides the whole Beast, that is, the whole Empire, as well *Oriental* as *Occidental*. Which agrees with the Description of the *Two-horned Beast*, whom I conceive to be so depainted in the Vision, because of the two imperial Patriarchates, the one at *Rome*, the other at *Constantinople*, dividing in a manner the Empire thus betwixt them, as the *Eastern* and *Western Cæsars* did. But all the whole Clergy of the Empire, I mean the *Idolatrizing* Clergy, are the Body of this *Whore* or *Beast*, of which these two Imperial Patriarchates are the Horns.

3. Nor have I found any thing yet in the Interpreters that can according to the Prophetick Style be interpreted *Horns*, unless some such Concrete Power as this may have Place also in the Type. But by a Secondary *Henopæia* (it being once admitted that these two Patriarchates are two real Concrete Powers and Dignities, for I understand the two Patriarchs themselves thus empower'd) it may be the *two Horns* of the Episcopal *Mitre* may be also glanced at, as the *seven Heads* signifie as well *seven Hills* as *seven Kings*. And *Josephus Acosta* in his Treatise of the last times, speaking of this *Two-horned Beast*, *Duo cornua*, saith he, *Episcopalis dignitatis, puta Mitræ sive Infulæ, (hæc enim est Bicornis) insigne sunt. Videtur ergò quòd hic Pseudopropheta erit Episcopus quispiam Apostata & simulator Religionis.* Which Interpretation of the *two Horns* of the Beast *Cornelius a Lapide* seems also inclinable to, and does rightly conceive that the Interpretation is no more a Reproach to Episcopacy, than that they are *Agni cornua* is a Reproach to Christ; but rather an Argument of the Excellency of that Degree and Function, this gteat Apostate endeavouring to recommend himself to the World under that Habit and Dignity.

De Temp. Novissi. lib. 2. c. 17.

Nor need we exclude Mr. *Mede*'s Interpretation, who understands by these *two Horns* the *Power of binding and loosing*, which this *Pseudoprophetick Beast* pretends to be derived upon him from the Lamb Christ *Jesus*. For these two Significations, and more, if there were more as fit and convenient, may by an *Henopæia* be couched under this one Type; provided first, as I have already said, that the Type have one Signification plainly allowable according to the Prophetick Style, which every where in *Daniel* and the *Apocalyps* understands by *Horns* some Persons or other in high Place and Dignity, not *abstract Powers* or *Vertues*; as if one should make an Emperor to have *two Horns*, because he had the Power of *Life* and *Death*. This is not warrantable in the *Prophetick Style*, nor would that Sense alone support so substantial an Emblem as this.

Par. 1. Agr. 7.

4. Wherefore these *two Horns* implying the *Pseudo-prophetick* Beast to be spread as well over the *Oriental* as *Occidental* Part of the Empire, and the *Whore*'s Riding the *Beast* with *seven Heads* denoting also what a Hank she had upon the whole Empire; it appears that the seventh *Agreement* of our first *Paralleliſm* is not without Grounds in these Visions. To which you may superadd a farther and fuller Confirmation from what we have said upon the first Verse in the preceding Chapter, in the second and third Sections.

Par. 2. Agr. 1.

5. *Which has the seven Heads and ten Horns.* The same Description of the Beast as to this Point is in the Thirteenth Chapter, verse 2. And we have already noted that it makes good the first *Agreement* of the second *Paralleliſm*.

Verse VIII. *The Beast which thou sawest, was, and is not, and shall ascend out of the bottomless Pit and go into Perdition*; καὶ εἰς ἀπώλειαν ὑπάγει, that is, εἰς παντελεθρίαν, *into utter Destruction*, or *into final Perdition*: for the Circumstance does plainly imply that Sense; For in that it is said, before this last Course, that *he was not*, (which imports that he was destroyed) it naturally follows, that this last is a more signal Destruction and final as well as last, and that ἀπώλεια, is to be taken in such a Sense as in ὁ υἱὸς ἀπωλείας, *the Son of Perdition*, who is so called because he is utterly blasted and consumed by the Brightness of Christ's Appearing. And therefore this *Perdition* is the

*

the very ſame that is ſpoken of in *Daniel*, *I beheld till the Beaſt was ſlain*, (and he ſpeaks there of the ten horned Beaſt) *and his Body deſtroyed and given to the burning Flame*, which was to be utterly conſumed. But the underſtanding of this eighth Verſe being of ſo great Importance, I ſhall ſomething more largely paraphraſe thereon, that we may the more fully underſtand the Scope thereof; which I conceive is to this Senſe. Dan. 7. 11.

2. The Beaſt which thou ſaweſt, and which thou didſt ſee in the two former Viſions, is the ſame Beaſt, as may appear from the chief Character thereof, *ſeven Heads* and *ten Horns*, and is one and the ſame idolatrous Kingdom or Empire, as is evident in the *Serpentine Body* thereof in the firſt Viſion, from the *Names of Blaſphemy* on each Head in the ſecond, and from the *Body full of Names of Blaſphemy* in this third and laſt. But the chief Drift of this laſt Viſion (though it have a Reflexion upon the former Part of the Succeſſion of this *idolatrous* Empire, as it is of a-freſh *repreſented* in that part of the whole Succeſſion which is next after that Interval wherein for a time it ceaſed to be,) I ſay, the chief Drift of this Viſion is, to repreſent determinately this *Idolatrous* Empire, and adequately under that Succeſſion of time which commenced upon the Expiration of that Seaſon wherein the Empire was purely *Chriſtian*, and as yet untainted with idolatrous Superſtitions, even unto the very time wherein Idolatry, having taken its Courſe once more, is quite to be exterminated out of the Empire, never to return thither again.

3. Wherefore the Angel counting as it were upon his Fingers the Order of things, and then more particularly pointing at this Succeſſion of time; *The Beaſt which thou ſaweſt*, (ſaith he to *John*) his Name is (for the Ecſtatical Style of Prophecy may eaſily admit of ſuch an *Ellipſis*) *Was, and is not, and ſhall aſcend out of the bottomleſs Pit and go into Perdition.* Which is a Name of fewer Syllables than *Myſtery, Babylon the Great, the Mother of Fornications and Abominations of the Earth.* But ſuch long Names are not unuſual in Scripture, as appears in *Maher-ſhalal-haſh-baz*, which in Engliſh is, *In making Speed to the Spoil he haſteneth the Prey.*

4. But now the Meaning of the *Beaſt*'s *Title* or *Name* is this; that this idolatrous Empire is repreſented only under that Succeſſion of time (according to the *main* Scope of this preſent Viſion) under which it being conſidered, it will be ſometime opportune to ſay, That it is *the Beaſt that was, and is not, but will aſcend again out of the bottomleſs Pit, and then go into Perdition*, that is to ſay, be finally deſtroyed, never to revive again. Of that time or State of the Empire under which conſidered it is ſometime ſeaſonable to pronounce thus, is this preſent Viſion of the Beaſt to be underſtood, and of no other: and therefore was thereby eſpecially recommended to the Church of Chriſt for that Seaſon when the Empire ceaſed to be *idolatrous.*

5. The Angel therefore placing his Thoughts on thoſe times of the Church, does here preadvertiſe them of a ſtrange Alteration of the *Chriſtian* Empire, even while they find it thus purely Chriſtian, and as yet untainted with Idolatry: namely, that this pure and happy State will paſs away, and that the *Beaſt* will revive and come again into Being; that is, that the Empire will again become *idolatrous.* Which Premonition being ſo uſeful to as many as receive it, to fortifie them againſt thoſe *idolatrous* Innovations that would be brought into the Church, it is no Wonder that the Mind of the Angel was fixt on thoſe times when he unridled the Meaning of this Viſion to *John*, as if he were preſent then amongſt them forewarning them of the Danger to come.

This is one Way of determining the Senſe of this Viſion to the intended time and State of the *idolatrous* Empire, that is here aimed at, namely, by placing our Minds on thoſe times wherein this *Note* or *Name of the Beaſt* is rightly applicable to him as future, and not again returned into Being; which was when the Empire was purely Chriſtian.

6. But that you may ſtill lay farther hold upon the Meaning of the Viſion, and certainly underſtand under what *Succeſſion* of time this *idolatrous* Empire is repreſented, I will a little alter his *Note* or *Name*, ſaith the Angel, and ſtyle him *The Beaſt that was, and is not, and yet is.* Which Title imports him conſidered as preſent, though acknowledged yet to come; for it is a *Prophecy*, and not an *Hiſtory.* But I ſay in this Title he is conſidered as preſent; as thoſe Words alſo moſt naturally imply, *When they* behold *the Beaſt that was, and is not, and yet is.* For we *behold* and *eye* things preſent; and therefore καίπερ ἐστὶ ſeems the more reaſonable reading as well as the more authentick and approved, (and not ἦ παρέσται, as Mr. *Mede* would have it out of *Arethas*) and denotes the Empire become *idolatrous* again as it was once, and therefore to be the Beaſt that *was*, and yet to be true that the Beaſt *is* alſo. But

it is not that Idolatry that consists in worshipping the ancient Pagan Deities, *Mars*, *Venus*, *Vulcan*, &c. Wherefore in this Respect it is *the Beast that was, but is not.* But considering again, as I said, that only the Objects are changed, and that the *Saints* are worshipped with such like Idolatry as the Heathen Deities formerly were, it is in that Respect rank *Paganism*, though exercised upon new Objects; and therefore though the Beast be, in some Sense, said *not to be*, yet it is true in a very considerable Sense that *he is*. Whence it is evident that by *the Beast that was, and is not, and yet is*, is meant this *Roman* Empire degenerated into a *Paganizing* or *idolatrizing* Christianity; which though it profess *Christianity*, bears the *Image* of the ancient *Pagan-idolatrous* Empire.

Paral. 2. Agr. 5. So that the *Image of the Beast* and *the Beast that was, and is not, and yet is*, do answer exactly one to another. For the Image is, and is not that of which it is the Image, as is easily acknowledged and conceived by any one. Whence the Truth of the fifth *Agreement* of our second *Parallelism* plainly appears.

7. This Interpretation which I have given of this Verse is so natural and coherent, that I think it were impossible for any one to doubt of it, were it not for that Obscurity which arises from that *Elliptical* Manner of Speech in the Beginning of the Verse, *The Beast which thou sawest, was, and is not, and shall ascend*, &c. For it seems to import that this idolatrous *Roman* Empire was not in St. *John*'s time; which is plainly contrary to truth. But I answer, that there is an *Ellipsis* to be supplied, and then this Mistake will vanish. Which Suppliment may be made either thus, as I have already hinted, *The Beast which thou sawest, his Name is, Was, and is not*, &c. or thus, *The Beast which thou sawest, was, and is not, and shall ascend*, &c. this is his *Name*, this his *Character* whereby you shall understand under what Succession of time he is to be expected.

For it is to be conceived that the Angel had before his Sight the entire Succession of the Beast dissected into two Parts by that temporary Interemption of him in the Introduction of pure Christianity into the Place of Paganism, that it might become the Religion of the Empire. Now he revolving these *series* of Ages in his Mind, in Reference to the Beast, on the first he could not inscribe any other Title than, *Is*. For till that Intercessation of the Idolatry of the Empire by the Victory of pure and untainted Christianity, it was not proper to say of the Beast, that he *was*, he continuing still in Being; much less that he *is not*, he being still in Existence. Nor was it seasonable to take Notice of his Ascent again out of the *bottomless Pit*, he being as yet not descended thither; nor of his utter and *final Perdition*, he being to revive again after his first Interemption.

8. Wherefore this Title being incompetible to the idolatrous Empire in the first *series* of time it was considered in, it is plain that the Angel casting his Sight forward on these *Successions* of Ages, and finding a Season wherein the Beast *ceases to be*, but withal foreseeing that he would get up again, and then after a certain Continuance finally perish, he describes the Beast *under that* Period, styling him, (in an abrupt and rapturous Way, without prefacing that it is his Style) *The Beast that was, and is not, but would again emerge into Being, and then finally perish.* Which Name the Angel gives him while his Eye is fixt on that *Interregnum* of his, his *temporary Cessation* from Being, but yet, with Relation to his *future Existence* which is the Object of this Vision. Which Occasion of his Name though it was transient, as that of the Child who was called *Maher-shalal-hash-haz*, yet it may be a permanent Appellation of the Beast, to shew his Order in Succession. For his *Condition* and *Order of Succession* into *Existence* is rather hereby noted, than any thing declared of his *existing* or *not existing* in St. *John*'s time. Which duly considered and rightly understood will easily take away this seeming Difficulty of the Text's implying that the Beast was not in the Time of St. *John*.

9. For this Expression concerns not it self at all in any such Assertion, but only considers the Succession and *Series* of Time under which this Idolatrous Empire is comprehended, and has given a Name to the Beast under the last Succession, not in reference to St. *John*'s Time, but in reference to the first *Series* of Time under which the *Idolatrous* Empire *was to be*, and then of the Time it was *not to be*, and lastly of that *Series* of Succession it *was to be again*, and then *finally to perish*. Which Character from these *Series* of Times compared one with another, might have been made as well in *Daniel*'s Time as St. *John*'s, they having no Coherence or Ligation with the Time of the Prophet, but only with one another. For so far forth as is expressed in this Verse, the Signification is only of succeeding Order, in *Existence* and *Re-*

exiſtence, which Changes upon that Conſideration are indeed tied to one another, but free as yet from being fixed to the Prophet's Time, or any one's Time elſe.

Which thing, though I have been ſo careful to make good, yet is an Apprehenſion ſo eaſie to admit, that *Alcazar* in his Expoſition ſuppoſes it without asking Leave or giving any Account why he did ſo. For he underſtanding the revived or re-exiſtent Beaſt of the perſecuting Empire under *Julian* the Apoſtate, whom he makes the *eighth King*, and acknowledging the Viſions exhibited to *John* in *Domitian's* Time, when the *Roman* Empire was actually perſecutive, does evidently imply that [*The Beaſt which thou ſaweſt, was, and is not*] is not to be underſtood of *Exiſtence* or *Non-Exiſtence* joyned with the Time of the Viſion, (for it had been falſe to ſay the Beaſt *is not*, in *Domitian's* Time) but only of Permutations and Succeſſions of the Condition of the Empire. *Cùm igitur* (ſaith he) *perſecutiones interrumpendæ forent, hâc ipſâ interruptione ſignificatur quod Angelus ter repetit capite decimo ſeptimo, dum ait de Beſtia*, Fuit & non eſt, Erat & non eſt; *Quod idem eſt ac ſi diceret*, Modò eſt & modò non eſt. Which Phraſe ſignifies no ſet Time of *Exiſtence* or *Non-Exiſtence*, but only the Viciſſitude of them.

This upon the Thirteenth Chapter: And to the ſame Purpoſe he ſpeaks upon the Seventeenth, where he aſſerts that by the *Beaſt that was, and is not*, the Angel only intimates that there would be an *Intermiſſion of Perſecution*. I might add alſo that our Proteſtant Expoſitors go generally upon the ſame Suppoſition, as *Paræus* has noted. But this Point, I hope, is abundantly cleared.

10. And what has been ſaid of this firſt Deſcription of the Beaſt, *Was, is not, and ſhall aſcend out of the bottomleſs Pit and go into Perdition*, is to be underſtood of the Second, *Was, is not, and yet is*; namely, that it is the *Name*, *Nature*, or *Character* of the Beaſt, not any Aſſertion concerning his preſent *Exiſting* or *Not-exiſting*. For of that Idolatrous Empire which is here indigitated, it could not be properly ſaid, when St. *John* wrote, that it *was*, but *is not*; for it did then continue ſtill in an *uninterrupted Being*. Nor could it be ſaid of it, *Is not, and yet is*; for it was not the *Image* of the Pagan Idolatrous Empire, but that very Empire *it ſelf*. And it is remarkable that this Beaſt is deſcribed as to come hereafter out of the bottomleſs Pit, and that the World ſhall wonder at him, when he aſcends again upon the Stage, beholding the *Beaſt that was, and is not, and yet is*. Where therefore neither *Was* nor *Is not* have any Connexion or Ligation with that preſent Age of St. *John*, ſeeing it is ſo evident that *Is* has not, the Prediction being not of a *preſent* Beaſt, but of one *to come*. And indeed to me it ſeems very improbable that the Title or Name of the Beaſt would have been ſo preſently in the ſame Verſe repeated again with this little Variation, had it not been done on purpoſe to be a Key to the Meaning of the former Title, and to caſt the conſiderate Reader upon ſuch a Senſe as I have pitched upon. But to read ὁ παρέσται for καίπερ ὤν, is to make the Prophecy guilty of a ſapeleſs and uſeleſs Tautologie, and to deface in it a ſpecial Note and Mark of Direction to the true Meaning thereof. But we proceed.

11. Nor can [*Is not, and yet is*] be underſtood of any Object but with a cloſe Touch on the known Laws of a right *Contradiction*. Which is the myſterious Dreſs which is here affected to excite Amuſement, and without which it will not ſound like either Senſe or an Elegancy. The *ſame thing* therefore in ſome Senſe or other muſt be affirmed and denied of the *ſame Subject*. Wherefore as by that part of the Title [*Was, and is not*] it is naturally underſtood he is not what he was; and as [*Is not*] is to be underſtood in the ſame Extent that *Was*, (as if [*Was*] intimate his whole Exiſtence, [*Is not*] muſt take away his whole Exiſtence; and if [*Was*] intimate only the Condition or Qualification of Exiſtence, [*Is not*] muſt take away juſt ſo much and no more:) So [*Is not, and yet is*] muſt be underſtood in the ſame Extent, and the Object of their Affirmation and Negation muſt be equal; that is to ſay, either the whole Exiſtence of the thing muſt be affirmed and denied, or the ſame Condition or Qualification.

12. The former in this Caſe cannot be pretended to, it being ſo *real* a *Contradiction* that it is a down-right Falſity. And in the latter if there were a perfect Sameneſs, it would be as rank and as unreconcilable a *Contradiction*. As ſuppoſe a Man were a *King*, and ſhould be depoſed for a time, but then afterwards be reſtored to his Kingdom in as full Power as ever; it were a real Contradiction and groſs Falſhood to ſay, *He is not King*, as well as, *He is King*. Whence the Fondneſs of *Hugo Grotius* his Interpretation is detected, who makes *Domitian* the Beaſt that *is not, and yet is*. For it could never be ſaid of him while he was Emperor, that he

was not Emperor, or while he was not Emperor, that he was Emperor; because to be Emperor was utterly the same Condition at both times he was so, if he was so twice. For which he has no Evasion but by reading ἡ παρεσται.

But when this *Sameness* is in some respect defective, and verges rather towards *Similitude* than *exact Identity*, then indeed this Riddle is proper; and though the *Ænigma* seems to amuse a Man with a Contradiction, yet it declares a Truth. As is apparent in our Interpretation of the Beast that *is not*, and *yet is*; which is this; That the Ancient Idolatrous Empire *is not*, *and yet is*: where both Parts are true. For as to the manner of *Idolatry* it is the same Beast, but in respect of the Persons whom they would worship it is not the same; and therefore, as I have already noted, is also called *the Image of the Beast*.

par. 2. Agr. 5.

13. Wherefore this second Title of the Beast [*Was, and is not, and yet is*] being thus plainly discovered not to signifie *Existence*, but *Condition* and *Order of Succession*, it is a farther Assurance that our Interpretation of the former Title of the Beast is true also: and that the omitting of the Intersertion or Subjunction of *This is his Name* or *Property*, or the like, is a mere *Prophetick Ellipsis*, and Artifice of Concealment, warrantable upon a double Ground; either as spoken rapturously and ecstatically, and therefore thus *Elliptically*; or else because there are Examples of such an *Ellipsis* in other Places of Scripture and in the very same Case, as *Apoc.* 1. and *Exod.* 3.

But to object that there they breed no such Obscurity of Sense as in this Place, is to acknowledge what I contend for, that the *Ellipsis* is here used on set Purpose for Concealment; but the Concealment again more recommendable, and not at all invincible, because this *Ellipsis* is not without Examples in Scripture, and made, it may be, not without some Allusion to those very Texts, where the Name of God is אהיה אשר אהיה *Ero qui ero*, and ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· which *Zegerus* and *Cornelius à Lapide* compare with this Name of the Beast, to shew the great Discrepancy. And the latter of them concludes, that the Reign of the wicked is fitly expressed by *Erat & non est*; but the Name of God, who alone has Immortality, and whose Kingdom is a Kingdom of all Ages, by *Qui est, & qui erat, & qui venturus est*: and much more he has to that Purpose in comparing this *Name of God* with the *Name* of the Beast; for so he also calls this Description of him. *Sicut Dei Nomen est Jehova*, h. e. *QUI EST ità Bestiæ Nomen est*, Qui non est. *Secundò*, *Dei Nomen est*, *QUI FUIT ET EST*; *Bestiæ*, Qui fuit & non est. *Tertiò*, *Dei Nomen est*, *FUIT ET ERIT*; *Bestiæ*, Non erit amplius So *Cornelius*. The last of which answers exactly to our Sense of that Expression εἰς ἀπώλειαν ὑπάγει. But we have been over-copious and industrious in clearing a Point which we *had already so fully demonstrated by proving, That this Beast, whose *Name* or Title, or Description (call it what you will) is [*Was, and is not,*] &c. is the *Roman* Empire after it had taken the Profession of Christianity upon it, and had degenerated therein into a Kind of an After-Paganism.

Exod. 3. 14.

* Chap. 11. sect. 13, 14, &c.

14. And that I have interpreted the Beast in his *Re-existence* of the Empire *become again idolatrous*, rather than being moulded into any new Political Government, as many do, my Reason is, because this is more consonant to my *third Rule of interpreting Prophecies*: and likewise because the Empire in a Polititical Sense cannot be said to have ever yet ceased to be; there was never yet a Season since its Being when a Man might say, *It is not*: and lastly, the *Whore* or *two-horned Beast* will not be Synchronal with the Beast that *was, and is not, and yet is*, unless this Beast's Commencement begin upon those terms I have declared, namely, That the Rising again of the Beast was the Empire's Relapse into a Kind of Paganism and Idolatry.

15. And so much for the Name of the Beast, we shall now pursue the Detection of Agreements. *Was, and is not, and shall ascend out of the bottomless Pit.* That is to say, *It was* in that Decursion of time before the Dragon was fought by *Michael* and slain, but *ceased to be* upon that Slaughter. And therefore it is said in the Thirteenth Chapter, that *the Dragon gave him his Power*, that is, he succeeded as Heir to the Powers of the *Dragon*; and the Dragon's Forces (for so δυνάμις signifies, as in Κύριος δυνάμεων) were left to his Conduct and Management. Or, because the *Dragon* signifies the Devil as well as the Pagan-Empire, The Devil delivered to this Beast his Forces, his Power and Throne, so as he had done to the Pagan Empire, that is, the *Assistance* of *evil Spirits*, *Idols*, or *Images*, and all the Pomp and Train of this Kingdom of Darkness; but yet changing himself and all these into a Show of true Light, and hiding his Villainy under a Pretext of adorning and improving the Christian Worship. See Mr. *Mede* upon the Place.

Which

Which *ſetting up* again of the Beaſt that had the deadly Wound, and *getting* into Life by Means of the Dragon's Aſſiſtance and proper Weapons of his Warfare, ſuch as *Idols* and *Images* and *falſe Miracles*, anſwers very fitly to his *Re-aſcending* here out of *the bottomleſs Pit:* For ſo ἄβυσσος may ſignifie as well as *the Sea*, or *Abolition*, or *Evaneſcency*. And hence is manifeſted the Truth of the third *Agreement* of our ſecond *Paralleliſm*. Paral. 2. Agr. 3.

16. But if we underſtand ἄβυσσος to ſignifie *the Sea*, as it uſually does, and in Reference to the Empire it ſelf I doubt not but does alſo here; this anſwers to the *Seven-headed-Beaſt's* riſing out of *the Sea*. ch. 13. v. 1. and is the ſixth *Agreement* of our ſecond *Paralleliſm*. Paral. 2. Agr. 6.

17. *And go into Perdition.* According as it is ſaid Chap. 13. v. 10. *He that leadeth into Captivity, muſt go into Captivity: He that killeth with the Sword, muſt be killed with the Sword.* Which is the ſeventh *Agreement* of our ſecond *Paralleliſm*. Paral. 2. Agr. 7.

18. *And they that dwell on the Earth ſhall wonder, whoſe Names were not written in the Book of Life.* According to what we read Chap. 13. v. 3. *And all the World wondred after the Beaſt*: and v. 8. *And all that dwell upon the Earth ſhall worſhip him, whoſe Names are not written in the Book of Life of the Lamb*, &c. Which is the eighth *Agreement* of our ſecond *Paralleliſm*. Paral. 2. Agr. 8.

19. *When they behold the Beaſt that was, and is not.* He is ſaid here, or rather in the Beginning of this Verſe, *not to be*, anſwerably to his being ſaid *to be ſlain* Chap. 13. 3. *And I ſaw one of his Heads as it were wounded to Death*; ſo the Engliſh Tranſlation. But the Greek has it, ὡς ἐσφαγμένην εἰς θάνατον, that is, *cæſa ad mortem*. Nor does ὡς, which we render *as it were*, imply that his Head was not ſlain and ſtruck with ſo deadly a Wound that it died. For beſides that this Wound is called πληγὴ τῆς θανάτου *a deadly Wound*, more than once; it is evident that the Particle ὡς does not always weaken or leſſen the Senſe, as appears Chap. 5. v. 6. where we find ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, which Lamb notwithſtanding was really and down-right ſlain. Ὡς therefore refers to the *Imaginativeneſs* of the *Repreſentation*, not to the Imperfectneſs of the *Death* or Slaughter *repreſented*. Wherefore this Head was really ſlain and killed, and therefore implies the Body was *dead* alſo, and that the Beaſt ceaſed to be, according as it is here ſaid that *he is not:* Which I have already noted to be the third *Agreement* of our ſecond *Paralleliſm*. paral. 2. Agr. 3.

Which *Agreement* conſidered jointly with the perpetual *Agreements* of that *Paralleliſm* is alſo an invincible Confirmation of the Truth of our Expoſition of, *The Beaſt which thou ſaweſt, was, and is not*, &c. namely, That he ſpeaks adequately of the Beaſt under the laſt Succeſſion, *re-exiſting* in this Seventeenth Chapter, as he does of the *healed* Beaſt in the Thirteenth; and that there can be no Objection againſt the over-cloſe Concealment of the Senſe in this notable *Ellipſis*, becauſe though the Commiſſure be as inviſible as that in curious Steel-work, yet the apparent *Agreements* of this ſecond *Parralleliſm* betwixt the *Seven-headed Beaſt* in this and the Thirteenth Chapter would not fail to unſcrue the Meaning with the conſiderate and intelligent.

20. *Is not, and yet is.* Of which I have already ſhewn that there can be no good Senſe, unleſs we underſtand not a perfect *Identity*, but rather a Reſemblance or *Similitude*. Which *Reſemblance* by way of Elegancy gives the Title of *Identity*, as if that which is very *like* were exactly the *ſame*. So he that came in the Spirit of *Elias* was called *Elias*; and one egregiouſly *Epicurean* or *Platonical*, might be called *Epicurus redivivus*, or *Plato redivivus*, as if the one were really *Epicurus*, the other *Plato*. And it is a vulgar Expreſſion, *That ſuch an one will never die, while ſuch a Son of his*, namely, one that is exactly like him, *is alive*; conceding herein that the Father may be dead and alive at once, dead in his own Perſon, but alive in that lively Image of himſelf, his ſurviving Son. *Quamquam nullum monumentum clarius* Servius Sulpitius *relinquere potuit quàm effigiem morum ſuorum, conſtantiæ, pietatis, ingenii, filium.* Of ſuch a Son as this is that Saying of *Siracides*, *Though his Father die, yet he is as though he were not dead; for he has left one behind him that is like him.* paral. 2. Agr. 5. Eccleſiaſtic. 30. 4.

So then, as *Servius Sulpitius* may be ſaid to be dead and alive at once, dead in his own Perſon, but alive in his Son who is ſo perfect an *Effigies* of him; ſo it may be ſaid of the Beaſt, that *he is not*, and *yet is:* Becauſe he *is not* really that ancient Pagan Empire which was the Beaſt killed by the Introduction of pure Chriſtinity; but yet *he is*, in that is revived in the Empire's becoming again ſo *Paganly* Idolatrous, and ſo lively repreſenting the State thereof in the *Dragon's* time. *Res enim dicitur exiſtere* (ſaith *à Lapide*) *cùm ejus Exemplar, Imago, Typus, aut Figura exiſtit.*

exiſtit. And how lively an Image or Reſemblance this degenerate Empire is of that under the *Dragon*, I might here particularly diſplay, but I will rather defer it to the following Chapters. In the mean time this may ſuffice in general to prove the fifth *Agreement* of our ſecond *Paralleliſm*.

CHAP. XIV.

Ver. IX. *What is the Meaning of* σοφία, *and that* Siracides *ſeems to allude to the Hebrew* צפ'ה *in his Deſcription thereof.* 2. *That* Conſtantinople *is alſo allowed to have ſeven Hills, and that it makes for the Proof of the eighth* Agreement *of the firſt* Paralleliſm. *Ver.* X. *That the making the* ſeven Heads ſeven ſorts of Governours *is no* περιτολογία, *but a natural and neceſſary Truth.* 2. *How naturally the different Succeſſions of the Supreme Powers of the* Roman *Empire fall into eight Parts.* 3. *The only true Reaſon why there are numbred* Eight Kings, *though but* Seven Heads *of the Beaſt.* 4. *That the dividing of the Emperors into* Pagan, Chriſtian, *and* Pagano-chriſtian, *is aimed at or ſuppoſed in the Enumeration of the* Eight Kings, *is an unexceptionable Truth.* 5. *That it is moſt credible that after the* Sixth King *no other Account of Diſtinction of the Supreme Power of the Empire was look'd upon by the Angel but what reſpected Religion.* 6. *A demonſtrative Inference from* [One is] *that there is an* Ellipſis *in*, The Beaſt that thou ſaweſt, was, and is not, &c. 7. *Why* * ὁ ἄλλος ἦπω ἦλθεν, *rather than* ὁ ἕβδομος. *Whence the laſt Subdiviſion is confirmed, and the tenth* Agreement *of the ſecond* Paralleliſm *made good.* 8. *The fourth* Agreement *of the ſecond* Paralleliſm. *Ver.* XI. *That the Deſcription of the Beaſt is his* Name, *and* Part *thereof uſed for the* Whole, *as in the Name of God; which farther confirms the above-mentioned* Ellipſis. 2. *The eaſie and genuin Meaning of* καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστιν. 3. *That the Meaning of* [* The Beaſt that was, and is not, he is the eighth] *is, that his* Head *is the* eighth. 4. *That the* eighth King *by an* Henopœia *may admit of more* Cæſars *than one reigning at a time, and why.* 5. *The ninth* Agreement *of the ſecond* Paralleliſm. 6. *The ſeventh* Agreement. *Ver.* XII. *The eleventh* Agreement *of the ſecond* Paralleliſm. 2. *The twelfth* Agreement. 3. *The Meaning of* * ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. *Ver.* XIII. *The thirteenth* Agreement, *together with the Meaning of* *being of one Mind, and of giving their Strength and Power to the Beaſt. 2. *That the Pope once emerged above the Emperor even in Secular Power may continue the Succeſſion of the* ſeventh Head, *there being nothing elſe intended thereby but the* ſecular Pagano-Chriſtian *Sovereignty of the Empire.* *Ver.* XIV. *The fourteenth* Agreement *of the ſecond* Paralleliſm. 2. *The fifteenth* Agreement. 3. *The ſixteenth* Agreement *of the ſecond* Paralleliſm.

*Apocal. 17. 10.

* Verſe 11.

*Verſe 12.

*Verſe 13.

Ver. IX. *AND here is the Mind that hath Wiſdom*, ὧδε ὁ νοῦς ὁ ἔχων σοφίαν· In ſuch a Senſe as ὧδε ἡ σοφία ἐστὶν, ch. 13. 18. *Here is Wiſdom*, that is, Here is a ſpecial *Arcanum*, Here is recondite Wiſdom, or a *Cabbaliſtical* Parable. According as is intimated, *Eccleſiaſtic.* 6. 22. Σοφία καὶ κατὰ τὸ ὄνομα αὐτῆς ἐστι, καὶ ἐ πολλοῖς ἐστι φανερά· *For Wiſdom is according to her Name, and is not manifeſt to the Vulgar.* Where *Siracides* in all likelihood alludes to צפה, which ſignifies *to cover over a thing* and ſo *conceal it*, as if σοφία were derived from thence. And aſſuredly the Wiſdom of the Ancients was ſuch, had an outward Cruſt or Rind as well as an inward Pulp: And *Diogenes* ſhould have rather wrote thus of *Parmenides*, διττὸν τε εἶναι σοφίαν, (not φιλοσοφίαν) τὴν μὲν κατ' ἀλήθειαν, τὴν δὲ κατὰ δόξαν. That the ancient *Sophia*, which *Siracides* would have found like צפה, had a double Senſe, one according to *external Appearance*, the other according to an *inward Truth*. Wherefore as ὧδε ἡ σοφία ſignifies, *Here is ſuch a kind of recondite Wiſdom as I have deſcribed*; ſo ὧδε ὁ νοῦς ὁ ἔχων σοφίαν ſignifies, *Here is a Meaning that implies* a ſpecial Example of the *Sophia*, which uſed to hide great and concerning Truths under outward *Hieroglyphicks* and *Types*.

2. *The ſeven Heads are ſeven Mountains on which the Woman ſitteth.* That Old *Rome* is here indigitated by theſe ſeven Hills, Interpreters generally conſent; that City being ſo famouſly taken Notice of for them both by Hiſtorians and Poets. As by *Dionyſius Halicarnaſſeus*, *Pliny*, *Plutarch*; alſo by *Varro*, *Tertullian*, and others. By Poets, as *Virgil*, *Horace*, *Ovid*, *Claudian*, and the *Sibylls*. Which things being ſo well

well known and obvious in Commentators upon the *Apocalypſe*, I think it needleſs to produce any Examples.

But there are that pleaſe themſelves in finding Records of *Conſtantinople*'s being alſo noted for her ſeven Hills: which Biſhop *Mountague* does in his *Appello Cæſarem*; Part. 2. Ch. 5. where he ſaith, this City is called πόλις ἑπτάλοφος by *Nicetas*, *Urbs Septicollis* by *Paulus Diacanus*, and that it is ſo acknowledged by *Janus Douſa*, and by Mr. *Richard Knolls* in his *Turkiſh* Hiſtory. To which I will add what I find in *Theatrum Urbium*, That *Scholarius* Patriarch of *Conſtantinople*, in his *Enarratio Vaticinii de Turcici Regni interitu*, ſtyles the City ἑπτάλοφος. *Dilichius* alſo in his Deſcription of the City not only mentions the ſeven Hills, but tells alſo what magnificent Structures ſtand upon them. And laſtly, *Ludovicus Gotofredus*, *Muri ejus* (ſaith he ſpeaking of this City) *ſunt incredibilis altitudinis, complectentes ambitu ſuo ſeptem Colles*. So that though there be not ſo ancient and early Mention of the ſeven Hills of *Byzantium* or *Conſtantinople* as of thoſe of *Rome*, and that it may be probably conceived that upon the Emperor's Pleaſure of having the City called *New Rome*, they would alſo find *ſeven Hills* in it, (in Emulation of the old *Imperial* City) whether there were juſt Seven or no, I mean though there might be more than *Seven*, or if fewer, take occaſion to fancy one and the ſame Hill for ſome little Unevenneſſes in it to be more than one; yet I cannot well diſtruſt but that there is a tolerable ground for this Title: and being that it has obtained in the Writers of her Hiſtory, I will not gainſay but that ſhe may alſo go for *Urbs Septicollis*. Which will be no Inconvenience to our Interpretation, but a further Confirmation of our Expoſition of the *Two-Horns* of the Beaſt, which I conceive to be the two imperial *Patriarchates*, the *Roman* and *Conſtantinopolitan*: which ſhews the Extent of that Pſeudo-prophetick Beaſt, that it reached over the whole Empire, as well *Oriental* as *Occidental*.

And here we find the Seat of the *Whore* as broad; theſe *Seven Hills* not confining her, as is uſually conceived, to *Old Rome*, but permitting her to reſide alſo at *New Rome* or *Conſtantinople*, there being *Seven Hills* there as well as at the other Seat, but not ſo famous as thoſe other; as the Fame of her Whoredomes is not ſo great from the one as from the other. According to which Senſe Αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, would be rendred *Septem capita ſepteni ſunt montes*, The *ſeven Heads* ſignifie the Septenaries of Mountains, the one at *Rome*, the other at *Conſtantinople*. From whence the eighth *Agreement* of our firſt *Paralleliſm* is cleared. Paral. 1. Agr. 8.

Ver. X. *And they are ſeven Kings*; that is, They ſignifie *ſeven ſorts of Supreme Governours*, which are here called *Kings* by a *Dioriſmus* or *Hebraiſm*, who underſtand by *King* and *Kingdom* any Body Politick with the ſupreme Power thereof, be it in one or in many. And theſe *ſeven Sorts* are not *ſeven* Individuals of different Sorts, but the whole Succeſſion of each ſort, by an uſual *Henopœia*. And that *ſeven* different *Sorts* of Governours may be called *Seven Heads* as well as *ſeven individual Perſons*, I think is demonſtrable by Reaſon, becauſe there is a greater Difference betwixt Kind and Kind, than betwixt Individuals of the ſame kind. Whence I wonder that *Grotius* ſhould call ſeven Forms of Government, taken concretely, (as every one does take them) περιτολογία. Whenas if there be ſuch a ſevenfold Difference in the ſupreme Powers in the Succeſſion of an Empire, the Empire once conſidered as a *Beaſt*, it will be *ipſo facto* Seven-headed whether we will or no. So far is it from being a περιτολογία, that it is a natural and inevitable *Truth*.

2. Now the Diviſion of the Succeſſion of the Supreme Powers of the Empire is made naturally thus. This Power was either in *many* or in *one*: In *many*, as in the *Conſuls*, the *Tribuni Militum*, the *Decemviri*; In *one*, as in the *Kings*, *Dictators*, and *Emperors*. Which *Emperors* I will again divide into *Pagan*, *Chriſtian*, and *Pagano-Chriſtian*. So that the whole Line of Succeſſion of theſe Supreme Powers is divided, firſt into *two* equal Parts, and then each of thoſe two ſubdivided into *three*, and then one Part of the ſecond Subdiviſion into *three* again. So that the whole Line does naturally fall into *eight* Parts, agreeably to the *Hiſtory* of things and Declaration of the *Prophecy*.

For there are plainly numbred *Eight Kings*, though but *Seven Heads* of the Beaſt. For under the *Chriſtian Emperors* the Empire was no *Beaſt*, and therefore there could be no Head thereof.

3. Nor know I any tolerable Solution of this Riddle of *Eight Kings* and yet but *Seven Heads*, but this. For the Shortneſs of the Stay of the Chriſtian Succeſſion cannot put them out of the Number of the Heads, ſince the Stay of the

Decemviri was above fourty Times ſhorter. Wherefore it is not this but becauſe the Empire during their Succeſſion was not a *Beaſt*, nor they either fit or actual Heads of *one*; but were only *Heads* or *Kings* of the *undegenerated* and *not-yet-again Paganizing Empire*. Which therefore was the Time of the *Death* of the *Beaſt*, when he *was not*, and therefore was to have no Head, nor could have any.

4. Nor is there the leaſt Ground of any Cavil againſt our laſt *Subdiviſion*, which is of *Emperors* into *Pagan*, *purely Chriſtian*, and *Pagano-Chriſtian*, as if there were not a Cauſe fundamental enough of this laſt Diſtribution: Whenas on the contrary there is ſuch a ſtrong Oppoſition betwixt the two firſt Members thereof, that one outs the other, the *ſeventh King* being the Wounder and Killer of the *Sixth Head*. And foraſmuch as when a Religion is made the Religion of a Kingdom or Empire, it is in a ſort the Law of that Empire; it may be rationally conceived that there is even a *Political* Difference betwixt a *Chriſtian* and a *Pagan* Emperor. And, laſtly, be that how it will, it is plain to all Men that there is a very eminent and notorious Difference betwixt a *Chriſtian* and a *Pagan* Emperor, and of more Concernment to the *Church* of God than any *Political* Diſtinction of Government. And that which moſt concerns his Church, we may be aſſured God takes moſt Notice of; and therefore would be as likely to diſtinguiſh the Succeſſion of Supreme Governours by this Difference as by any.

5. Nay I think I may ſafely add, that it is likely, that when once the Angel had come to the Diviſion of the *Heads* or rather *Kings* into *Chriſtian* and *Pagano-Chriſtian*, he did wholly neglect the Conſideration of the *Political* Differences of Forms of Government in the Empire, that Notion being now impertinent to his Deſign, and contented himſelf with the Diſtinction of them from the Account of Religion only. But till this be numbred according to the Diſtinction of *Political* Form, they all of them till now agreeing in pure Paganiſm. So that the Senſe of [*The Beaſt that was, and is not, his Head is the eighth King*] ſeems to be this, That Supreme Power, be the Political Frame or Title of it what it will, which is over the Beaſt revived, that is, over the Empire *idolatrizing* again, all that Succeſſion, pitch upon it where you will, be it *Pope*, be it *Emperor*, is look'd upon as the *Eighth King* or *laſt Head of the Beaſt*. For this is that which this Viſion only concerns it ſelf in, and not uſeleſs Diſcriminations and Niceties. Which Suppoſition is agreeable to our *third Rule* of *interpreting Prophecy*.

And what was ſaid in the Behalf of the Diſtinction of the two firſt Members of my laſt Subdiviſion, is ſo eaſily applicable to the Laſt compared with the Second, that is to ſay, *Pagano-Chriſtian* with *Chriſtian*, that I need only advertiſe ſo much, and paſs to other things.

The Proof of the Truth of my firſt Subdiviſion into *Conſules*, *Tribuni militum*, *Decemviri*, *Kings*, and *Dictators* and *Emperors*, or *Cæſars*, I will defer till after I have finiſhed my *Joint-Expoſition*.

6. *Five are fallen, one is.* The *five* fallen in St. *John*'s time were *Kings*, *Conſuls*, *Dictators* and *Tribuni militum*; the *one* that then was, was the continued Succeſſion of the *Pagan Cæſars*.

And here it will be ſeaſonable to note, That St. *John* ſo plainly aſſerting that one of the ſeven Heads of the Beaſt was alive and not ſlain as yet, when he had this Viſion, that the *Beaſt* it ſelf was ſtill *alive* and in being; and that therefore the Beaſt then was not come to the State of [*was*, and *is not*] do not ſignifie fixt or determined *Exiſtence* or *Non-exiſtence*, but only the *Order* or *Succeſſion* of them, accordingly as I have declared; and that conſequently there is ſuch an *Elliphſis* as I have ſuppoſed in [*The Beaſt which thou ſaweſt, was, and is not*] &c. So demonſtratively evident in every Point is our Interpretation. But I proceed.

7. *And the other is not yet come.* Ὁ ἄλλος ὔπω ἦλθεν. He does not ſay ὁ ἕβδομος ὔπω ἦλθεν, but ὁ ἄλλος· becauſe this *Seventh* is not of the Line properly of the Predeceſſors, they being all *Pagans*. And therefore he is called ὁ ἄλλος for that exceſſive *Difference* he had, or Diſtinction from them that went before, as if it were plainly *ſpecifick*; according as *Porphyrius* has defined, Ὅτι πᾶσα διαφορὰ προσγινομένη τινὶ ἐπεῖδον ποιεῖ, ἀλλ' αἱ μὲν κοινῶς τε καὶ ἰδίως ἀλλοῖον ποιοῦσιν, αἱ δὲ ἰδιώτατα, ἄλλο. And then he adds, αἱ μὲν οὖν ποιοῦσαι ἄλλο, εἰδοποιοὶ κέκληνται· Thoſe *Differences* that make a thing ἄλλο are called *ſpecifick Differences*, which are the greateſt Differences that can be. So juſt a Ground is there of our laſt Subdiviſion.

Par. 2. Apr. 16. Out of which is alſo diſcoverable that the Beaſt was wounded in the *ſixth Head*, For this ὁ ἄλλος being ſo perfectly oppoſite and contrary to him, outed him out of Being; it being impoſſible that the *Head* of the *Empire* ſhould be purely *Chriſti-*

an

an and yet *Pagan* at once, Which is agreeable to what we have in the Thirteenth Chapter, where there are numbred *Seven Heads* of the Beaſt with the Inſcription of *Blaſphemy* upon them, that is, of *Idolatry*. Now there being but *ſeven idolatrous Heads*, whereof *Five* were gone in St. *John*'s time, and the ſeventh and laſt appertained to the *Beaſt reſtored*, whoſe deadly Wound was healed, which is here called *the Beaſt that was, and is not, and yet is*; it neceſſarily falls to the Share of the *ſixth Head* there to be the wounded or ſlain Head, as it is the Head *exterminated out of Being* in this Seventeenth Chapter. From whence appears the tenth *Agreement* of our ſecond *Paralleliſm*.

8. *And when he cometh, he muſt continue a ſhort ſpace.* *Short* and *Long* are terms of Compariſon, and muſt reſpect ſome other term with which they are compared. And aſſuredly the neareſt and moſt freſhly mentioned is the moſt naturally glanced at, namely, the Duration of the *Sixth* Head or King: The Stay of this *Seventh* King will be ſhort in Compariſon of the *Sixth*. And that his Stay will be *ſhort* ſeems alſo to be prefigured in that Expreſſion in the Thirteenth Chapter, *And his deadly Wound was healed*. For though ἐσφαγμένη εἰς θάνατον implies him at length really dead, yet ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, *his deadly Wound was healed*, ſeems to infer that his Stay in Death was not long, but more like a deep and profound Trance, or deadly Stound. For ſuch a Wound as tranſmits a Man into the State of Death for a long time is a Wound not to be cured; but this here is ſaid to be cured.

Wherefore this State of Death in this deadly-wounded Beaſt was but for a *ſhort Space*, as the Reign of ὁ ἄλλος is deſcribed to be; the one neceſſarily implying the other. For juſt ſo long as the *Cæſars* were purely *Chriſtian* did the *Sixth* Head that was ſlain (which were the *idolatrous Cæſars*) lie dead upon the Spot, and no longer. Which makes good the fourth *Agreement* of our ſecond *Paralleliſm*, That the time of the *Death* or *Non-exiſtence* of the Beaſt is not long in either Deſcription of his Fate. paral. 2. Agr. 4.

Ver. XI. *And the Beaſt that was, and is not, even he is the Eighth*, It is obſervable, that as in *Exodus* 3. after God had declared his Name to be *I AM THAT I AM*, afterwards he takes but Part of it, *Thus ſhalt thou ſay unto the Children of Iſrael, I AM hath ſent me unto you*; ſo here, whenas this Beaſt was thus defined, [*Was, and is not, and ſhall aſcend out of the bottomleſs Pit and go into Perdition*] and afterwards [*Was, and is not, and yet is*] yet here a ſhort Portion of the Title is made Uſe of, [*The Beaſt that was, and is not.*] Whereby I conceive is intimated (accordingly as I have above noted) that this Deſcription of him is look'd upon as his Name, ſo as ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος to be the Name of God: And that in all theſe Places there is an *Elliptis* or Defect of that Intimation. But is to be underſtood as firmly as if it had been thus ſupplied, v. 8. Θηρίον ὃ εἶδες ὀνομάζεται ἦν καὶ οὐκ ἔστι, &c. And in the ſame Verſe, βλέποντες τὸ θηρίον, ὅτι τὸ ὄνομα αὐτοῦ, ἦν καὶ οὐκ ἔστι καίπερ ἐστίν· and in this 11. Verſe, Καὶ τὸ θηρίον ᾧ τὸ ὄνομα αὐτοῦ, ἦν καὶ οὐκ ἔστι, &c.

2. *Even he is the Eighth:* So our Engliſh; but this Senſe is not ſo even and ſo adequate. The Greek has it, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστιν· which is moſt eaſily and naturally rendred, *Et ipſiſſimus ille octavus eſt, & tamen è ſeptem*, or more briefly, *Et ipſe octavus eſt, & de ſeptem*: That this Beaſt that *was, and is not*, namely, his Head, (for it is manifeſtly a *Synecdoche*) is both the *Eighth King*, and alſo of the *Seven*, to wit, of thoſe ſeven Kings that are underſtood by the *Heads of Blaſphemy* or Idolatrous Heads.

Where it is remarkable with what Caution and Circumſpection Things are penned down in this holy and myſterious Book of the *Apocalyps*. For firſt, when he came to the *Sixth* Head, he did not ſay the *Sixth* is, but *One* is, to make way for the reckoning the next under the Name of ἄλλος, which is ſo ſignificant, as I have already noted, and ſo neceſſary an Expreſſion to ſet off the quite different Nature of him from all that went before, he not being properly of that kind of Line. For what Communion or Affinity had the pure *Chriſtian Cæſars* with the purely *Pagan*?

But now when he comes to this laſt Head, which I cannot avoid for Significancy to term *Pagano-Chriſtian*, (the whole Empire from Head to Foot being ſuppoſed ſuch) this King he thinks good to call the *Eighth*, becauſe he being derived from a double Line, takes in all Predeceſſors before him, as well *Chriſtian* as *Pagan*; and therefore reckoning here ὁ ἄλλος in the Succeſſion, from whom alſo he is derived, he is rightly called the *Eighth* King; and yet conſidering that he is a *Paganizing* or *Idolatrizing* Head as well as *Chriſtian*, he is ſaid to be *one of the Seven*, namely, of thoſe ſeven Kings that are noted by the *ſeven* blaſphemous Heads of the Beaſt, which are

Seven, and no more. This, in my Apprehension, is the most easie and the most assured Sense that any can desire of any Place of Scripture.

3. Nor need we distrust it for the seeming Harshness of that *Synecdoche* by which the whole Beast is put for part, namely, the *Head*, the Speech being to be salved not only by this Figure, but confirmed by Example. As *Dan.* 2. 38. *Thou art this Head of Gold:* and yet this *Head of Gold* was a Type of the whole Kingdom of *Babylon*. Wherefore it is plain that the whole *Head of Gold* is put for some chief Part thereof. Also *Dan.* 4. 20, 22. *The Tree which thou sawest, which grew and was strong*, &c. *It is thou, O King, that art grown and become strong*, &c. Where notwithstanding that Tree was an Emblem of his whole Kingdom, and of the large Extent of the Dominion thereof. So that the King is here again called the *Tree*, whenas indeed he was but Part thereof, the *Root*, as βασιλεὺς is said to be βάσις λαῶν: and the stumping of the Tree to the Ground was a Figure to represent the cutting him off from his Kingdom for a Time. Besides all which it is not Sense without this *Synecdoche*; For how can any Head be truly and properly the whole Beast?

4. Wherefore the *Eighth King* is the Succession of the Christian *Cæsars* for that time wherein the Empire *Paganizes*, that is, Idolatrizes in Christianity. Which, though their Succession be long, and their Persons more than one at a Time in some Ages, yet by an *Henopœia* they are expressed under the Show of one single King. For the Division into *Seven* was not by *Individuals*, but by *Difference* of *Kind*, as I have above declared. And therefore the *Eastern* and *Western* Emperors reigning at once in the Empire, breaks no Squares in this Prophetick way of Computation, which reckons not by *Individuals*, but by *Sorts* and *Successions* contrived into one Individual Shape or Show. Which is the Reason there is no Mention of Succession of Persons, no more than Enumeration of Years in this Book of the *Apocalyps*, tho' it treat of things that fill the Period of almost two thousand Years, and that of this side of the *Millennium*.

Par. 2. Agr. 9. 5. *And is of the Seven.* This also intimates that the Seven Heads of the Beast are Idolatrous Heads, accordingly as they are declared Chap. 13. v. 1. Which is the Evidence of the ninth *Agreement* of our second *Paralleliſm*.

Par. 2. Agr. 7. 6. *And goeth into Perdition*, that is, into final Destruction, as is intimated also in the Thirteenth Chapter, v. 5. & 10. where his Time is ser 1260 Days, but then Death alotted him. It is the seventh *Agreement* of our second *Paralleliſm*, as I have noted already.

par. 2. Agr. 11. Ver. XII. *And the Ten Horns which thou sawest are Ten Kings, which have received no Kingdom as yet*, that is to say, in S. *John's* Time, who liv'd in the Reign of the Sixth Head, under which the Beast fought and was slain by *Michael*; in which Battel he is also represented with Seven Heads and Ten Horns, but no Crowns upon these Horns, their actual Coronation being not till the Seventh Head: And therefore, *Which have received no Kingdom as yet*, answers to that Type of the Horns without Crowns upon them: Which is the eleventh *Agreement* of our second *Paralleliſm*.

par. 2. Agr. 12. 2. *But receive Power as Kings one Hour with the Beast*; that is to say, with the Beast whose Name is [*Was, and is not, and yet is,*] which is the Beast considered under the Succession of the Seventh or last Head, the healed or revived Head from the mortal Blow it lay under: the Kings receive Power and are actually crowned Kings at the Time of this Beast's getting again into Being. And therefore this healed Beast his ten Horns are represented with ten Crowns on them, Chap. 13. 1. which answers exactly to this present Text, *They receive Power as Kings one Hour with the Beast*, and is a manifest Proof of the twelfth *Agreement* of our second *Paralleliſm*.

3. Ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. The Meaning is, I conceive, *But they are receiving Power about the same Hour with the Beast.* For the present Tense may intimate a Productedness of the Action as being *in fieri*: nor does imply but that they may be receiving (though not in such a passive way as it does not involve with it some stout Effort of their own towards the getting of this Power; for λαλβάνειν ἀρχὴν and λαμβάνειν πόλιν have an higher Sense and more active than so) that they may be receiving, I say, this Royal Power for some time together, though some speed sooner than other some, but none long without their Booty. For so I would understand μίαν ὥραν by a *Diorismus*, that it does not signifie an Hour properly so called, but any short Space of Time the Measure of which Circumstances will make us the best to understand. Wherefore I would render

render it, *But they receive Power as Kings about the ſame time with the Beaſt*: ſo as it is underſtood, *Exod.* 9. 18. *Behold, to morrow about this time I will cauſe it to rain a very great Hail.* The Greek has it, Ἰδὲ ἐγὼ βρέχω τὴν ὥραν ταύτην τὴν ὥραν ἄνυδρον χάλαζαν. And that ἐκείνην ὥραν will ſignify τὴν αὐτὴν ὥραν, is plain from *Exod.* 36. 9. and ſeveral other places of Scripture.

The Senſe therefore is this, That about what time the Beaſt ſhould revive, and be worſhipped, that is, obey'd, or, in plainer *Engliſh*, About what time the Empire ſhould relapſe again into Idolatry, and be a-reſuming the ancient Pagan Rites, tho' placing them upon Chriſtian Objects; about that very time ſhould the Empire be rending into Ten Kingdoms, or theſe Ten Kings be catching at and receiving Power as Kings, all of them appearing and ſucceeding in their Enterpriſes within a little from the firſt Degeneracy of the Empire into Pagan Idolatries and Superſtitions: which may be within the Space of fourty or fifty Years. See Mr. *Mede*'s Diagram of the ten Kings.

Ver. XIII. *Theſe have one Mind, and ſhall give their Strength and Power to the Beaſt.* And therefore in the Thirteenth Chapter he is alſo adorned with this Gift, where he is deſcribed *The Beaſt with ſeven Heads and ten Horns, and upon his Horns ten Crowns*; which ſhews that even when they were actually Kings, they were voluntarily the Strength of this Beaſt. For what Strength in the Empire could have conſtrained them, they being the very Strength thereof? Whence appears the thirteenth Agreement of our ſecond Paralleliſm. Paral. 2. Agr. 13.

But the Senſe of this Verſe is briefly this: Theſe ten Kings *ſhall be of one Mind*, that is, of one Mind in Matters of Religion, ſhall be of the Religion of the Empire, that is to ſay, of the Pagano-Chriſtian Religion, whereby the Empire had again become a Beaſt; *and ſhall give their Power and Strength unto this Beaſt*, that is to ſay, ſhall be ready even by Force of Arms, if need be, or by what other Power or Authority they have, to maintain this Beaſt in its beaſtly, that is, in its Idolatrous Condition and Pagan-like Superſtitions: or elſe underſtanding all along a *Synecdoche*, ſhall give the Pagano-chriſtian Emperor (which is the Head of this Beaſt) the Aid or Afford him the Aſſiſtance of their Armies or Forces, if need ſhould ſo require, againſt all Oppoſers of this Pagano-chriſtianiſm. For the Emperor is look'd upon as the chief Champion and *Generaliſſimo* of all the Pagano-Chriſtian Forces. And though thoſe Kings be diſtinct and abſolute in their own Dominions, yet looking upon them as held together in one upon the Account of the Religion of the Empire, of which the Emperor is by place the chief Champion, theſe ten Kings may be conſidered as coming into a kind of Subordination unto him, and be conceived to be the Horns of this Head, I mean of this *Generaliſſimo* or Emperor of that Army which *makes War with the Lamb*. But that Power which influences All is the *Whore* that rides the Beaſt.

2. And truly when the Head of this *Whore* is once found to be ſo big as to out-top the *Secular Head* of the Empire, the *Emperors* themſelves, and both pretends to and makes uſe of that boaſted *Jus utriuſque gladii*; that is to ſay, So ſoon as the *Pope* is found to act the *Cæſar* as well as the Univerſal Patriarch, there is no Incongruity to allow him repreſented in two Places as well as he ſuſtains two Parts, and conceive him to be typifi'd as well in the laſt Head of the Beaſt as in the coſtly adorned Head of the *Whore*. But my way is more diſtinct and more compliable with *Grotius* his Opinion, who ſtands ſo ſtoutly for the Permanency of the Imperial Majeſty to this Day. And it ſeems alſo reaſonable to me to interpret Prophecy according to the Senſe and Phraſe of Hiſtory; *Prophecy* being nothing elſe but an *Anticipative Hiſtory*. And therefore the *Series* of *Roman* Emperors and Title of the Empire and the Body of the Empire continuing ſtill, (though much contracted) and being ſo look'd upon in Hiſtory, I ſhould think it is the moſt natural way to interpret according to the common acknowledged Phraſe and Senſe of the Hiſtorians.

But, as I ſaid, if the *Pope* be conceived to ſupply the Room of the Emperors, as ſoon, or as oft as he appears to out-top them even in Secular Power, and to prove the real Head of the Empire, acting the *Cæſar* as well as the *Patriarch*; that Interpretation alſo is very approvable and unexceptionable. For the Supreme Power of the Beaſt *that was, and is not*, is by the Angel look'd upon as one and the ſame Head, provided it be but all along the Head of that Beaſt that is *Pagano-Chriſtian*. For the Spirit of Prophecy takes no Notice of any uſeleſs Diſtinctions and Diſcriminations. Wherefore that Supreme Power that ſhall be found Pagano-Chriſtian is ſtill one Head in the Style of this Prophecy, as I have above noted. And that which is under it, though it were inveſted with the Title of *Emperor*, will fall under the Number of the *Ten*

Horns after the Division of the Empire into many Kingdoms, *Ten* suppose at least, or thereabout. For I look upon the Number to signifie Symbolically rather than purely Arithmetically.

Par. 2. Agr. 14. Ver. XIV. *These shall make War with the Lamb.* What is said of these *Ten Kings*, is said of the *Beast* in the Thirteenth Chapter, That *he should make War with the Saints*; which is the same as *to war with the Lamb. Saul, Saul, why persecutest thou me?* And these *Ten Kings* being the Horns of the Beast, what is done by them is done by the Beast. So that the Beasts in both Chapters make War with the Saints, according to the fourteenth *Agreement* of our second *Parallelism.*

As for the 16 and 17 Verses of the Thirteenth Chapter, the Sense of them is; That no Man, of what Degree soever, that was not of the Pagano-Christian *Profession*, (for that is meant by *receiving a Mark in the Hand or in the Fore-head*) should have any Traffick or Commerce in the Empire or Territories of any of these Ten Kings, which is a kind of besieging them with Famine, and therefore not unfitly reckoned under the Hostilities of War. Which Interdiction of all Commerce and Traffick is an Effect of *Excommunication* by the Two-horned Beast. Examples of which Warfare are obvious every-where in History. Concerning the *Name of the Beast* and the *Number of his Name*, mentioned in those 16 and 17 Verses, I shall speak upon the last Verse of this present Chapter.

Par. 2. Agr. 15. 2. *And the Lamb shall overcome them.* According to that in the thirteenth Chapter, v. 10. *He that leadeth into Captivity, shall go into Captivity.* This fifteenth *Agreement* of our second *Parallelism* is very manifest.

Par. 2. Agr. 16. 3. *And they that are with him are Called, and Chosen, and Faithful.* Sutably to that in the thirteenth Chapter, v. 10. *Here is the Patience and Faith of the Saints:* The great Stress lies upon *Chosen* and *Faithful*, *Patience* and *Faith*: For many are *called*, but few are *chosen.* But those choice ones that are said to be with him are stout Soldiers that will follow the Lamb wheresoever he goes, never leave him for any Persecution whatsoever; but be Firm and *Faithful* unto him, be their *Patience* never so much exercised by Sufferings. In which is compris'd the sixteenth *Agreement* of our second *Parallelism.*

CHAP. XV.

Ver. XV. *The seventh* Agreement *of the first* Parallelism. *Ver.* XVI. *The Folly of those Interpreters that understand the* Burning of the Whore *of the burning of the Houses of* Rome *by Fire. Ver.* XVII. *The* Ten Kings giving their Power and Kingdom to the Beast *according to the Will and Purpose of God, how stupendious an* Arcanum. 2. *In what sense God may be said to* put it into their Hearts. 3. *That it is rather* Fate *than* Policy *that has carried on the Affairs of the* Whore *prosperously hitherto, with an Admonition thereupon.* 4. *The Meaning of* Untill the Words of God be fulfilled; *with a further Admonition to the Apostatized Church.* 5. *The Eviction of the Truth of the seventeenth* Agreement *of the second* Parallelism. *Ver.* XVIII. *Why the* Seat of the Whore *is so determinately affixed at last to* Old Rome *in this Prophecy.* 2, 3. *A clear and confessed Evidence that* Old Rome *is here pointed at as the* Seat of the Whore, *with a short Paraphrase upon the Sense of the Verse.* 4. *That the Seat of the Two-horned Beast is also fixed to* Old Rome; *and of the* Cabbalisticalness *of the* Apocalyps. 5. *That the Numeral Name of the Beast is* Λατεῖνος, *and that it is so to be written, and not* Λατῖνος, *proved from the ancient Orthography of both the* Greek *and* Latin *Tongue.* 6. *That the ancient* Latines, *who usually sounded* i *as* e *Diphthong, pronounced their Vowels neareſt to the* Greeks. 7. *How exquisitely this Name* Λατεῖνος *answers to Events.* 8. *That the finding the Number* 666 *in other Names does not at all weaken the determinate Applicablility of this.* 9. *In what Sense* 666 *is called the Number of the Beast.* 10. *The Application of the Root thereof illustrated from the* Cabbalistical *Application of the Root of the* Tetractys. 11. *The last* Agreement *of the first* Parallelism. 12. *The last* Agreement *of the Second.* 13. *That the Vision of the Whore is more appropriate and peculiar to the Church of* Rome. 14. *Of the Inscription* Mysterium *on the Pope's Crown, and of a Woman-Pope.*

Ver.

Ver. XV. *THe Waters which thou ſaweſt where the Whore ſitteth, are Peoples and Multitudes, and Nations and Tongues.* This Interpretation of *Waters* in reference to the deſcribing of the Extent of the Whore's Juriſdiction, does imply that it was very large: and if we compare it with what is in the Thirteenth Chapter, *v.* 7. it ſeems to indicate no leſs Compaſs than that of the whole Empire. For the Beaſt there is certainly the whole Empire, and it is ſaid of him, ὅτι ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος. Here is not indeed in this preſent Verſe πάντες λαοὶ καὶ ὄχλοι, &c. for the Angel here delivers a Precept of the Art of Interpreting of Prophecies, and therefore could not ſo well ſay that *Waters* ſignifie All, Peoples and Multitudes; but his heaping up ſo many Words more than in the fore-cited Verſe of the other Chapter, and that in the plural Number, ſeems to drive at as large Extent as the other. Which the Conſideration of his Calling theſe Peoples and Multitudes, and Nations and Tongues, πολὺ πολλὰ in the Beginning of this Prophecy (which ſeems to point at the whole Empire, as I have intimated above) does farther ratifie. To which you may add, that both *Grotius* and *Alcazar* underſtand the Meaning of the Place of the univerſal Extent of the *Roman* Empire. And *à Lapide* alſo, who gloſſes upon the Text; *Aquæ quas vidiſti* (ſaith he) *ſignificant omnes gentes & populos quibus Roma imperabat.*

But that the *Two Horns* of the ſecond Beaſt import the ſame thing, I have already noted, and whether this *exerciſing all the Power of the firſt Beaſt before him* may not as well reſpect Extent of Place as the Kinds of Power, I leave to further Diſquiſition. Enough already has been produced for the making good of the ſeventh *Agreement* of our firſt *Paralleliſm.* par. 1. Agr. 7.

Ver. XVI. *And the Ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire.* *To burn with Fire* is a *Dioriſmus*, and ſignifies only to conſume and deſtroy, and to make to ceaſe to be what it was. What Execution alſo the *making of her deſolate and naked, and eating of her Fleſh*, does imply, I ſhall defer to declare till the laſt Part of our Diſcourſe.

In the mean time having ſo plainly diſcovered that this *Whore* is not a City built with Wood and Stone, but an Hierarchical Polity degenerated into a kind of idolatrous Paganiſm, the very ſame with the *Two-horned Beaſt* or Pſeudo-prophetick Body, I muſt confeſs I ſee no Neceſſity of any ſuch War as ſhould aim at the burning of the ancient City *Rome*, but that this Prophecy may be fulfilled without any ſuch material Noiſe, or Ruines, or Garments rowled in Blood. Which is a thing ſeriouſly to be conſidered for the Peace and Welfare of Chriſtendom. For the Hatred of theſe *Ten Horns* againſt the *Whore*, and their Perſecution of her, implys no ſuch raiſing of Forces, or marching in Battalia againſt Bulwarks and Walls and Houſes, and taking ſo long an Expedition as to *Rome*. For this City is larger than to be compriſed within the whole Confines of *Italy*. For it is a Pſeudo-prophetick Polity that has ſpread through the whole Territories of the Empire, a Water-Nymph whoſe Skirts are ſo large, that ſhe has ſate floting upon the whole Imperial Ocean for theſe many Ages; and therefore it is ſuch as neither the Puniſhment of *Burning* nor *Drowning* is competible to, in that craſs and literal Senſe as vulgarly is underſtood. But of theſe things in their more proper place.

Ver. XVII. *For God hath put in their Hearts to fulfil his Will, and to agree and give their Kingdom unto the Beaſt.* This ſeems to be the very ſame with the Thirteenth Verſe, *Theſe have one Mind* (μίαν γνώμην ἔχουσι, which anſwers to ποιῆσαι μίαν γνώμην here) *and ſhall give their Power and Strength to the Beaſt.* But that which is the moſt ſtupendious *Arcanum*, and not to be thought upon but with the greateſt Humility and Veneration, is, That God is here entitled to this Counſel and Joint-Purpoſe of theſe Kings; he is ſaid *to put this into their Hearts*, and it is called *the Fulfilling of his Purpoſe* or *Counſel* (τὴν γνώμην αὐτοῦ) *to give their Kingdom to the Beaſt.* Of which the eaſie Senſe is, to contribute their Kingdoms to make up this *Ten-horned Beaſt*; as the Children of *Iſrael* might be ſaid to contribute to the golden Calf.

2. This ſeems a wonderful Paſſage of Providence, which that of St. *Paul Act.* 17. will hardly come up to, where ſpeaking of the groſs Idolatries of the Pagans which reigned in the World ſo many Ages, *And the times*, ſaith he, *of this Ignorance, God winked at, but now commandeth Men every where to repent.* But God is ſaid here not to *wink* at any thing, but to *put it into the Heart of theſe Kings*, &c.

Wherefore it ſeems moſt like to that of *hardening Pharaoh's Heart*, that he might not let *Iſrael* go; or of the Jews crucifying our Saviour Chriſt, whom (*Peter* ſaith)

A. 2. 23. they took, and by wicked Hands crucified, and slew him, τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτον, *being exposed and given up to them* (as it were) *by the determinate Counsel and Foreknowledge of God.* Wherefore it should seem that such invincible Circumstances and inviting Opportunities which God by his permissive or more positive Providence brings into the World, to try or rather discover what is in the Hearts of the wicked, and which he is well assured will naturally take Effect in those that are lapsed into this lower State, are look'd upon as Suggestions or Transmissions and Motions upon the Hearts of Men from God himself; and that by such a providential Frame of Affairs of his allowing at least, if not contriving, the Minds of Men are determinated to act thus or thus. And no other way than this need we understand touching *Pharaoh*'s Heart being hardened by God, the grand Cause whereof was his permitting the *Magicians* to emulate, if not equalize, the Miracles of *Moses* for the most Part; for so the Text runs, *And the Magicians did so with their Inchantments, and Pharaoh*'s *Heart was hardened.*

And it is as easie to conceive that it might be permitted to the Pseudo-prophetick Beast (by the officious Assistance of the Powers of Darkness) to do such Miracles and use such Ways of imposing upon the ten Kings as would certainly enough determine to the idolatrous Religion of the Empire. But that they were thus certain to be deceived, is the Fault of their own Lapse and of the after-consequences of it, not any Injustice in God.

3. But it is here seasonable to consider (lest that School of false Prophets sacrifice too much to their own Nets, and too lavishly applaud the Marvellous Pitch of their own Policy and the Policy of their Predecessors,) how the *Romish* Politicians have rowed in a Manner with the Stream, and how God has *winked* at the times of this Ignorance. But let them be assured that the Night is far spent, and the Day is at Hand wherein God will no longer wink, nor Men be so universally asleep, and in so deep a Sopor, but that they will be easily awakened by that Voice of St. *Paul* commanding all Men every where to repent, or, if you will, of *John* the Baptist, *Repent, for the Kingdom of Heaven is at Hand.* For there is no other Prevention of that dreadful and peremptory Judgment against the *Great Whore*, (who, being lulled in Security by long and fatal Successes, saith in her Heart, *I sit as Queen, and am no Widow, and shall see no Sorrow*) then by casting away her Idols, and by serving the living God. Otherwise the Stream of Fate and Providence will turn, and that Doom shall be fulfilled upon her in the most unwelcome Sense, *Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine: For strong is the Lord God that judgeth her.* For her time of Prosperity is set, as is plain from what follows in this present Verse of this Seventeenth Chapter;

Apoc. 18. 7.

4. *Until the Words of God be fulfilled.* That is, These *Ten Kingdoms*, which were contributed to the Making up the Ten-horned Beast which was to be rid by the Whore and be at her Devotion, will be in this Subjection but such a Time as is decreed by God, and predicted by his Prophets. So long indeed they will be her Servants, ἄχει πλεσθῆ παρήμασα τῶ θεῶ, till the Words of God be fulfilled spoken by the Mouth of the Prophet *Daniel*, but no longer. For in *Daniel* 7. it is plainly said of the *little Horn* that there takes upon him *to change Times and Laws*, (that is, that makes what Festivals and Solemnities he pleases, and for his own Advantage appoints Laws institutes not only new, but grosly clashing with the known Laws of God) that *they shall be given into his Hand for a Time and Times and half a Time.* But then it presently follows, *But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the End.*

This *17th* Verse therefore gives a Reason of the unexpected Hatred and Hostility of the *Ten Horns* against the *Whore* in the Foregoing Verse, namely, That their Kingdoms to the Beast (which is their professing of that idolatrous Religion they were intoxicated with by the *Whore* that rides the Beast) was to be but for a determinate time foretold by the Oracle of God; but that Period expiring, the Scene of things would fatally change, and the Doom of the *little Horn* or of the *Great Whore* would be executed upon them. And *there is no kicking against the Pricks*, as our Saviour told *Saul* out of Heaven. And I wish those whom it most concerns would believe the Voice, and so become of Persecutors the true Followers of Christ, and living Members of his Body, the *truly Catholick* and *Apostolick Church*, and would cease to be the Body of an Harlot.

Acts 6.

5. But we may observe from the Joint-Consideration of these two Verses together, That these ten Kings their giving their Kingdoms to the Beast, and their being in

League with the Whore, is all one. For their being guided by this Whore makes the Empire Beaſt, by making it idolatrous. And for theſe ten Kingdoms, though their Kings be called the *Horns* of the Beaſt, (as the four Succeſſors of *Alexander* are called the four *Horns* of the *Greek* Empire divided into four Shares;) yet the Kingdoms themſelves may be look'd upon as the greateſt Share of the Body of the Beaſt, while they are at the Devotion of the *Whore*, and profeſs her Idolatrous Religion. Whence their flying upon the Harlot to conſume Her is, *ipſo facto*, the Diſſolving or Deſtroying the Beaſt, that is, the Making the Empire to ceaſe to be Idolatrous.

Wherefore it is plain that the Continuance of this *Ten-horned Beaſt* is ſaid to be determined by God in this Chapter as well as in the Thirteenth, where it is ſaid, that *it is given unto him to continue forty two Months*, which is plainly *three Years and an half*, the ſame that *a Time and Times and half a Time*. Whence the Truth of the ſeventeenth *Agreement* of our ſecond *Paralleliſm* is cleared. par. 2. Agr. 17.

Ver. XVIII. *And the Woman which thou ſaweſt is that Great City which reigneth over the Kings of the Earth.* The Adjection of this laſt Part of the Interpretation is of ſpecial Conſequence, and very anſwerable to the Event of things. For this Idolatrous Hierarchy having at laſt as magnificent a Seat in the Oriental Part of the Empire as the Occidental, and both theſe Imperial Patriarchates being in a Manner alike engaged and alike active, or at leaſt authorative in the Debauching of the Empire with Idolatrous Doctrines and Practices; the Seat of the Great *Whore* is not reſtrain'd neceſſarily to one Place more than another at firſt. But becauſe afterwards this Occidental Patriarchate did ſo much emerge above the other, and excede the other, not only in his Peremptorineſs and Activity in keeping up and propagating Idolatry, and is ſo ſoully beſmear'd, or rather has been ſo ſwiniſhly drunk with the Blood of the Witneſſes of *Jeſus*, but alſo beſides all this did acquire to himſelf the Right and Title of *Univerſal Biſhop*, and has for a long time laid Claim to and exerciſed this Power; (to ſay nothing of his high Inſultations over the *Cæſarean* Majeſty, and his uſurping as well his Rights, as wearing the Imperial Enſigns) I ſay, this Idolatrous Hierarchy growing ſo big in time in theſe Weſtern Parts of the Empire, and their Power ſhrivelling up or melting away ſo much in the Eaſtern, and not continuing in nor advancing to that groſs Meaſure of *Antichriſtianiſm* that is found in the other, the Spirit of God has accordingly more ſtrongly ſtamped the Mark of the Diſcovery on the *Weſtern* Hierarchy than on the *Eaſtern*; and becauſe that See lays Claim to an Univerſal Juriſdiction, has made *Old Rome*, I mean the whole Hierarchy whoſe Head is ſeated there, to be this *Great Whore*. For he ſaith, *The Woman which thou ſaweſt is that Great City which* [*now reigneth*] *over the Kings of the Earth.* For it is the preſent Tenſe, and ſpoken in St. *John*'s time, when there was no ſeven-hilled City that reigned over the Kings of the Earth but *Old Rome*. And therefore of Neceſſity it is ſhe.

2. But beſides that ἡ ἔχουσα βασιλείαν ſignifies in the preſent Tenſe, and is all one as one ſhould ſay, *quæ nunc regnat*; it is farther obſervable, that if it were not determined to this Senſe it would rather be a Nugation, if a Man may ſpeak it with Reverence, than an Interpretation, and would be added to no Purpoſe, as being of a certain Sound, and not able to ſignifie to any thing but what was ſaid before. For in that ſhe is ſaid to *whore with the Kings of the Earth*, and to *ride the Beaſt*, and to *ſit upon Peoples and Multitudes and Nations and Tongues*, this already amounts to as much as the *Reigning over the Kings of the Earth*. Wherefore this Adjection muſt have this peculiar in it, that in ſaying ἡ ἔχουσα βασιλείαν, it implies that that City was meant that ruled the World in St. *John*'s Time, and therefore is the *Seven-hilled Rome*.

But why do I go about ſo induſtriouſly to prove that which our very Adverſaries do not deny, as *Ribera* and *Cornelius à Lapide*, who both acknowledge *Old Rome* here meant, and *Alcazar* alſo and *Bellarmine* upon particular Evincement from this Verſe? The Words of *Bellarmine* are *Neque enim alia Civitas eſt quæ Johannis tempore Imperium habuerit ſuper Reges terræ quàm Roma, & notiſſimum eſt ſupra ſeptem Montes Romam ædificatam eſſe.* Which two things joined together is a Demonſtration that *Rome* in *Italy* here is meant, and no other City.

3. The Senſe therefore of the Verſe may clearly be delivered in this ſhort Paraphraſe. The *Woman* which thou ſaweſt riding on *the Beaſt that was, and is not, and yet is*, is that great City which now ruleth over the Kings of the Earth, that is to ſay, it is *Rome*, whoſe Inhabitants, though flowing ſucceſſively, are accounted one and the ſame City, becauſe included within the ſame Walls or Buildings;

a

as that is accounted one and the ſame River that flows betwixt the ſame Banks, though the ſame Water does not continue for a Day together.

This *Woman* then which St. *John* ſaw riding the Empire under the laſt Head thereof, upon the Pretence of being the true Catholick and Apoſtolick Church, though indeed become an Apoſtatized Harlot, this Woman, I ſay, is that very City, that great City, that great *Roman* State or Polity that now *rules over the Kings of the Earth*, ſaith the Angel to St. *John*. But where and from whence could that be but from *Rome* the Imperial City? Whence it is evident, that the Roman Catholick Church (as ſhe calls herſelf) which rules the World from the Seven-hills, is to be underſtood, as being look'd upon as one and the ſame Woman; this *new Roman* Hierarchy ſucceeding and being ſeated as much in the ſame City, that is, as much within the *Roman* Walls, as that ancient Polity was.

Which is as eaſie to conceive, as if one ſhould Prophecy of a certain River that it ſhould run Blood three hundred Years hence, and then ſhould add that this River is that River that now diſcharges it ſelf with ſeven Mouths into the *Mediterranean*. For it is evident that this muſt be underſtood of the Waters of *Nilus*, and yet not of thoſe that flow now, but thoſe that ſhall flow three hundred Years hence. And as we would ſay, that this very River *Nilus* that runs now into the *Mediterranean*, is the River that will run tinctured with Blood three hundred Years hence, though the Water is not the ſame now and then nor of the ſame Quality: ſo might it be ſaid in St. *John*'s Time, that that very City (meaning the Power or Polity there) which then ruled the World would ride *the Beaſt that was, and is not, and yet is*, ſo many Ages after, though the Polity be no more the ſame than the Water of *Nilus* now running is the ſame with the bloody Water which is foretold ſhould flow within his Banks three hundred Years hence.

So eaſie and natural is the Expreſſion of the Angel in this laſt Verſe, and ſo manifeſt the Determination of the Woman's Seat to *Old Rome*, accordingly as it has come to paſs.

4. And that the Viſion of the *Two-horned Beaſt* may keep perfect Pace with this of the *Whore*, for the ſame Reaſons which I have already here alledged, the Seat of the *Two-horned Beaſt* is likewiſe at laſt reſtrained to *Rome*, as the only See of the Univerſal Head of the Pſeudo-prophetick Body.

Which Reſtriction is diſcoverable as well by the numeral Name of the Beaſt, as by numbering that Number compriſed in his Name. The former Computation is obſerved by Biſhop *Downham* to be cavilled againſt by ſome as *Cabbaliſtical*. But he proves it plainly enough out of *Irenæus*, that this kind of Computation is *Traditionary* even from St. *John* himſelf: And though a many *Pſeudo-Cabbaliſts* have brought the very Name of *Cabbala* into a Suſpectedneſs, yet I muſt confeſs that I think the Fame thereof was not raiſed upon nothing, but that there was ſuch an hidden way of delivering the great *Arcana* of Knowledge, and that Part thereof was the Symbol of *Numbers* (which is frequent in this Book of the *Apocalyps* as well as continual in the firſt Chapter of *Geneſis*.) Not to take Notice that that very Expreſſion of *Alpha* and *Omega* ſeems to be *Cabbaliſtical*, there being frequent mention with them of *Aleph lucidum* and *Aleph tenebroſum*; concerning which *Robert Flud*, (who pleaſed himſelf in diving into theſe Depths ſo far as his Bucket would reach) *Habetis*, ſaith he, *Aleph Cabbaliſtarum tenebroſum in lucidum converſum, omnia creans, cœlumque & terram informans, & conſequentur habetis* Alpha & Omega *Principium & Finem*. This is anſwerable to that Verſe of *Orpheus* concerning God,

De Antichriſt. lib. 6. cap. 4.

Meteorolog. Coſmic. lib. 4. cap. 3.

Ἀρχὴν αὐτὸς ἔχων ἅμα καὶ μέσον ἠδὲ τελευτήν.

Which *Plato* calls τὸν παλαιὸν λόγον and I doubt not but was the Doctrine of the old *Cabbaliſts*, and in all likelihood hid in ſome ſuch Dreſs as this.

Grotius acknowledges the Phraſe of *Alpha* and *Omega* to be *Rabbinical*, and to be taken from their מאלף ועד תיו. And that which follows, * ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, What is it but a *Talmudiſtical* Expoſition of אהיה or יהוה? and is peculiar to this Book of the *Apocalyps*. Wherefore if it be found to *Cabbalize* in other things, this *Cabbaliſtical* Computation of the *Number of the Beaſt* is rather the more credible for being *Cabbaliſtical*.

* Apocal. 1. 8.

5. Now by this Computation his Name is found to be Λατεινος. For the numeral Values of theſe Letters will amount to 666.

Λ A T E I N O Σ

30. 1. 300. 5. 10, 50. 70. 200.

Put theſe together, and they will make up juſt 666. *Grotius* excepts againſt the Orthography of Λαλεῖνος, as if it ſhould be writ Λαλῖνος. But beſides that *Irenæus*, a Greek Father, who ſhould know better than *Grotius*, or any one elſe now a-days, how they then wrote the Word, does poſitively affirm the Writing of it with *ei* in the very ſame place where he doubts whether Τειτὰν be ſo to be wrote, and at ſuch a time when he knew not whether it would ever prove applicable or no; *Joſeph Scaliger* gives it for a Rule, That the *Greeks* in *Latin* Words turn a long *i* before *n* into *ei*: as Σαβεῖνος, Ἀντωνεῖνος, Λαλεῖνος. And indeed the *Latins* themſelves wrote inſtead of *i* long, an *ei* diphthong. In *Ennius* there are infinite Examples thereof.

Poinei ſunt ſolitei ſos ſarcrificare puellos
Diveis.

In the ſeventh Book of his Annals. And again in the ſame Book,

Quorum virtutei bellei fortuna pepercit,
Horundem me leibertatei parcere certum eſt.

I ſhall produce but one ſingle Verſe more, but which affords no leſs than five Examples at once;

Quàm preimùm Caſcei popolei tenuere Lateinei.

So little Ground is there for that Conceit of *Grotius*.

6. Nor can theſe Examples be excepted againſt for their Antiquity; becauſe the Ancient *Latins* pronounced the neareſt to the *Greeks*, as appears in thoſe Diphthongs of *æ* and *œ* and in *y*, which the After-Latins diſtinguiſhed not from *i*; but it was the Greeks ſhort *u*, and they had no other. And that the *Greeks* ſounded it like *u*, appears from ſeveral Words derived from that Tongue; as in *Sus*, *Super*, *Fucus*, *Turba*, *Trutina*, and the like, which are from the *Greek* ὗς, ὑπὲρ, φῦκος, τύρβη, τρυτάνη. Which Analogy *Ennius* keeps to, in that he ſays *Olumpus* and not *Olympus*, *Cuclops* and not *Cyclops*, *Luchnus* and not *Lychnus*; and pronounces *œ*, *oi*, and *æ*. *ai*:

——————————*Adeſte,* Annal. Lib. 1.
Muſai, quai pedibus magnum polſatis Olumpum.

And for that Example of *Cuclops*, it is in the ninth Book of his Annals;

Cuclopis venter velut olim turſerat, alti
Carnibus humaneis——————

And the third Example is alſo had in the ſame Place,

——*Luchnorum lumina bis ſex.*

For the pronouncing *æ* like *oi*, there has been one Example already in *Poinei*; to which you may add, Book 1.

Quamquam molta manus ad coilei coirola templa
Tendebam lacrumans.

where there is alſo *lacrumans* for *lacrymans*, which is from the Greek δάκρυον by changing δ into *l*, as in *Ulyſſes* from Ὀδυσεύς. We have alſo had two Examples of ſounding *æ* like *ai*, in *Muſai* and *quai*; to which you may add out of the ſame Book,

——*O gnata tibei ſunt anteferendai*
Airomnai.

And

And infinite other Examples there are to the same Purpose: whereby it may appear that the ancient Latins pronounced more exactly according to the Mode of the *Greeks* than the latter *Latins* did; and that therefore it is most likely that the *Greeks* pronounced *Latin* Words according to the Mode of the ancient *Latins*; and that they saying *Lateinus*, and not *Latinus*, the *Greeks* without any more a-do spoke and wrote Λατεῖνος, and not Λατῖνος· and if Λατῖνος be found in *Greek* Authors, it is the unskilful Officiousness of some pragmatical Scribe or Critick that has depraved the Orthography of the Word. Of which Pragmaticalness there are innumerable Examples. But these are Subjects too trivial to insist upon.

7. Thus have we made good the Orthography of the Name. Now the Application is to Admiration fitted to the *Two-horned Beast*. For though at first he might wear his Horns somewhat equilibriously; yet the *Eastern* Horn being afterwards so out-topped by the other in every Respect, and shrinking into so small a Power, the Beast became at last solely in a Manner ὁ Λατεῖνος not Ῥωμαῖος. And it is well known that upon the Division of the Empire into *Eastern* and *Western*, the *Greeks* called the *Western* Churches the *Latin* Church, but called themselves *Romans*.

Wherefore whenas not only the *Latins* but the *Greeks* called themselves *Romans*, and their Emperours *Imperatores Romani*, their City also *New Rome*, and the Country about it *Romania*; the *Latin* Church, or Κλῆρος Λατεῖνος, is very particularly and discriminately aimed at and described by this *Numeral Name* of the Beast Λατεῖνος, the Event exactly agreeing with the Prophecy. For this Distinction of the *Greek* and *Latine* Church was so notorious and acknowledged, that in general Councils the *Western* Bishops were called the *Latine* Bishops, and the Subscriptions of them both were accordingly distinct under the Titles of *Patrum Latinorum & Patrum Graecorum*. Thus exquisitely does the *Name of the Beast* determine him to *Rome* and *Italy*.

8. Nor is it any thing to the Purpose to say there are several other Names wherein the Letters will make up 666. For that this of Λατεῖνος is notwithstanding the right, not only the Event shews, but the Connexion which the *two-horned Beast* has with the *Beast that has seven Heads and ten Horns*, which is undoubtedly the *Roman* Empire. Who therefore so fit to play these Pranks therein as this *Latin* Beast, as he is discovered to be, and doth so *latinize* in every thing; *Mass*, *Prayers*, *Hymns*, *Litany*, *Canons*, *Decretals*, *Bulls*, *Councils*, *Bible*, and every thing so in *Latin*, that it cannot seem a slight Cause that moved the Spirit of Prophecy to characterize him so particularly by this Name? I say, not every thing whose Name contains 666, in the Letters thereof, can be this Beast; but together with a Name containing this Number, all those things are said of the *Two-horned Beast* must be also applicable to what-ever any one will pitch upon for him. For no Man that minds what he saith will argue thus, This Person or Polity's Name comprises 666, therefore he is the Beast: but rather thus, This Person or Polity does or has done all those things that the *Two-horned* Beast is said to have done in Reference to the *Roman* Empire, and moreover his Name also comprehends 666; wherefore this is most assuredly the Beast. This is sound Reasoning, yea perfect Demonstration.

9. Hitherto we have but numbred the Number of the Beast in the *Name* of the Beast. But there is a farther Piece of *Cabbalism* in the Numbering the *Number* it self; whereby the chief Residence of the Beast will again be determinately detected, and the now *Roman* Catholick Church, so called, discovered to be chiefly aimed at in this Vision of the *Two-horned Beast*. Wherefore as in the ancient *Cabbala Ten* and the Number *Thirty six* are each called the *Tetractys*, (though more in a *Cabbalistical* Sense than a Geometrical or Arithmetical) the one arising from the Parts of *Four* put together, the other from the Addition of the *four first fœminine and masculine Numbers*: so is this Number of the Beast (though it be called his Number) rather the *Power* of that Number that detects the Beast than the Number it self.

For he could not say, ὧδε ἡ σοφία, and, *Let him that hath Understanding count the Number of the Beast*, if it were a mere Reading of the *Number*, or but summing the *Numeral* Letters of some Name. Therefore there is a greater Skill required to the Counting of the *Number of the Beast* than of the *Number of his Name*. And yet it is to be counted *humano more*, as it is intimated by [*It is the Number of a Man*] But there is no numbering of one Number given but by extracting of the Root.

10. Wherefore as the Square root of 36. may rightly be conceived to detect that famed *Tetractys* had a Relation to the *Hexameron* of *Moses*, and signified that every

every Day's Creation had its *Fæminine* Principle as well as *Maſculine*, the *firſt* it ſelf not excepted, (which is conſonant to that Aphoriſm of the Jews, *Nulla Virtus divina deſcendit ſine indumento*, and to *Moſes* his aſſimilating the Firſt Day's Creation to *Light*:) ſo the ſquare-Root of this Number of the Beaſt may alſo detect to whom this Viſion of the *Two-horned Beaſt* doth belong. And I have already ſhewed in my *Myſtery of Godlineſs*, that the Root of this Number is 25, and that it does plainly agree with ſeveral ſubſtantial Obſervables concerning the *Church of Rome* and their City, and that in a perfect Ἀντισοιχία to 12, which is the Root of 144. the Number of the Regiments that appear with the Lamb on Mount *Sion*. Which things being ſufficiently cleared in the ſaid Treatiſe, and may be more copiouſly underſtood out of Mr *Potter*, I ſhall ſpare to ſpeake any thing farther of them in this Place, bnt wholly remit the Reader thither for Satisfaction. Book 5. Ch. 16. Sect. 8.

11. In the mean time I will not ſtick to conclude, that it is apparent partly from what I have delivered there, and partly from what is added in this Place, That the Seat as well of the *Two-horned Beaſt* as of the *Whore* is at laſt in their reſpective Viſions determined to *Old Rome*, as being the moſt permanent and conſpicuous Reſidence of the Apoſtatized Prieſthood, and ſuch as, by being ſo notorious an Inſtance of this Wickedneſs, becomes a Meaſure and Rule of comparing and judging of the Greatneſs of the Apoſtacy of other Churches by their nearer Acceſſion and Agreement to this Queen of Harlots. And therefore by intimating the *Name*, *Number*, and *Seat* of this chief Part of the Apoſtatized Clergy, it gives us the clear Knowledge and faſt Apprehenſions of the whole corrupted Body and all the Parts thereof, where-ever and how long ſoever they be found within the Boundaries of the *Roman* Empire. Par. 2. Agr. 9.

But when once they are ſwallowed up and waſhed off by ſome extraneous Power, and fall under the Juriſdiction of ſome other Empire, I muſt confeſs (though we may judge theſe too by this Meaſure) I do not ſee how they then can ſo well be concerned or aimed at in theſe two Prophecies, both the *Two-horned Beaſt* and the *Whore* being look'd upon as Riders and Guiders of the Beaſt with Seven Heads and ten Horns, and therefore ſuppoſed within the *Roman* Empire. Which is a plain Cauſe why theſe Prophecies have laid ſo faſt hold on the *Church of Rome* in the Concluſion of them, as if ſhe were in a Manner ſolely concerned. For it was fit ſo to do by Reaſon of her Permanency in Duration, as well as Eminency in Wickedneſs.

Which may be one Reaſon alſo why this Body of the adulterate *Clergy* is called *the Beaſt with two Horns*; becauſe all thoſe Patriarchates annumerated to the *Greek* Church were betimes ſwept away, a new Empire over-flowing them, whenas the Patriarchate of *Conſtantinople* was free from this Inundation till about two hundred Years ago. So faithful is the Spirit of Prophecy in the Prefiguration of Events; as he may eaſily ſee that pleaſes to conſult Hiſtory. In the mean time, as I ſaid, it is manifeſt enough that the *Seat* as well of the *Whore* as the *Two-horned Beaſt* in each Viſion is determined to *Old Rome*. Which is the laſt *Agreement* of our firſt *Paralleliſm*.

12. As the Laſt of our Second is, That the Seat of the *ſeven-headed Beaſt* is left free in either Viſion, and not fixt to any Metropolis. Indeed the *Seven Heads* of the Beaſt being alſo interpreted of the *Seven Hills* of *Rome*, it is apparent that the Beaſt has ſome Relation to that Place, and muſt have ſome Title or Denomination from that City, elſe why ſhould the Beaſt's Heads have any thing to do to typifie thoſe *Seven Hills*? But the Prophecy, as it were *datâ operâ*, declining the Fixing the Imperial Seat of the Seven-headed Beaſt, beſtows that Privilege on the Whore, aſſigns her the *Seven-hilled* Seat, ſaying, *The ſeven Heads are ſeven Hills, where the Whore ſitteth.* Which is admirably agreeable to the Event. For indeed *Rome* has been the conſtant See of the *Whore*, but the Seat of the *Seven-headed Beaſt* has been very changeable, ſome time at *Rome*, then at *Conſtantinople*, and laſt in *Germany*, Par. 2. Agr. 18.

13. And thus we have ſeen the exquiſite Congruity and Coincidence of all the Parts of the Viſions of theſe *Thirteenth* and *Seventeenth* Chapters one with another: which though they be ſo accurately correſpondent, yet I muſt confeſs not altogether ſo adequately, but that the Viſion of the *Whore* bears a more Preſs and cloſe Reſpect to the *Church of Rome* all along; and beſides the plain Deſignment of her Seat, which is common to both, her *gorgeous Attire* and *Blood-thirſtineſs*, or rather her being ſo laviſhly *Blood-drunk*, as ſhe is deſcribed, ſeems to appropriate the Viſion more peculiarly to her than the *Greek* Church. Which *Drunkenneſs* as well as *Gor-*

geouſneſs of Apparrel, though it be not all along the Reign of the *Whore*, yet according to the Nature of theſe Prophetick Figures, which exhibit the whole Succeſſion of Affairs under one Joint Show, they were without any Diſcrimination to be repreſented at once.

Which Conſideration may take off any the like Scruple in theſe Prophetick Schemes and Repreſentations. For what was done but for a while adorns thoſe Images as much as what is permanent, there being no Mention of Succeſſion of time, but all repreſented at once.

14. And therefore, though that Inſcription [*Myſterium*] upon the Pope's Crown, which was queſtionleſs in Imitation of the Inſcription on *Aaron*'s Mitre, (all his Veſtments and Ornaments being ſo induſtriouſly imitated in the Pontifical Habiliments) be now turned into *Julius Pontifex Maximus*; yet it is not the leſs probable that it was glanced at in this Deſcription of the *Whore*. The Truth of which Story Biſhop *Dounham* does aſſert with all imaginable Confidence.. *Quod autem ait in fronte Meretricis ſcriptum fuiſſe Nomen* [Myſterium] *id in Romano Pontifice completum eſſe pro comperto habemus*. Which Paſſage is ſo confeſſed a Truth, that *Leſſius*, in his Anſwer to King *James*, could not deny it. Wherefore as our Saviour Chriſt's uttering that firſt Verſe of the twenty ſecond Pſalm, *My God, my God, why haſt thou forſaken me?* intimated to the World that the whole Pſalm was a Prophecy of his Paſſion; ſo this firſt Word of the Name of the *Whore of Babylon* on the Papal *Tiara* was an Indication that the whole Name or Title belonged to the Pope with his Clergy, and that they are this *Great Whore* that has *made drunk the Inhabitants of the Earth with the Cup of her Fornication*.

De Antichriſto, lib. 1. cap. 7.

This Inſcription on the Pope's Crown, and the chuſing of a *Woman-Pope*, who (beſides other Feats) betray'd herſelf to be a *Whore* by falling into Labour in the Streets of *Rome* at a ſolemn Proceſſion, (and did therein by a palpable Hieroglyphick inſinuate to the World that *Rome* was indeed the Seat of that great Apocalyptick Strumpet) are two notorious *Specimens* of that *Jocantry* and *Feſtivity*, as I may ſo ſpeak, that is ſometimes obſervable in Divine Providence, anſwerable to that Ludibundneſs in Nature in her *Gamaieu's* and ſuch like ſportful and ludicrous Productions. And verily this Accident of a *Woman-Pope* is as aſſured a Truth as that of the Inſcription, if the Teſtimonies of above threeſcore Authors, and that of the Romiſh Party, may be thought ſufficient to aſſure it. All which are produced by *Gabriel Powel* in his Theological Diſputations *De Antichriſto*. But theſe things I was not haſty to interweave in my Expoſition of theſe Chapters, the Contexture of things being abundantly clear and full and firm without them.

Lib. 1. cap. 28. Theſ. 7.

CHAP. XVI.

1. *What remains for the making up the fulleſt Aſſurance that can be deſired of the Truth of our Joint-Expoſition.* 2. *That the* Roman State, *from the Beginning to the End, is to be look'd upon as One Kingdom or Empire, appears out of* Florus. 3. *That there had been* Five *ſorts of Supreme Magiſtrates in St.* John's *Time in the* Roman *State,* Reges, Conſules, Tribuni Conſulares, Decemviri, Dictatores: *and that the* Tribuni Plebis *were no Supreme Power.* 4. *Nor the* Tribuni Militum *ſimply ſo ſtyled.* 5. *But that the* Decemviri *and* Tribuni Conſulares *were.* 6. *As alſo the* Dictators. 7. *That there had been no more than* Five *ſorts of Supreme Governours in St.* John's *Time; and that the* Interreges *were not, nor were at all reckoned by Hiſtorians, a Supreme Government diſtinct from that of* Kings. 8. *That the* Triumviri Reipublicæ conſtituendæ *was either a Scuffle and Confuſion in the* Roman *State;* 9. *Or elſe a formal* Cæſareate *exerciſed by* Auguſtus, Lepidus *and* Antonius. 10. *That there is full and ſufficient Ground from Reaſon and Hiſtory not to reckon the* Triumvirate *of conſtituting the Commonwealth a* Sixth *Form of Government diſtinct from* Emperors *and the* Five *foregoing Forms.* 11. *That though there had been ſome other Forms truly diſtinct, but yet of a near Affinity with ſome of the other, it had not been ſo harſh to have accounted them one with thoſe they had that Nearneſs with.* 12. *But that there is a greater Exactneſs than this in the Application of this Viſion, and ſuch as* Scepticiſm *it ſelf can hardly doubt of.* 13. *The Concluſion of the whole Drift of the Chapter, with a fuller Enforcement of the Truth thereof.*

1. I Have now finiſhed my *Joint-Expoſition of theſe* 17th *and* 13th *Chapters of the Apocalyps*, ſaving that I am more fully to confirm that Part concerning *the Seven Heads being ſeven ſorts of Supreme Governours ſucceeding one another in the Empire*; as alſo more particularly to indigitate *How exact an Image of the Beaſt that was ſlain the revived Beaſt became in Points of Superſtition and Idolatry.* To which, if I add a ſolid Confutation of *Ribera*'s Interpretation of the *Seven-headed Beaſt*, as alſo of *Grotius* his, I think there will be nothing wanting to the greateſt Aſſurance of the Truth of our Interpretation that any one can deſire.

2. In the firſt, the Controverſie is only concerning the *Six* firſt Heads, *Whether from the Kings, to the Pagan Emperors, ſpeaking incluſively, there were Six Forms of Government, and no more*: or, if you will, *Whether there were juſt Five before the Roman Cæſars.*

That the *Roman Kingdom* or *Empire* is to be reckoned from their firſt Kings downwards, I think no Man will ſcruple, nor that it is all along the ſame Beaſt, as well as *Florus* conſiders it as *one Man*, and diſtinguiſhes his *Ages*, alloting the firſt 250 Years from *Romulus* to the *Infancy* of the *Roman* People or Empire, and then 200 Years more to its *Youth*, and then 250 Years more, which reached to *Auguſtus* his Time, to the *Manly Age* of the Empire; but the next 200 Years he calls *Seneſtutem Imperii.* Which ſhews plainly that he looks upon the whole Succeſſion as one and the ſame Empire, though under ſeveral Growths; which yet was longer-lived a great deal than to be accounted Old in *Trajan's* Time. Wherefore Hiſtory it ſelf looking upon the whole Succeſſion of the *Roman* People as one Body Politick, there can be no Harſhneſs at all in deſcribing this Body by *ſuch a Number of Heads* as reached from the firſt Beginning of this Succeſſion to the laſt Period of the Empire.

3. *Five* whereof had paſſed away in St. *John*'s Time, and no more nor no fewer than *Five*, as I come now to make good, namely, *Kings, Conſuls, Tribunes, Decemviri* and *Dictators*. For the People of *Rome* had never any other Supreme Powers over them but theſe, before their *Cæſars*; viz. *Reges, Conſules, Tribuni Conſulares, Decemviri, Dictatores.*

Of *Kings* and *Conſuls* there is no Controverſie at all. Now for theſe *Tribuni Conſulares*, they are ſo called, to diſtinguiſh them from the *Tribuni Plebis*, and the *Tribuni Militum* ordinarily ſo ſtyled, neither of which were the Supreme Powers of the *Roman* State or Empire. For the *Tribuni Plebis* were rather *Plebis* than *Populi Romani Magiſtratus.* And for thoſe few Years wherein they hindered the chuſing of other Magiſtrates, the City was look'd upon to have no Magiſtracy at all. *Quatuor annis ſine Magiſtratibus Roma fuit*, ſaith *Sextus Rufus* of that time. Which Con-

dition of the City *Diodorus Siculus* alſo calls ἀναρχίαν. And that likewiſe of *Marcus Varro* in *Gellius* plainly ſhews that they could be no Supreme Power. *In Magiſtratu habent alii Vocationem, alii Prenſionem, alii neutrum. Vocationem, ut Conſules & alii qui habent Imperium: Prenſionem, ut Tribuni Plebis & alii qui habent Viatorem: Neque Vocationem neque Prenſionem, ut Quæſtores & cæteri qui neque Lictorem habent neque Viatorem.* Where it is plain that the *Tribuni Plebis* are reckoned amongſt them, *qui non habent imperium*, and therefore are no Supreme Powers.

A *Gell.* Noct. Attic. lib. 13. cap. 12.

4. No more are the *Tribuni Militum* ſimply ſo ſtyled, as appears out of that of *Livy*: *Diſciplinâ enim militari, miles Centurionis, Centurio Tribuni, Tribunus Legati, Legatus Conſulis paret imperio.* But the *Tribuni Militum Conſulari poteſtate* are thoſe *Tribuni Conſulares* which I have already named. Of which *Feneſtella*, *Penes quem ſanè Magiſtratum (ut ipſum nomen indicat) eadem quæ apud Conſules poteſtas erat collata eſt, nominibus tantùm immutatis, ac Plebis ratione haberi cæptâ.*

Liv. lib. 8.

De *Magiſtr.* Roman. c. 16.

5. That the *Decemviri* was a Supreme Power, is plain out of *Livy*. *Anno trecenteſimo altero quàm condita Roma erat, iterum mutatur forma Civitatis ab Conſulibus ad Decemviros, quemadmodum ab Regibus antè ad Conſules venerat, tranſlato imperio.* As alſo out of *Sextus Rufus*. *Quadraginta enim novem annis Romæ Conſules defuerunt: ſub Decemviris, duobus; ſub Tribunis militum, quadraginta tribus; ſine Magiſtratibus Roma fuit annis quatuor.* So *Rufus* in his *Breviarium*, Where a late Edition has moſt groſly corrupted the Text, reading for *Quadraginta enim novem annis*, *Novem enim annis*, and after, *tribus*, for *quadraginta tribus*; forgetting that the Hiſtorian had ſaid a little before, that the People of *Rome* were under *Conſuls* four hundred ſixty ſeven Years, namely, from *Brutus* and *Poplicola* to *Panſa* and *Hirtius*, but that he reckons within this Space but four hundred and ſeventeen Conſuls. How then can nine Years make up the Difference? But this only by the Bye. From hence it plainly appears that the Supremacy of theſe *Tribuni militum* as well as of the *Decemviri* is avowed by this Author; the Conſular Power ceaſing in their Time. And as for the Shortneſs of the Reign of the *Decemviri*, who continued but two Years, it can no more put them out of the Catalogue of theſe Forms of Government, than *Otho*'s reigning but three Months can put him out of the Catalogue of the *Roman* Emperors.

Liv. lib. 3.

De Mag. Rom. cap. 8.

6. And laſtly, that the *Dictators* were a Supreme Power is not doubted, but is plainly affirmed by *Feneſtella*. *Ea ſumma quidem apud Romanos poteſtas fuit, à qua nec provocandi jus fuiſſe, & animadverſionem in capite cujuſcunque civis Romani, totiúſque Reipublicæ ſummam ditionem penes ipſam habuiſſe, veterum ſcripta teſtantur.* Nor does the *Conſuls* remaining while the *Dictator* is in Power make any thing againſt us; for there were *Conſuls* alſo during the Reign of the *Emperors*, But while the *Dictator* was in being, the *Conſuls* were not the Supreme Head of the *Roman* State, nay had leſs to do than under the *Emperors*. And though this Power was not to continue long, yet upon the Exigencies of Affairs it was often repeated. *Sylla* continued in the Office three Years together, and *Julius Cæſar* Ten: But ſtrait after was committed to him a perpetual Dictatorſhip joined with the Title of *Emperor*, in which *Auguſtus* and the reſt of the Emperors ſucceeded him.

7. Thus are we aſſured that there were *Five ſorts of Supreme Governours* before St. *John*'s Time in the *Roman* State or Empire. And that there were no more than *Five*, I think we may be eaſily perſwaded, when they can bring no other into Competition but the *Interreges* and *Triumviri Reipublicæ conſtituendæ*, which *Grotius* urges. For it is evident that the *Interreges* are neceſſarily reducible to the Regal Power, being but a vicarious Appendage thereto, and not a diſtinct *Species* of Supreme Power it ſelf, nor ſo reckoned by Hiſtorians. For *Meſſala Corvinus* in his Book *De Auguſti Progenie* mentions only *Reges*, *Conſules*, *Dictatores*, *Tribunos militares*, *Tribunos Plebis*, till the Time of the *Cæſars*, omitting the *Interreges* and thoſe *Triumviri* which *Grotius* puts in for: only he is miſtaken in making the *Tribuni Plebis* a Supreme Magiſtrate, as appears from what has been above ſaid thereof. *Livy* alſo leaves out the *Interreges* in his Enumeration of the *Roman* Forms of Government. *Quæ ab condita urbe Roma ad captam eandem urbem Romani ſub Regibus primùm, Conſulibus deinde, ac Dictatoribus, Decemviriſque ac Tribunis Conſularibus geſſere, foris bella, domi ſeditiones, quinque libris expoſui.* Where the *Five Forms* we contend for are diſtinctly enumerated, but no Mention of any *Interreges*, (no more than of the *Proconſuls*) they being but as it were Viceroys, and a ſudden and tranſitory Supply of Vacancy deſtin'd to be fitted up by a timely Choice of a perfect and permanent King. But while they were, they are ſaid *præfuiſſe cum Regia poteſtate & inſignibus.*

Liv. lib. 6.

*

ſignibus. So plain is it that the *Reges* and *Interreges* are but one *Regia Poteſtas*, and therefore rightly typifi'd by one Head of the Beaſt, not by two.

8. And for the *Triumviri Reipublicæ conſtituendæ*, *Tacitus*, who of ſet Purpoſe in the Beginning of his Annals reckons up all the Forms of Supreme Power in the *Roman* State, declines the Mentioning of any ſuch *Triumvirate*: *Urbem Romam à Principio Reges habuere*, (no Mention of *Interreges*;) *Libertatem & Conſulatum L. Brutus inſtituit*; *Dictaturæ ad tempus ſumebantur*; *neque Decemviralis poteſtas ultra Biennium, neque Tribunorum militum Conſulare jus diu valuit.* Which Manner of Speech implies that he would not leave out any of the Forms of Supreme Government, though of never ſo ſhort a Continuance, if ſufficiently diſtinct from others. But now when he falls upon thoſe times wherein this *Triumviratus Reipublicæ conſtituendæ* was to be noted, he runs over it as not to be taken Notice of, going on only in this Manner, *Non Cinnæ, non Sullæ longa Dominatio, & Pompeii Craſſique potentia citò in Cæſarem*, (which *Cinna* was only Conſul, *Sulla* firſt Conſul and then Dictator, and *Pompey* and *Craſſus* Conſuls or Proconſuls and no more.) But now where is the very Nick of naming this *Triumviratus Reipublicæ conſtituendæ*, he only adds, *Lepidi atque Antonii arma in Auguſtum ceſſere, qui cuncta diſcordiis civilibus feſſa nomine Principis ſub Imperium cepit.*

Wherefore according to this Deſcription of things, this pretended *Triumvirate* is no Supreme Magiſtracy, but a political Scuffle or Scamble or tranſient Shuffle betwixt theſe three Men, *Octavius*, *Antony* and *Lepidus*. And though they called themſelves *Triumviros Reipublicæ conſtituendæ*, it was but for a Blind to the People; nor had they any Legitimate Creation to that Office, unleſs *Octavius* be ſuppoſed to be Emperour, and they to be appointed or admitted by him into a Participation of his Imperial Power. And then it is plain that this is only a Part of the *Sixth* Head which was in being in St. *John*'s time. Otherwiſe it is but a Momentany Uſurpation and Confuſion in the Common-wealth, no legitimate Magiſtracy at all.

And therefore *Feneſtella*, though he firſt ſpeaks doubtfully of this *Triumvirate*, *Utrùm Poteſtatibus annumerandum cenſuerim haud ſatìs ſcio*; yet preſently he recovers himſelf, and ſpeaks more definitively, *Quippe quòd eas Poteſtates quas injuſſu prætèrque Senatûs authoritatem quiſque, non dicam ſortitus fuerit, ſed per libidinem dominandi arripuerit, Tyrannides potiùs quàm poteſtates ſeu Magiſtratus appellandos duxerim.* And at the End of the ſame Chapter, he again ſmartly taxes the Pretence of this Power, and makes it no legitimate Magiſtracy: *Igitur Tyrannidem prætextu Magiſtratûs palliare pergentes, ſeſe Triumviros Reipublicæ conſttuendæ appellavere; quorum nutu & auſpiciis omnis Reſpublica niteretur. Cæterùm eorum animos, quorſum inclinarent, mox ipſe eventus rerum oſtendit, omnes res ſimul divinas humanáſque commiſcens.* Wherefore things being thus underſtood, ſuch a tranſient Scamble as this can be no legitimate Form of Government, but the preſent Confuſion of the *Roman* State, let theſe Uſurpers call themſelves what they will, or what-ever others out of Fear or Courtſhip might call them. De *Magiſt. Rom*, cap. 22.

9. But if we take this Affair by the other Ear, and will look upon *Octavius Auguſtus* as he was Heir to *Julius Cæſar*, in whom was the ſupreme Power of the Empire, and alſo as upon one to whom the Senate had given a Precedency before the Conſuls themſelves, and a Power unbounded by Law, inſomuch that he might rationally be deemed the Prince of the Common-wealth; and that only upon Deſign he invited and permitted *Antony* and *Lepidus* to partake of his Principate, for the better ſuppreſſing of *Brutus* and *Caſſius*, and then of his Partners one by the other: theſe *Triumviri* will be found really three Emperours, (as there have been two, and three, and four at a time in other Occurrences of Affairs of the Empire, as is well known to any one that knows any thing in Hiſtory) and not any *Species* of Government diſtinct from the *Sixth* Kind, which is that of the *Emperours.*

For they being three Generals of the Imperial Forces, *Antony* of the Eaſtern, *Octavius* of the Weſtern, and *Lepidus* of the *African*, and of Power unaccountable or unſubordinate to any other Magiſtracy, what were they indeed but *three Emperours* at once, in that Notion that the *Roman* Monarchs were after called Emperours? And accordingly in Hiſtory *Auguſtus* is reckoned to have reigned as Emperour from the Deceaſe of his Father *Julius*. To which Senſe *Suetonius* ſpeaks, *Atque ab eo tempore exercitibus comparatis, primùm cum Marco Antonio Marcóque Lepido, dein tantùm cum Antonio per duodecim ferè annos, noviſſimè per quatuor & quadraginta ſolus Rempublicam tenuit.* Upon which *Nauclerus* thus comments, *Regnavit annis quinquaginta ſex, duodecim cum Antonio & Lepido, ſolus verò quadraginta quatuor.* And Chronologers

as well of the Pontifician as Proteſtant Party fix the Beginning of his Reign *ab* U. C. *Anno* 710.

10. Wherefore theſe *Triumviri Reipublicæ conſtituendæ* being either no Magiſtracy at all of the *Roman* State, or coincident with that of their Emperors; and being alſo declined in the Enumeration of the Forms of Government by the *Roman* Hiſtorians, or elſe acknowledged of the Line of the Sixth Head, that is to ſay, of the Order of *Emperors*; it is plain that there was ſufficient, if not a neceſſary, Ground of not reckoning this *Triumvirate* amongſt the Heads that had paſſed in St. *John's* Time; and that therefore the Truth of Hiſtory agrees exactly with the Viſion that ſaith, *Five are fallen*, not *Six*, nor *Seven*. For no Hiſtorians reckon otherwiſe; and, What can be more ſatisfactory, than that Prophecy ſpeaks in the very Language of Hiſtory? Or what Harſhneſs or *Indecorum* is it to conceive the Viſion to number only ſo many diſtinct Heads as are plainly and confeſſedly both Heads and diſtinct, and are taken notice of up and down in Hiſtory for the remarkable Governments of the *Roman State*, whenas thoſe that are omitted in the Viſion are alſo pretermitted in Hiſtorical Narrations, as either not agreed upon for diſtinct Heads, or diſclaimed to be ſo?

11. And truly if there had been any other Forms of Government that might have ſeemed to diſturb this ſolemn Number of *Seven*, provided they had had a very near Affinity with ſome or other of the *chief Seven*, they might have been reckoned as one with ſuch as they had ſo near Agreement to, and ſo the Beaſt be ſtill *Seven-headed*, as *Nilus* Seven-mouthed, thoſe diſtinct Rivolets that flow near the main Streams of this Septemfluous River being reckoned as one with thoſe principal ones, and *Nilus* never the leſs celebrated by the Epithets of ἑπτάπορος or ἑπτάστομος up and down in Authentick Writers. Which Liberty had been very tolerable, nay indeed unexceptionable, in thoſe *Five* Heads that already had paſſed, the Account for the future, on which all the Weight lies, being ſo certainly fixed in the *Sixth*, whoſe Courſe was in the Apoſtle's Time, that it could breed no Diſorder nor Confuſion.

12. And yet we find a greater Exactneſs than ſo. Whence it is manifeſt that we have the greateſt Aſſurance we can deſire of the true Senſe of this Viſion as to this Point: foraſmuch as we have above demonſtrated that the *Seven Heads* of the Beaſt muſt be ſo underſtood as may reach through the whole Succeſſion of Heads from the Beginning to the End, and therefore muſt be the ſeveral Succeſſions of ſo many *Sorts* of Supreme Governours, not *Seven ſingle Perſons*; and then find alſo *de facto* that Five of theſe Succeſſions do ſo exquiſitely fit the Number of thoſe *Five* Forms of Government, which, according to Hiſtory, were paſt in St. *John's* Time, and that the *Sixth* Government in Succeſſion, which is that of the *Pagan Emperors*, was that very Head then in Being. Which things fall out ſo accurately, that a Man would think that *Scepticiſm* it ſelf could ſcarce refrain giving Aſſent to ſo plain a Truth.

13. We have therefore made good that there are juſt *Six* ſorts of Supreme Powers from the Beginning of the *Roman* Kingdom to the Apoſtle's Time, namely, *Regal*, *Conſular*, *Tribunitial*, *Decemviral*, *Dictatorial*, and *Imperatorial*. For that of the *Interreges* was a Regal Power, (if conſiderable at all) and therefore does naturally fall under the Type of one ſingle Head; as that alſo of the *Triumviri* of conſtituting the Common-wealth (if it was not a State of War and Confuſion) was alſo an *Imperatorial* Power, though diſguiſed under that other Name, and therefore falls under the *Sixth* Head: as muſt needs ſeem very eaſie and natural to him that conſiders how Collective and *Henopoetical*, as I may ſo ſpeak, the Prophetick Types are. The Conſideration of the Collectiveneſs and Unitiveneſs of which Types on the one ſide, and of the expreſs and explicit Enumeration, in Hiſtory, of *Five* diſtinct ſorts of Government before the Emperors, on the other ſide, muſt neceſſarily caſt a Man into an unſhaken Security that the Spirit of Prophecy would reckon neither more nor fewer Kinds of Governours before the *Emperors* than *Five*. Which Point being cleared, I paſs to the ſecond; which is, the more fully declaring how fitly and rightly that degenerate Eſtate of the Empire which is prefigured by the *Beaſt that was, and is not, and yet is*, is alſo ſtyled the *Image of the Beaſt*.

CHAP.

CHAP. XVII.

1. *That a Relapſe of the Empire into Idolatry in general were ſufficient to make it the Image of the old Pagan Empire, and yet that the Reſemblance is more exquiſite and particular.* 2. *That there was an intended Imitation of the Pagan Rites in the Church degenerating.* 3. *The Pope compared with the Pagan* Cæſars, *and his Cardinals with the* Roman *Senate.* 4. *The Tutelar Saints compared with their Tutelar Deities; as alſo of adoring of what they eat.* 5. *The minute Multiplication of the Pagan Deities compared with and found to be out-gone by this Pagano-Chriſtian Church in the Preſidents of Phyſick and Rural Affairs;* 6. *As alſo in the Preſidents of Trades or Courſes of Living.* 7. *The Saints and Heathen Deities compared in their Offices, and how punctually they have ſurrogated the bleſſed Virgin into the Place of* Venus *and the* Moon. 8. *Moſt lively Lineaments of Reſtored Paganiſm in dedicating the* Pantheon *to the Virgin and all the Saints; as alſo the Seven Hills to ſeven ſeveral Saints: in erecting Altars and Images thereon; in adorning theſe Images; in appointing Feſtivals; in Adoration and Prayers; in Oblation of Wax-candles and Incenſe; in carrying their Images in Proceſſion, and hiding them in Lent.* 9. *In Vows, Oaths, Deifying dead Men, Pilgrimages, Miraculous Cures, with the Monuments of them hung up in the Temples.* 10. *In Aſperſions and Purifications by Holy Water.* 11. *In the driving away the Devil by the Jangling of baptized Bells.* 12. *In their Jubilees and general Manner of celebrating their Feſtivals.* 13. *In Fetching in* May; *in running about the Field with light Torches in their Hands; in ſprinkling their Beaſts with Holy Waters by the Friers of St.* Antony; *in leaping over St.* John's *Fires; in Baptiſmal Spittle; in their Maſter of Miſrule at Chriſtmas; in their Carnavals and other Feſtivals.* 14. *That the Image of the Beaſt is alſo in ſome Sort revived in their Funerals.* 15. *But more conſiderably in their Religious Fraternities under this or that Saint.* 16. *As alſo in their ſhorn Crowns, in their Vows of Virginity, and in their* Ninevites *or* Flagellants. 17. *In their Pretence of bringing down Chriſt bodily and perſonally at the Maſs.* 18, 19. *As alſo in their more pompous Proceſſions.* 20. *The great Uſefulneſs of the Obſervation of the punctual Correſpondency of the Events hitherto to the Predictions touching the State of the Church.* 21. *His Amazement and Aſtoniſhment at* Grotius, *that he ſhould decline ſo clear and eaſie a Meaning of the* Image of the Beaſt, *and take up with one ſo impoſſible and ſo unprofitable.*

1. I Muſt confeſs that the mere Changing of the Empire into a Superſtitious and Idolatrous Condition again, though there were not either any Study of, or heedleſs Coincidence with, the particular Modes of that Idolatry and Superſtition that was before, yet for the general Agreement therein the Empire thus relapſed might be rightly ſaid to be the *Image* of the former State thereof. And ſince there is a more particular Reſemblance even to Affectation, or elſe by a ſtrange Fatality, it will not be amiſs to note ſome few of thoſe many Inſtances that occur, for the greater Light and fuller Aſſurance that by the *Image of the Beaſt* is underſtood this idolatrous and Paganly-ſuperſtitious Relapſe.

2. And truly that this *Image* was not made by Chance, but by Imitation, has been already obſerved even by them that lived in the *Roman* Church, and who in ſome Sort juſtified it: as *Polydore Virgil* in his Proœme to his five Books *De Rerum Inventoribus*; where he ſays that the Fathers did receive their Rites and Ceremonies from the Pagans; *ſed in bona illorum parte recipienda piè ac cum cauſa feciſſe, quippe qui gentes etiam barbaras ad veræ pietatis cultum ducere aventes, arbitrati ſunt humanitatis condimentis tractandas, cùm earum inſtituta haud prorſus horruerint nec ſuſtulerint, ſed meliora fecerint, què nè ullum religionis periculum crearetur*, &c. Where he ſeems to ſpeak the Senſe of *Gregory* the Great in his Epiſtle to *Mellitus*; where he would have the Offerings to *Dæmons* rather changed than aboliſhed, and that the Feaſts of the Gods ſhould be turned into the Celebration of the Feſtivals of the Saints; the Repoſitory of whoſe *Reliques* he would (after the Manner of the Pagans) have adorned with Leaves and Boughs of Trees at the Days dedicated to their Name. And *Theodoret* bluntly confeſſes, That the Feſtivals of St. *Peter*, St. *Paul*, St. *Marcellus*, St. *Thomas*, &c. ſucceed in the Room of the *Diouyſia*, *Diaſia*, *Pandia*, and other Solemnities of the Pagans, Which ſhews a timely Affectation of *reviving the ſlain Beaſt*, in every Limb and Proportion.

Lib. 9. Epiſt. 71.

De Curandis Græc. Affect. Sermon 8.

And laſtly, *Durandus* takes ſo little Shame at the Imitation of the Heatheniſh Cuſtoms, that he is not content to compare their Dedication of Churches with the Temple of the Jews, but immediately adds the Example of the Dedication of that *Babyloniſh* Image in *Daniel*, *Nabuchodonoſor etiam Rex vocavit omnes Satrapas & Optimates ad Dedicationem Statuæ aureæ quam fecerat.* Which had been more fit to mention in the Conſecration of Images. But not to trouble our ſelves with their Profeſſions, the Effect will declare their Propenſion to the ancient Heatheniſh Rites and Cuſtoms; as I ſhall make plain by ſeveral brief Inſtances.

3. As, firſt, in thoſe *Divine Honours* which I have above intimated that the Pope does affect and accept, as alſo the *kiſſing of his Feet*; What are theſe but an Imitation of the Pagan *Cæſars*, who received Divine Honours even before they were dead? And how much leſs Idolatrouſly does *Dominus Deus noſter Papa* ſound concerning the Biſhop of *Rome*, than *Edictum Domini Deique noſtri* of the Roman Emperor *Domitian*? Of whom alſo *Lampridius* and *Aurelius Victor* teſtifie that Affectation, *Paſſus eſt adorari ſe appellarique utì Deum:* whom therefore the Pope does very lively imitate; who alſo from *Diocletian* and other Emperors did learn the holding out his Foot to kiſs. And as *Numa* conſtituted *Martius* the Son of *Marcus* (whom he made *Pontifex Maximus*) *judicem ac arbitrum rerum æquè divinarum ut humanarum*, as *Feſtus* relates; ſo the Pope, upon the Pretence of his Univerſal Pontificate, claims a Right to both Swords, and will be *Cæſar* as well as *Biſhop*, as the Roman *Cæſars* before him were as well *Pontifices Maximi* as *Emperors*. Which are lively Strokes in the Revival of the *Image of the Beaſt*.

To which you may farther add his *Senate of purpurate Cardinals*, anſwering to the purpurate Senators which the Emperors had in their Government; and the Power of *Canonizing Saints* reſiding in theſe Cardinals with the Pope, anſwering to that of the Senate of *Rome*, in whom was the Right of *Apotheoſis*, or of enrolling deceaſed Men in the Number of the Gods, appointing them Temples, Altars, Statues, Feſtivals, as the Pope and Cardinals do to the deceaſed Saints that have deſerved well of the Church of *Rome*. See *Polydore Virgil de Rerum Inventoribus*, where he affirms that this was an Imitation of the old *Roman* Cuſtom with all imaginable Aſſurance. *Hujus rei rationem noſtri Pontifices ſecuti non dubitanter videri poſſunt.*

Polydor. lib. 6. cap. 8.

4. Again, as the old *Pagans* had their Tutelar Deities of Kingdoms and Provinces and Cities,

Dii quibus imperium hoc ſteterat------

(And I have already noted how they uſed to call out thoſe *Tutelar Gods* of Cities by a certain Charm) ſo the *Roman* Church has her *Tutelar Saints*, exactly anſwering to thoſe Pagan Deities; St. *George* for *England*, St. *Andrew* for *Scotland*, St. *Patrick* for *Ireland*, St. *James* for *Spain*, St. *Michael* for *France*, St. *Mark* for *Venice*, St. *Ambroſe* for *Milain*, St. *Dionys* for *Paris*, St. *Rombout* for *Mechlin*, St. *Peter* and St *Paul*, inſtead of *Romulus* and *Remus*, for *Rome*.

Chap. 12. Ver. 5. Sect. 5.

Beſides, the appropriating of theſe Saints to peculiar Offices is exquiſitely Pagan, like their dividing of that one Object of Divine Worſhip into many; concerning which *Pliny* would thus apologize, *Fragilis & laborioſa mortalitas in partes iſta digeſſit infirmitatis ſuæ memor, ut portionibus quiſque polleret quo maximè indigeret.* And therefore upon this Account the Pagan Dieties are in a manner innumerable, *Onions* and *Garlick* being not excluded from a kind of Divinity.

Hiſt. Natur. lib. 1. cap. 7.

Τὴ γὰ τρέφον μι, τῦ τ' ἐγὼ δίμαι θεόν.

Of theſe *Ægyptian* Idolaters is that ſmart Rebuke of *Tully*, * *Ecquem tam amentem eſſe putas, qui illud quo veſcatur Deum eſſe credat?* Of which Pagan Madneſs notwithſtanding the *Romaniſts* ſeem guilty, while they profeſs that to be God which they caſt into their Bellies.

*Cum Fruges Cererem, *Vinum* Liberum *dicimus, genere nos quidem ſermonis utimur uſitato; ſed ecquem tam amentem*, &c. De Natura Deorum, lib. 3.

5. How minute the *Romans* were in their Deities he may eaſily obſerve that reads but theſe Names, *Victua*, *Potua*, *Pomona*, *Flora*, *Cinxia*, *Unxia*, *Carna*, *Cloacina*, *Febris*, *Fortuna*, *Tempeſtas*, &c. It were endleſs to enter into a reckoning up ſo great a Variety, and needleſs, it being ſo well known to all. And truly the now Roman Church falls little ſhort of this copious Particularity; for what is it that they have not a *Saint* for, as well as the ancient Pagans a *God* or a *Goddeſs*, nay it may be more particularly than they? For one general God of Phyſick will not ſerve their Turns, not one *Apollo*, or rather one *Æſculapius*, but as many peculiar Saints as there are Diſeaſes

Diſeaſes: St. *Roch* for the Peſtilence, St. *Coſmus* and *Damian* for Biles and Tumors, St. *Job* for the Pox, St. *Apollonia* for the Tooth-ach, St. *Clare* to clear the Eyes, St. *Agatha* for Sore Breaſts, St. *Margaret* for Midwifery, St. *Petronella* for Agues, St. *John* and St. *Valentine* for the Falling-Sickneſs, St. *Benedict* for Poiſon, St. *Genoa* for the Gout, St. *Main* for Scabs, St. *Phiacre* for the Emerods, St. *Sigiſmund* for the Fever, and St. *Eutrope* for the Dropſie; with ſeveral others which were too tedious to rehearſe.

As the *Pagans* alſo had ſeveral Rural Deities, ſo has the Church of *Rome* ſeveral Rural Saints: as St. *Wendelin* for Shepherds, St. *Pelage* for Neatherds, St. *Anthony* for Swineherds, St. *Loy* for Horſes and Kine, St. *Feriol* for Geeſe, St. *John* for Lambs, St. *Hubert* for Huntſmen and their Dogs; St, *Gertrude* alſo has a ſpecial Power over Rats and Mice.

6. The old Roman Paganiſm had *Mercury* for the God of Tradeſmen, as his Name alſo intimates, and he was likewiſe the God of popular Eloquence; but the Church of *Rome* ſeems more accurate that has aſſigned a Saint to almoſt every Trade: St. *Honorius* for Bakers, St. *Eloy* for Smiths, St. *Luke* for Painters, St. *Nicolas* for Mariners, St. *Ive* for Lawyers, St. *Criſpin* for Shoe-makers, St. *Arnold* for Millers, St. *Stephen* for Weavers, St. *Euloge* for Carpenters, St. *Goodman* for Tailors, St. *Goar* for Potmakers, and St. *Urban* for Ale-Knights or Pot-Companions, as well as St. *Magdalen* for Curtiſans. It were an infinite Task to make ſuch long Inductions as the Matter is capable of; this is enough to ſhew how fully that ancient Pagan Theology is revived in theſe appropriated Offices of the Saints, and how requiſite the Knowledge may be pretended thereof; as *Varro* of old defined concerning the Heatheniſh Gods, how advantageous it were *ſi ſcitur quam quiſque Deus vim & poteſtatem habeat cujuſque rei*, that accordingly he might be invoked.

7. It were an eaſie thing alſo, but ſuperfluous, to parallel theſe Saints to the *Pagan Divi* in their Offices: for thus St. *Nicolas* would be *Divus Neptunus*; St. *Margaret*, *Diva Lucina*; St. *Magdalen*, *Diva Flora*; and St. *Martin*, *Divus Bacchus*; St. *Hubert*, *Diva Diana*; and St. *Maturin*, *Divus Apollo*: For the God of Wiſdom ſhould be the beſt Phyſician for Fools.

But the *Bleſſed Virgin*, as they call her *Regina Cœli*, ſo ſhe will have as many Offices and Titles as the *Moon*. For they make her *Juno Lucina*, by invoking her ſo conſtantly in Child-birth; and then *Hecate* or *Proſerpina*, by feigning her ſo frequently to deſcend into the lower Shades to deliver Souls out of Purgatory. And the Mariners, by calling on her ſo frequently in Storms, thruſt her alſo into the Place of *Venus*, as is plain in that rhyming Supplication they put up to her in their Sea-Voyages;

Salve, Splendor Firmamenti,
Tu caliginoſæ menti
Deſuper irradia.
Placa mare, maris ſtella;
Nè involvat nos procella
Et tempeſtas obvia.

And, laſtly, Mens laviſh Devotion to her on Land, in building her ſo many Temples and Altars, has made her go under as many Names or more than that Pagan Goddeſs. For as *Venus* is called *Idalia*, *Cytherea*, *Cnidia*, *Paphia*, and many more ſuch like Names, from the Places where ſhe is worſhipped; ſo the *Virgin Mary* is called Our Lady of *Lorretto*, Our Lady of *Bononia*, of *Aix*, of *Montſerrat*, Our Lady of *Carmel*, Our Lady of the *Woods*, of the *Fields*, and of the *Fountains*, with innumerable other Appellations. But theſe things are leſs conſiderable.

8. This revived Image of the old Paganiſm of *Rome* is ſtill more eminent in *building of Temples* to theſe ſeveral Kinds of *new Gods*, (for ſo every thing is made that has religious Worſhip done to it) or in *doing religious Worſhip* to them in the Temples of the old ones, as is notorious in their conſecrating the *Pantheon* to the *Bleſſed Virgin and all the Saints*, which was by the *Pagans* dedicated to *Cybele and all the Gods*. Which is a trim Stroke of this *Revived Image of the Beaſt*. And that comes little ſhort of it which *Cornelius à Lapide* alſo has noted, That as under the *Roman* Kings the Seven Hills were conſecrated *ſinguli ſingulis Diis, ita nunc ſinguli ſingulis Sanctis*. Which is another lively Lineament of this Pourtraiture predicted by St. *John*.

See Book 2. Chap. 21. Sect. 5, 6.

But I go on. It is particularly alſo revived in the erecting of Altars and ſetting the Statues of the Saints upon thoſe Altars, in the Clothing them with coſtly Garments, and the adorning them with the moſt precious Materials, Gold, Ivory, and Gemms; beſides ſetting of Crowns and Garlands of Flowers upon their Heads, the appointing of Feſtivals to the Honour of their Name, and bowing themſelves before them, and putting up their Prayers and Supplications with Hands and Eyes devoutly lifted up towards them. Can there be a more lively Image of ancient Paganiſm than this? And yet this does the Church of *Rome* do to their Saints and their Images, and more than this, for the *reviving of the Image of the Beaſt*, and for the fulfilling of the Prophecy.

For as the Heathens brought Oblations to their Idols and Gods, ſo do theſe to the Images of their Saints, as is notoriouſly known. As the Heathens ſet up Lights before their Images, as for Example, before the Altars of *Saturn*, upon a more humane Expoſition made by *Hercules* of that Oracle,

Καὶ κεφαλὰς ἄδυ κὴ πὺ πατεὶ πέμπετε φῶτα,

and placed a great deal of Religion in the *Veſtal Fire*; *Apud nos itidem* (ſaith *Polydore*) *nullo magis honore quàm cereis candelis decorantur extrinſecùs Cœlicolæ.* The ancient Heathen burnt Incenſe to their Gods,

Æneid. lib. 1. ——————(*ubi Templum illi centúmque Sabæo*
Thure calent aræ)-----

which is a conſumptive Sacrifice, and the very Notation of *Thus* is παρὰ τὸ θύειν, *à ſacrificando:* ſo does the Church of *Rome* burn *Incenſe* before the Images of her Saints, and make this kind of Sacrifice to them. The *Pagans* ſometimes carried their Idols in Proceſſion: ſo does the Church of *Rome*; as namely the Images of St. *Roche* that *Apollo Apotropæus*, and St. *Geneveſve* that *Jupiter pluvius*, or rather *Juno pluvia*, if you will. The *Roman* Church hid their Images in *Lent* by drawing a Veil before them. How little does this fall ſhort of the *Pagans* concealing for a time their Idols, by ſhutting them up from the Sight of the People, to make them more eager of them afterwards?

Ovid. Faſt. lib. 2. *Dii quoque Templorum foribus celentur opertis,*
Thure vacent aræ, ſténtque ſine igne foci.

9. The Mouths of the *Pagans* were filled with Diverſity of *Oaths by the Names of their Gods:* ſo are the Mouths of the Pagano-Chriſtians by the Names of their Saints: and their making of *Vows* is alike in them both. The Fathers of the Primitive Times reproached the Heathen for their giving Divine Honour to mere Men, whoſe dead Bodies or Reliques were in their very Temples: And does not the Church of *Rome* do this Honour to their Saints, and profeſs their Reliques to be in their Churches? The ancient Heathen made toilſome Journeys, ſuppoſe to the Oracles of *Delphos*, or *Jupiter Hammon*, to the Temple of *Æſculapius*, or other ſuch like Places, for Inſtruction or Help: and do not the *Romaniſts* make as tedious Pilgrimages to the Shrines of their Saints?

Whether by the Juggle of their Prieſts, or the Aſſiſtance of ſome officious Dæmons, there were ſeveral Miracles and ſtrange Cures conceived to be done in the Temples and at the Images of the Pagan Gods, and certain Monuments thereof hung up for the Honour of their Deities, and the Profit of the Prieſts, to increaſe Offerings. *Polydore* out of *Strabo*, *Mos fuit in Templo ejus Dei qui auxiliatus eſſet, & præſertim Æſculipii, quod Epidauri inſigne erat, tabellas appendere in quibus morbi ſanati erant inſcripti.* According to the Senſe of which Cuſtom is that Diſtich of *Tibullus*,

Eleg. lib. 1. 3. *Nunc, Dea, nunc ſuccurre mihi; nam poſſe mederi*
Picta docet templis multa tabella tuis.

The ſame thing *Polydore* acknowledges to be done in the Church of *Rome*; and for a Memorial of having their Leg, their Arm, their Ear, their Pap, or any other Part cured by this or that Saint, they hang the Effigies of theſe Parts openly near the Shrines, or at leaſt in their Chappels or Temples.

10. Their

10. Their Superſtition in *Holy-Water* is alſo not unworthy our noting. This *Aqua luſtralis* was uſual amongſt the Ancients,

(*Spargit aquâ captos luſtrali Graia Sacerdos:*)

but the Virtue thereof is moſt juſtly and judiciouſly derided by *Ovid*,

Ah nimiùm faciles, qui triſtia crimina cædis
Flumineâ tolli poſſe putatis aquâ. Faſtor. lib. 2.

But *Æneas* was not of that Mind in *Virgil*, who ſpeaking to his Father *Anchiſes*, when he was about to offer Sacrifice, argues thus:

Tu, genitor, cape ſacra manu patrióſque Penates;
Me bello à tanto digreſſum & cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero. Æneid. lib. 2.

And again in another place,

Occupat Æneas aditum, corpúſque recenti
Spargit aquâ.

And at the Burial of *Miſenus*,

Idem ter ſocios purâ circumtulit undâ,
Spargens rore levi, & ramo felicis olivæ,
Luſtravítque viros. Æneid. 6.

Tibullus alſo in his ſecond Book of Elegies,

Caſta placent Superis; pura cum veſte venite,
Et manibus puram ſumite fontis aquam.

There was a Water near *Porta Capena* holy to *Mercury*, wherewith the ancient *Romans* uſed with a Laurel-bough to beſprinkle themſelves, the Merchants eſpecially, for the purifying them from their Sins, eſpecially that of Couzenage and Lying. *Ovid* has deſcribed the Ceremony ſo lively and pleaſantly, and with ſo judicious a Note of the ill Effect of ſuch pretended Purifications for the corrupting Mens Manners, that I cannot abſtain from the tranſcribing the Narration, though it be ſomething long.

Eſt aqua Mercurii portæ vicina Capenæ:
Si juvat expertis credere, Numen habet.
Huc venit incinctus tunicâ Mercator, & urnâ
Purus ſuffuſâ, quam ferat, haurit aquam.
Uda ſit hinc Laurus; Lauro ſparguntur ab udâ
Omnia quæ dominos ſunt habitura novos.
Spargit & ipſe ſuos lauro rorante capillos,
Et peragit ſolitâ fallere voce preces.
Ablue præteriti perjuria temporis, inquit;
Ablue præteritâ perfida verba fide.
Sive ego te feci teſtem, falſóve citavi
Non audituri numina vana Jovis;
Sive Deum prudens alium Divámve fefelli,
Abſtulerint celeres improba verba Noti.
Da modò lucra mihi, da facto gaudia lucro,
Et face ut emptori verba dediſſe juvet. Faſtor. lib. 5.

That is, he deſires of *Mercury* that in virtue of this ſuperſtitious Devotion, and of beſprinkling himſelf with Water ſacred to his Deity, he may cheat and grow rich with a chearful Conſcience, and without the Fear of the Diſpleaſure of the Gods.

The Examples of *Luſtral Water* are infinite, as alſo the Imitation of this Superſtition exceeding frequent in the Church of *Rome*, in their Waſhings and Aſperſions with *Holy-Water*; and it is to be feared with as much Hypocriſie and ſecure Trading in Sin upon a vain Preſumption of the Virtue of ſuch ſuperſtitious and imaginary Purifications, as the Poet has here deſcribed.

11. The *Tubilustria* or Hallowing of Trumpets has ſome conſiderable Affinity with the Popiſh *Chriſtening of Bells*. But this Agreement would be ſtill more exact, if, as theſe *conſecrated Bells* are conceived to have a Power to drive away evil Spirits by their Ringing, ſo thoſe *Trumpets* to chace away Ghoſts and Specters by being ſounded. But whether theſe *Trumpets* be underſtood or no to have ſuch a ſpecial Virtue, the Ringing of *braſs Inſtruments* with the Aſſiſtance of *Holy-Water* is plainly declared to have it in *Ovid*'s *Faſti*,

Faſtor. lib. 5.

Rurſus aquam tangit, Temeſæâque concrepat æra,
Et rogat ut tectis exeat umbra ſuis.

And that the Sound of Braſs, Pans, or Cymbals, or be they what they will, was ſuperſtitiouſly thought by the Heathen to have a Power againſt Witchcraft and Enchantment, which are the Effects of that evil Fiend, *Tibullus* ſeems to intimate in that Diſtich,

Lib. 1. Eleg. 8.

Cantus & à curru Lunam deducere tentat;
Et faceret, ſi non æra repulſa ſonent.

How near this comes to the Popiſh Superſtition of driving away evil Spirits by the Jangling of *baptized Bells*, I leave to any to judge.

12. And now for their *Feſtivals*. What was Pope *Boniface* the Eighth's inſtituting a *Jubilee* every hundredth Year, but an Imitation of the *Romans Ludi Seculares*? For otherwiſe if he had imitated *Moſes*, fifty Years had been the Periodical Diſtance of that Feſtival. But to note what is more general, Singing and Dancing, and Drinking and Reeling were uſual Concomitants of all the Pagan Holy-days.

Immemores noſtri feſtas duxere choreas.

And again in the ſame Poet,

Pars pedibus terram pulſant, & carmina dicunt.

Tibullus alſo deſcribes their Feſtivals from Idleneſs and Drinking till they ſtagger,

Lib. 2. Eleg. 1.

Vina diem celebrant, non feſtâ luce madere
Eſt pudor, errantes & malè ferre pedes.

Which *Eraſmus* in his Colloquies ſadly complains to be the Mode of the celebrating of the Feaſts of the Saints in the Church of *Rome* in his Time.

It was a Cuſtom among the *Pagans* in the Solemnization of the Feaſts of their Gods, *Deos induere*, as *Tertullian*'s Phraſe is, for ſome one or other to ſuſtain the Perſon or act the Part of that God whoſe Feaſt they celebrated. That this Cuſtom alſo obtained in the Church of *Rome*, in the Feſtivals of their Saints, I have been particularly informed, ſome one acting the Part of the Saint, to entertain the People with Paſs-time, or a kind of Superſtitious Merriment. See *Polydore Virgil de Rerum Inventoribus*, lib. 5. c. 2.

13. But to deſcend to and lightly paſs over ſome few particular Feſtivals of the Heathens. The *fetching in of May*, as they call it, by the gameſome Youth of both Sexes, What is it but an Imitation of the *Romans Floralia*, (as *Polydore* has alſo obſerved) *apud quos* (ſaith he) *ſic Flora, cunctorum fructuum Dea, menſe Maio laſcivè colebatur?* The *Cerealia* of the *Pagans* were celebrated in the Night, the Prieſts running up and down with Torches in their Hands. In Imitation of this Superſtition, *Polydore* ſaith that in *Umbria* and other Parts of *Italy*, on the Evening before the Calends of *March*, Boys kindle Fires in the Field, and run up and down upon the Lands with Torches of dry Reeds, *ut precantes fœcunditatem agrorum tum terrâ jam fœtum partirionte.* In their *Palilia Ovid*'s Precept is in his *Faſti*,

De rerum Invent. lib. 5. c. 2.

Lib. 5. cap. 2.

Faſtor. lib. 4.

Paſtor ovem ſaturas ad prima crepuſcula luſtret:
Unda prius ſpargat, virgâque verrat humum.

But this is but a Preparation to the Luſtration of the Sheep; the chief Ceremony is behind:

Cærulei

Cærulei fiunt puro de ſulphure fumi,
Tactáque fumanti ſulphure balet ovis.

Which Luſtration by *Fumigation* the *Friers* of St. *Antony* have changed into the *Sprinkling of Holy Water*, not upon *Sheep* only, but *Horſes* and *Oxen*, at a ſet time of the Year. But they both agree in the ſuperſtitious Expiation or Luſtration of dumb Creatures. The *Leaping over certain Fires* they make on St. *John Baptiſt's* Day is a more exact Imitation of the old Pagans leaping over their Fires at the above-named *Palilia* or Feſtival of *Pales*.

Móxque per ardentes ſtipulæ crepitantis acervos Faſtor. lib. 4.
Trajicias celeri ſtrenua membra pede.

And this Roman *Hierophanta*, *Ovid*, tells the Reaſon of it preſently after;

Omnia purgat edax ignis ——

So that it is plain that ſuch Cuſtoms as theſe that have been retained in the Church of *Rome* are but the Footſteps of the Heatheniſh Superſtitions and Purifications. Of which *Baptiſmal Spittle* it ſelf ſeems to be a clear Inſtance, as may appear from that Paſſage in *Perſius*,

Ecce avia, aut metuens Divûm matertera, cunis Satyr. 2.
Exemit puerum, frontémque atque uda labella
Infami digito & luſtralibus antè ſalivis
Expiat, urentes oculos inhibere perita:
Tunc manibus quatit, &c.

Such marvellous Virtue did the old Women of *Rome* deem to be in *Spittle* againſt Witchery and the Approach of the Devil; which Ceremony they performed in the *Dies Luſtricus* of the Child, which is alſo called *Dies Nominalis*, they giving the Child his Name that Day; that this *Saliva luſtralis* may the more completely anſwer to the *Baptiſmal Spittle* in the *Roman* Church. But this by the Bye.

In the ancient *Saturnalia* the Maſters waited on their Servants, entertaining them with good Chear, as *L. Accius* records in his Verſes:

——*per agros urbéſque ferè omnes*
Exercent epulis læti, famulóſque procurant
Quiſque ſuos.——

From which *Polydore* notes that the Cuſtom at *Chriſtmas* of making ſome one Servant a *Maſter of Miſrule*, to whom both his Maſter and his Servants ſhould obey, took its Original, In the *Quinquatria minora* or *Ludi Magalenſes*, Men ran up and down in Vizards madly and laſciviently, committing many Immodeſties. This Wildneſs continued but a Day or two in that ancient *Roman* Feſtival; but it is not only imitated but outſtripped in the *Romiſh* Church, in their *Carnaval*; that Madneſs of committing Outrages in Vizards (as if they could hide themſelves under them from the Sight of God) not laſting two Days, but two continued Months in ſome Places. At which time alſo they indulge exceſſively to themſelves the Intemperance of eating and drinking, as if they intended to make their Bodies Cellars and Store-houſes againſt the Approaching Faſt of *Lent*, that they might the better hold out againſt that Siege. Whence this *Carnaval* ſeems a Conjoining of thoſe two leud Pagan Solemnities together, I mean their *Ludi Magalenſes* and *Bacchanalia*. The foul and abominable Miſcarriages of which Feſtivals in unclean and impudent Geſtures, and all Manner of Obſcœnities of Words or Actions, though they be ſo great and ſo various, as it is above Imagination to conceive to an ordinary Man without the Reading of the Story of theſe Pagan Enormities, yet, as Hiſtory from Eye-witneſſes of the *Pagano-Chriſtian Bacchanalia* does aſſure us, this *new Romaniſm* has out-gone *Old Rome* in all Manner of impudent Vileneſs in this Feſtival. So that the *Beaſt* is not only *reſtored*, but grown ſtronger in this Joint. De rerum Invent. lib. 5. cap. 2. *Polydor.* de Invent. rerum, lib. 5. cap. 2.

I might go on and obſerve what is anſwerable in the Church of *Rome* to the *Vinalia*, *Robigalia*, *Terminalia*, *Parentalia*, *Proſerpinalia*, and other Feaſts of the *Gentiles*; but this Wood is ſo wide, that I may eaſilier loſe my ſelf in it than get through it.

14. But I will not omit that the Beaſt has ſome Kind of Revival even in their *Funerals* of the Dead.

Perſ. Satyr. 3. *Hinc tuba, candelæ, tandèmque beatulus alto*
Compoſitus lecto——

That this Solemnity had alſo *Funeral Songs*, and that there were hired *Præficæ* to move Grief by their doleful Modulations, is a thing that every one has taken Notice of: but that Pomp of carrying Torches is alſo lively ſet out by *Virgil*;

Æneid. 11. *Arcades ad portas ruere, &, de more vetuſto,*
Funereas rapuere faces: lucet via longo
Ordine flammarum, & latè diſcriminat agros.

How near an Imitation of this nocturnal Pomp the *modern Funerals of the Papiſts* are, the ſloweſt Fhancy can diſcern. But I lay no great Streſs on ſuch things.

15. It were too voluminous a Buſineſs and needleſs to enter into an Account of the ſeveral *Religious Orders* in the Old and New *Romaniſm*. It is enough to take Notice that as there were ſeveral Sorts of *Sodalities* of Prieſts, Male and Female, in the old Pagan Religion, devoted and dedicated ſome to *Mars*, ſome ro *Venus*, ſome to *Veſta*, ſome to one Deity, others to another; ſo there are in the Church of *Rome* ſeveral Orders of Prieſts and Religious Perſons, ſome devoted to the Service of one Saint, others to another, ſome to the Service of the Bleſſed Virgin, others of St. *Francis*, and ſo of the reſt.

16. Only we cannot omit the taking Notice that *ſhorn Crowns* is no modern Invention, but a Ceremony of the ancient Prieſts of *Iſis* or *Diana*: nor the *Vow of Virginity* ſo late as to be appropriate to the Nuns of the now *Roman* Religion, ſince *Veſta*, *Apollo*, *Juno Argiva*, *Diana* and *Minerva*'s Prieſts were condemned to perpetual Virginity; and the Prieſts of *Cybele* the Mother of the Gods made ſure of a conſtant Cœlibate by execting their Virilities. This I muſt confeſs is not imitated to that Exactneſs in *New Rome*, but Chaſtity is vowed with ſo much Confidence as if they had either made themſelves *Eunuchs* in *Origen*'s literal Senſe, or elſe had been born *Eunuchs* for the Kingdom of God. But as they fall ſhort of the *Galli*, ſo have they out-done the *Luperci* in their *Ninevites* and *Flagellants*, whoſe Stripes are not laid upon them they meet, but upon themſelves. This harſh Self-ſeverity therefore is rather to be fetched from *Ægypt* than *Old Rome*; the Sacrificers to *Iſis* beating themſelves while their Holocauſt is burning; χαιομένων ὃ ἱρῶν τύπτονται πάντες, ſaith *Herodotus*: or elſe from the Self-cruelty of the Prieſts of *Dea Syria*; or from that rigid Diſcipline of *Diana* at *Lacedæmon*, who was not to be propitiated but by bloody Whippings, as I have elſewhere noted.

Myſtery of Godlineſs, Book 3. ch. 13.

17. There are ſo many Coincidencies of the Superſtitions of the *Roman* Church with ancient Paganiſm, that it were a very tireſome Task to endeavour the Enumeration of the leaſt Part of them, and therefore I do here willingly break off the Account. Only I will not let ſlip one main Parallel that offers it ſelf to my Mind.

The Pagan Prieſts pretended to an Ἐποπτεια or Αὐτοψία, to be able to exhibit a preſential Sight of their Gods in the *Adyta* of their Temples. To which that of *Claudian* ſeems to have Regard.

Claudian. de raptu *Proſerpinæ*, lib. 1. *Jam mihi cernuntur trepidis delubra moveri*
Sedibus, & clarum diſpergere culmina lumen,
Adventum teſtata Dei.

Now I appeal to any indifferent Judge whether the Papal *Tranſubſtantiation* and Pretence of exhibiting a preſential Appearance of the very Perſon of Chriſt by Virtue of their *Quinqueverbal* Charm, (as they make it) be not a very exquiſite Imitation of this Pagan *Epoptia*. Chriſt, indeed, according to his Divinity is every-where, and by a ſpecial Operation thereof may be ſaid truly to be in ſome Places and upon ſome Occaſions more than in an ordinary Manner preſent: But to pretend to bring down the humane and bodily Preſence of Chriſt from Heaven into a Church or Chappel by a certain Form of Words, is to revive the Beaſt in that remarkable Part

Part of Pagan Impoſture and Superſtition which was called Ἐποπτεια, or the Calling down their Gods to exhibit their viſible Preſence to Men.

18. I will conclude with one ſingle Compariſon more, and that is of the Sacrifical Pomp of the Pagans with the Supplications or *Proceſſions* of the Church of *Rome*, according as *Polydore Virgil* has deſcribed them both.

De rerum Invent. lib. 6. c. 11.

The Pagans in their ſuperſtitious and idolatrous *Proceſſionary* Pomps carried the Images of their Gods, but for the better entertaining of the rude People there went alſo in this Proceſſion a certain ludicrous Image which the Latines call *Citeria*: they ordinarily derive it from Κίτλα and ἐρεῖν, alluding therein to the Loquacity of the *Mag-pie*; for this Image was made to ſnapper and chatter ſomething like that Bird. *Quid ego cum illo diſſertem amplius, quem ego denique credo in pompa vectitatum ire ludis pro Citeria?* They are the Words of *Cato* againſt *M. Cæcilius*. *Plautus* makes Mention of another formidable Idol that was carried in theſe ſuperſtitious Shows, which he calls *Manducus*; *Quid ſi ad ludos me pro Manduco locem, quapropter clarè crepito dentibus?* For it was an huge ugly Image with a wide Mouth riven up to the Ears, and gaping horribly, and making a Gnaſhing and Snapping with its Teeth to the great Terror of the ſimple. Of this *Mormo* is that of *Juvenal*, who ſaith that it ſcares the Children of the Ruſticks in their Mother's Boſom, by its wide Gapings:

—Cùm perſonæ pallentis hiatum
In gremio matris formidat ruſticus Infans.

But afterwards there is a more continued Deſcription of this Pagan ſuperſtitious Pomp out of *Apuleius*. "Behold ſaith he, the *Anteludia* of this great Proceſſion lei-"ſurely marching on. Here one playing the Soldier with his Sword and Belt about "him, there another acting the Huntſman with his ſhort Coat girt cloſe, with a wood-"Knife or Faucheon at his Side, and hunting Pole in his Hand. Another clad in "purple Acts the Supreme Magiſtrate, and has the *Faſces* carried before him. I have "ſeen alſo, ſaith he, a tame Bear dreſſed up like a Lady, carried in an Horſe-litter, "and an Ape with a woven Cap on his Head. But after theſe come on with a ſlow "Pace the peculiar Pomp of the *Goddeſs* herſelf, (ſuppoſe *Diana* or the *Moon*) Wo-"men dreſſed up in white Clothing attending her in various Geſtures of Pleaſantry "and Mirth, with Crowns of Flowers upon their Heads, ſtrewing the Ground along "as they went with odoriferous Herbs and Flowers out of their Laps, for the Pro-"ceſſionary Pomp of the Goddeſs to paſs over. And another great Company of "either Sex followed with light Torches, Lamps and Wax-candles. After whom "march on the Muſicians ſweetly playing on Flutes and Pipes; and next to theſe "a Company of Dancers youthfully clothed in white Apparrel bright and ſhining "like Snow. There were alſo Heralds, who by Proclamation ſpoke to the People "to give Way, that the Pomp might not be impeded by any Rudeneſs or crowding, "nor any look down out of their Windows upon them. Such were the Religious Pomps and Proceſſions of the ancient Pagans.

19. Let us now tranſcribe the Manner of certain *Proceſſions* or Supplications of the Church of *Rome* out of the ſame *Polydore*, who could not be ignorant of thoſe Rites. "In the Pomp, ſaith he, of our Supplications or *Proceſſions* there uſes ſome ludicrous "Show to precede, as Ranks of Soldiers, Horſe and Foot, or ſome ſnapping and chatter-"ing Image, ridiculous and loquacious, or elſe gaping with wide Chaps, and making "a gnaſhing Noice with its Teeth, very formidable to behold; with other ſportful "Sights, amongſt which the ancient Prophets are perſonated, and Boys with Wings "go ſinging as if they were of the Heavenly Quire of Angels: whom immediately "follows a Company of Men and Women dancing after their Muſick. Here one "acts *David*, there another *Solomon:* Some play the Parts of Queens and Princeſſes, "others of Huntſmen. Beaſts alſo are brought into the Pomp, and there an Ape or "Monkey, with a *Munmouth* Cap button'd up on one Side, beſtrides ſome big Ma-"ſtiff or Bedwarfed Nag. There are alſo Men carrying Torches in their Hands; "and Boys and Girls are forbid to look out of the Windows. Beſides, the Prieſts "or ſome others ſuſtain the Perſons or act the Parts of this or that Saint, they car-"rying alſo their Images or Reliques along with them In the Proceſſion. The Air "alſo is filled with Odours as they go, and the Ground they paſs over ſtrew'd with "Flowers. And laſtly, to ſome is appointed the Office of ſpeaking to the People to "give Way that the Pomp may march on without any Impediment. Can there be one Egg more like to another than this *Romiſh Proceſſion* is to the ancient ſuper-

ſtitious Pomp of the Pagans? Wherefore *Polydore*'s Inference is very ſolid and unexceptionable, *Ità Romani factitabant & aliæ pleræque gentes, a quibus ad nos ritus ejuſmodi dubio procul manavit.*

20. Thus fully has this ancient Pagan Empire, the ſlain Beaſt, recovered into Life again, and ſo completely is his Image made up by the Counſel and Direction of the *Two-horned Beaſt* or the *Falſe-prophet*. Nor can I, while I conſider it, but with bended Knee adore that Divine Providence that watches ſo punctually over humane Affairs, and with all poſſible Thanks and Humility acknowledge the tender Care and Faithfulneſs of the Lord *Jeſus Chriſt* our great Paſtor, that has ſo exquiſitely prefigured the State of the Church, and told us afore-hand how things would be with her for a time; that the Truth of theſe Events may give us a more ſure Pledge of the Certainty of her Reſtauration to her priſtine Apoſtolical Purity, according as he has predicted in the ſame Prophetick Viſions.

21. Truly this exact Symbolizing of the *Roman* Church in Idolatry and Superſtition with the Pagan Empire, jointly conſidered with the abominable *Cruelty* againſt the true Members of Chriſt practiſed by them both, *their Interdiction of all civil Commerce* and the neceſſary Supplies of Life without joining with them in idolatrous Profeſſion and Practice;

Non illis emendi quicquam
Aut vendendi copia,
Nec ipſam haurire aquam
Dabatur licentia,
Antequam thurificarent
Deteſtandis Idolis;

which, as *Bede* complains, was the Condition of the Primitive Chriſtians, that would not ſubmit to the Idolatries of Paganiſm, and which is the real Fate of them under the Church of *Rome* that declare againſt their *Pagano-chriſtianiſm*; nay, they make Inquiſition to take away the Lives of poor harmleſs Men, and hunt after the Blood of the innocent, and torture, rack, and burn with Fire and Fagot thoſe that refuſe to commit Idolatry with them: I ſay, the Likeneſs and Similitude that the State of the *Roman* Church bears to ancient Paganiſm in *Idolatry*, *Superſtition* and *Cruelty*, (to ſay nothing of their *lying Miracles* and *Impoſtures*,) is ſo complete, and the *Pagano-Chriſtian* Empire ſo lively an Image every way of that which was once purely Pagan, that I cannot but devoutly admire the exact Veracity of theſe Divine Viſions in ſo material a Prediction; but withal wonder exceſſively, and am even amazed, at *Grotius*, when the Event of things is ſo full and adequate, ſo fit and exquiſitely accommodate to this Interpretation of the Image of the Beaſt, that a Man of his Wit and Learning ſhould content himſelf with one ſo petty, ſo forced, ſo impoſſible, ſo unprofitable, as that which he has made Choice of, and which I will now more fully confute, after I have ſhew'd the Weakneſs of *Ribera*'s Interpretation.

BOOK

BOOK II.

CHAP. I.

1. *The great Uſefulneſs of ſhewing the Folly of* Ribera's *and* Grotius *his Expoſitions of theſe two Chapters of the* Apocalyps. 2. *That, according to* Ribera, *the Beaſt is the Devil.* 3. *The ſeven Kings the wicked Kings of the ſeven Ages of the World.* 4. *That five of thoſe Ages were gone over in St.* John's *time, and that the Reign of Antichriſt is the Seventh, and* Rome *Heathen the Whore.* 5. *The general Uſefulneſs of our Joint-Expoſition.* 6. *That the Beaſt is not the Devil, proved there-from by ſeveral Circumſtances: Nor the ſeven Heads ſeven ſuch Ages, by the deadly Wound in the ſixth Head.* 7. *Nor the Whore* Rome *Heathen more than the Two-horned Beaſt.* 8. *That the Devil cannot be the Beaſt* that was, and is not, *&c. proved by Arguments not leaning on our Joint-Expoſition.* 9. *Farther Proof from that Part of his Name* [and yet is,] *with a Vindication of that Reading.* 10. *A Confutation of* Ribera's *Expoſition of the ſeven Heads from the Groundleſneſs and Exceptionableneſs of his Diviſion of the Duration of the World into ſeven Ages.* 11. *From the Ununitableneſs of the Kings of the Age into one Head.* 12. *From the Devil's Eminency and Superiority over theſe Heads.* 13. *From the Leaving neither Room nor time for an Eighth King.* 14. *From the Diſproportionableneſs of the ſeventh Age of the World to the reſt, and eſpecially to the ſtrange Feats they ſay Antichriſt is then to atchieve.* 15. *And, laſtly, from the ſeven Hills neceſſarily appropriating thoſe ſeven Heads to the* Roman *Empire.* 16. *That theſe Expoſitions of* Ribera, *as alſo of the reſt of the Roman Interpreters, were very weak even in* Grotius *his own Judgment, which ſet him upon minting new ones.*

1. HItherto we have laid out our Pains in the fully Demonſtrating what is the true and genuin Senſe of theſe two chief Chapters of the *Apocalyps.* But becauſe the Hypocriſie and Unwillingneſs of thoſe whoſe Intereſt biaſſes them another way will be ready to ſhuffle off the Weight and Evidence of ſo plain a Demonſtration, in pretending that Learned Men have given quite different Expoſitions of theſe Prophecies, and that therefore it is uncertain what they ſignifie, I will bring in the two chiefeſt Expoſitors, and which the Church of *Rome* does moſt of all ſtick to and applaud her ſelf in, I mean *Ribera* and *Grotius*; and ſhew plainly how fond, how forced, and indeed how impoſſible their Expoſitions are; that even prejudiced Men themſelves may be aſhamed hereafter to take Shelter in ſuch wretched Subterfuges.

2. *Ribera's* Expoſition of the *Beaſt with ſeven Heads and ten Horns, that was, and is not, and yet is,* and of *the Whore of Babylon* that rides on him, is briefly this. "The *Beaſt* is the *Devil*, conſidered in Reference to his Condition of reigning or "not reigning in the World. *In Beſtia non Diabolus intelligitur, ſed Diabolus regnans.* Wherefore whereas it is ſaid, *The Beaſt which thou ſaweſt, was, and is not,* he "interprets it thus: The Devil in the foregoing Ages before Chriſt was *Diabolus* "*regnans,* but in St. *John's* time he was not *Diabolus regnans,* becauſe then *the Prince* "*of this World was caſt out.* And therefore in this Senſe he is ſaid to be *the Beaſt* "*that was, and is not,* but will be *Diabolus regnans* again in Antichriſt, which is the "Seventh Head, in whoſe Reign he comes up again out of the bottomleſs Pit.

3. "The ſeven Kings are the wicked Kings of the ſeven Ages of the World, "from *Adam* to the laſt Judgment. The firſt Age is from *Adam* to *Noe,* in which "*Cain* and the Giants are particularly taxed. The Second from *Noe* to *Abraham,* "wherein *Nimrod* is perſtringed. The Third from *Abraham* to *David,* wherein the "Kings of *Ægypt* and other People are noted for Perſecutors and Oppoſers of the "People of God. The Fourth from *David* to the Captivity of *Babylon,* wherein the "People of the Jews were much afflicted by the Kings of *Aſſyria.* The Fifth from "the Captivity of *Babylon* to the Coming of Chriſt, wherein they were much affli="cted by the *Chaldeans* and *Greeks.* The Sixth from the Coming of Chriſt to the "Coming of *Antichriſt,* wherein the Church has been much perſecuted by the "*Roman* Emperors and by the *Turks* and *Saracens,* and may be ſtill more by ſuch

" as may ariſe hereafter. The Seventh from the Coming of Antichriſt to the laſt " Judgment, wherein Antichriſt with his ten Horns, ſhall perſecute the Church worſe " than ever.

4. " Five of theſe Heads, that is, of theſe Ages with their wicked Kings, were " gone over in St. *John*'s time: one Age was then and ſtill continues: the o- " ther, that is the Seventh and Laſt, is not yet come, but when it is once come, " it muſt continue but a little while, that is to ſay, three Years and an half, or fourty " two Months; Antichriſt being that Beaſt in the thirteenth Chapter, according as " he interprets it. And laſtly, for the Whore that rides this *Beaſt that was, and is* " *not*, he ſays it is *Rome Heathen*. This is a clear and faithful Propoſal of *Ribera*'s Expoſition, as any one may ſee that will have Recourſe to him upon the Place. Let us now ſee how much, or rather how little Truth there is in it.

5. In the Examination whereof, as alſo of the following Expoſition, we may diſcern the Uſefulneſs of our demonſtrating ſo plainly That one and the ſame thing abſolutely is underſtood by the *Seven-headed Beaſt* in the Thirteenth Chapter and by the *Seven-headed Beaſt* in the Seventeenth, as alſo by the *Whore of Babylon* and the *Two-horned Beaſt*. For this even of it ſelf will eaſily detect the Trivialities and Faulterings of theſe Expoſitions.

6. That the *Beaſt that was, and is not*, cannot be *Regnum Diaboli* (as *Ribera* ſpeaks) *vel Diabolus regnans in mundo per ſua membra, qui ab initio ferè mundi regnare cœpit in hominibus*, is demonſtrable from the Beaſt with ſeven Heads in the thirteenth Chapter, which is the ſame Beaſt, and whoſe Time of Continuance is but fourty two Months. Which is a Sign that *Ribera* is quite out of the Story. For the ſame numerical Beaſt muſt have the ſame Duration of Time. Again, he makes the Beaſt in the Thirteenth Chapter to be *Antichriſt*, but this the *Devil*: which is another Faultering in his Narration. But further, whenas the Beaſt in the thirteenth Chapter is ſaid to *come out of the Sea*, it is plain, according to the uſual Meaning of that Type in the prophetick Style, that it is a Body Politick conſiſting of Men: But how can the *Devil* be ſuch with his dark Legions? they are not *Men*, but *Devils*, nor to be *led captive*, nor to be *killed with the Sword*, as it is ſaid of the Beaſt there mentioned. Moreover, the Dragon, that is, the Devil, is ſaid to *deliver his Forces to the Seven-headed Beaſt* in that Chapter; How then can the *Beaſt* be the *Devil*?

To all which you may add, That the *Sixth* Head of the Beaſt in that Chapter is wounded to Death, not to be healed till the Revival of the Beaſt and the Recovery of him in the *Seventh* Head. But how can the wicked Kings of the Sixth Age be ſaid to be wounded to Death, or the Beaſt not to revive till the Seventh Head, when the Church of Chriſt has been ſo dreadfully perſecuted in the Primitive Times, and is to this very Day ſo cruelly infeſted by the *Turks*, as heretofore by the *Sarazens*? Theſe Actions are no Signs of the Sixth Head being *wounded to death* more than the foregoing Heads, nor ſo much neither. Laſtly, How can the Devil in this Seventeenth Chapter be the *Image of the reſtored Beaſt* that had received the deadly Wound? For the Devil when he is again regnant will not *Pagano-chriſtianize*, as I may ſo ſpeak, but groſly Paganize, or Judaize, as our Adverſaries confeſs; and therefore will not be an *Image*, but either the Thing it ſelf, or not ſo much as an Image, but a Thing quite different.

7. And for the *Whore that rides on the Beaſt*, I might demand in what Senſe *Rome Heathen* has *two Horns like a Lamb*; with other ſuch Enquiries, which for Brevity ſake I omit. I will rather take Notice how indecorous it is to fancy *Rome Heathen* to ride the Devil, whenas it is more proper to conceive her rid, that is to ſay, guided and acted and inſtigated by him.

8. But that *the Beaſt that was, and is not*, is not the Devil, we ſhall now evince by other Arguments without Relation to the Thirteenth Chapter. As, firſt, If the Devil be a Beaſt, that which makes him ſo is the Wickedneſs of his Nature, his Perſecutiveneſs of the Church of God, and his Endeavour of erecting againſt him a Kingdom of Idolaters. Now the Devil has never ceaſed to be ſuch from the Beginning of the World to this very Day. This is the very Nature of the Beaſt, and his Nature is not yet ſlain in him, nor ever was, nor ever will be. Wherefore it never was nor ever will be true of him, That he is *the Beaſt that was, and is not*. For to be Regnant and then ceaſe to be Regnant, does not make him to be a Beaſt and then no Beaſt, but only no regnant Beaſt. But that alſo is falſe, that he has yet at any time ceaſed to be a regnant Beaſt.

For

For till Christ came he reigned over all the World, excepting the Jews. After Christ came, he tyrannized over the Christians for about three hundred Years. And after the Empire in a manner wholly turned Christian, yet the Kingdom of the Devil was no less than all the habitable World besides, in comparison whereof the other is but a small Spot of Ground; and yet what great Slices have been pared off therefrom? Besides his Rule in Christendom it self by superinducing so universal a Spirit of Antichristianism into it, consisting of gross Idolatries and bloody Persecutions of the dear Servants of God. Now let any one consider and say whether the Devil be *Bestia non regnans*, or *regnans* in the World from Christ's Time to this Day: and how groundless an Interpretation this of *Ribera*'s is, that understands the *Beast that was, and is not*, of the Devil at large, and not of the *Roman* Empire in such a Sense as we have expounded it.

For that it is the *Fourth Empire* which is the *Roman*, the *ten Horns* do plainly indicate, which are the Ensigns of the Fourth Beast in *Daniel*, which I think no Man has been yet so grosly extravagant as to interpret of the Devil.

9. Besides, this Beast is not only styled *The Beast that was, and is not*, but there is also added to his Title [*and yet is.*] Which whole Title cannot be true of the Devil regnant in Antichrist's Time according to *Ribera*'s Sense. For he being then Regnant, he is the very same Devil in every respect, and a Man cannot say he *is not* Regnant, though it be then true that he *is*. So that part of the Title only will agree to him, namely that *he was, and is.* Which is another plain Detection of the Falseness of *Ribera*'s Exposition.

Nor is there any Evasion in the various Readings. For Copies generally have it, ἐκ ἔστι, καίπερ ὄντι. Which seems such a Contradiction, that it has made some leave out καίπερ ὄντι, and others turn it into ᾧ παρέσται· neither reaching the Meaning of the Apostle. But seeing this Reading we follow so generally obtains, notwithstanding its seeming Harshness and Contradictiousness, it is an unexceptionable Argument that it is the true and genuin Reading indeed, and that merely the undubitable Authentickness of Copies has made it bear down the other two Readings, which the over-much Boldness and Unskilfulness of some had ventured to cast into the Place of the true one.

10. Again, concerning his Exposition of the *Seven Heads*, many things are to be objected. As first, That his dividing the whole Duration of the World into Seven Ages is a thing groundless and merely arbitrarious, there being nothing either in Tradition or Scripture to countenance it. There is indeed an ancient Tradition of *Elias*, that divides the Duration of the World into four Parts, *Two thousand Years Vacuity*, *Two thousand the Law*, and *Two thousand the Messias*, and then the *great Sabbatism*. But of such a Division as *Ribera* has made here there is no News nor Example in Antiquity. And in the Steps he takes, he has very unmannerly troden over the Head of *Moses*, as if he were not a Man great enough to be taken Notice of amongst the Joints of this Division; whenas certainly he is one of the most eminent *Epocha*'s of Time, as appears by that Tradition of *Elias*, and therefore ought to have been mentioned before he came to *David*: As also *Enoch*, so famous for his Assumption into Heaven, His Birth ought to have been mentioned before he came to *Noe*. Besides other as justifiable Divisions which were easie to observe. But these short Intimations may suffice to shew how lubricous and fictitious a Comment *Ribera*'s Exposition is in this regard.

11. But, secondly, How can the Kings in each one of these Ages, having no Subordination to one another, but being Absolute and absolutely disjoin'd in their respective Kingdoms, or rather having no political Co-ordination or Correspondence as Heads of one Body Politick, How can they make up *but one Head* for an Age? There is no Warrant nor Example of any such thing in the Prophetick Style. But if you will say they are *one Head*, because they belong to one Body, the *Devil*, all the whole Succession of wicked and persecutive Kings, throughout all these Ages, will be *but one Head* upon this Account, and so the Beast will have but One Head, not Seven. For Distance of Time and Succession makes no Difference of Heads nor Beasts in the Prophetick Style, but some Distinction of Nature in them.

12. Thirdly, It is very harsh and incongruous to make these wicked Kings the Heads of the Devil, whenas the Devil is their Prince and Head; he being above them both in his Pre-eminency of Nature, as being an Angel, though but a wicked one, and they but wicked Men; as also by Right of Jurisdiction, all those that are Rebels to the Kingdom of God making an Accession to the Kingdom of the Devil.

So that the Expoſition in this reſpect is as harſh and prepoſterous as the painting of an Horſe with his Head on his *Coccyx*, and his Tail hanging down before his Breaſt.

Spectatum admiſſi riſum teneatis, amici?

13. Fourthly, If the Seven Kings be the wicked Kings of the Seven Ages of the World even to the very Day of Judgment, What is that Eighth King? And what Age of the World will he be in? For there ſeems neither Room nor Time left for him. Why, truly *Ribera* has pitched upon a very ſubtil Merchant, who will inſinuate into all Times and Places (if it be poſſible) for his own Advantage. *This Eighth King*, ſaith he, *is the Devil*. But the Devil, ſay I, is the Beaſt, according to his own Hypotheſis, and this Eighth is ſaid to be one of the Seven Heads. But how can one and the ſame be both the whole Beaſt, and yet but one of the Heads thereof? Wherefore it is plain that his Expoſition in this regard is againſt common Senſe and the very firſt Notions of humane Underſtanding.

14. Fifthly, The Seventh Age of the World, which is the meaſure of the Reign of Antichriſt, is moſt ridiculouſly diſproportioned to the reſt, it being but three Years and an half, as *Ribera* has computed it. Which yet were more tolerable, if it were well proportionated to thoſe great Exploits that Antichriſt is to do in that ſhort Space. For he is to ſubdue all the World, or, if you will, the Ten Kings which they feign will be the Rulers over the whole World when Antichriſt begins to lay about him. For having firſt made an Expedition againſt Three Kings, namely, the King of *Ægypt*, the King of *Libya*, and the King of *Æthiopia*, and overcome them and ſlain them, the other Seven ſhall ſubmit to him, and become the Seven Heads of Antichriſt, the firſt of which being mortally wounded in his Service, he ſhall miraculouſly raiſe him from the Dead. Thus by a wonderful Metamorphoſis have they changed the Ten Horns into Seven Heads, and made the Horns of Antichriſt to grow before the Heads. So pitifully are they put to it in their prevaricatory Expoſitions of the Oracles of God.

And not content to adorn this great Potentate with that one ſingle Miracle of raiſing the ſlain from the Dead, they alſo allow him a Power of literally bringing down Fire from Heaven, and of making his own Statue to ſpeak. His Royal Palace they place in *Judæa*, and derive his Pedigree from the Tribe of *Dan*, and make his Throne the very Temple of God at *Jeruſalem*, and proclaim him the expected *Meſſias* of the *Jews*, to whom they are all to gather themſelves. He muſt beſiege *Rome*, and burn it, and call to himſelf the Nations from all the Quarters of the Earth, to conſpire the utter Extirpation of the Chriſtian Name from under the Cope of Heaven; and, as it ſeems, notwithſtanding all the Vigilancy of the Pope and his whole Conclave of Cardinals and their active Emiſſaries and all the Forces of Chriſtendom, will in a manner wholly effect it: and all this, which is the Miracle of Miracles, within the Space of three Years and an half. Nay, which is ſtill more miraculous, This *quadrimular Antichriſt* ſhall not only over-run Chriſtendom, but ſubdue the *Grand Signior*, over-run the *Perſian*, make the *Tartarian Cham* ſubmit to him in the North, and extort Homage from the remoteſt Kingdoms of *Africa*. Which is ſuch a piece of prophetick Fabuloſity as no Man would ever vent in the moſt Romantick Hiſtory. So incredible therefore is this Expoſition of *Ribera* in this regard alſo concerning the Seven Heads of the Beaſt.

15. Sixthly and Laſtly, To that Beaſt only to which the *Seven Hills* belong ſome way or other, Can the *Seven Kings* appertain; for both are ſaid to be ſignifi'd by the *Seven Heads* of the Beaſt, and therefore both have a proper and peculiar Reference to him: for they being his Typical Heads, to him muſt needs appertain what they are ſaid to typifie. But it is plain that the *Seven Hills* appertain to the *Roman* Beaſt, that is, to the *Roman* Empire: Therefore it is neceſſary that the *Seven Kings* likewiſe appertain thereunto. From whence it will follow, that theſe Kings cannot be the Kings of the Seven Ages of the World. For *Rome* was not built till about *Anno Mundi* 3200, when even the Fourth Age of the World, according to *Ribera's* own Reckoning, was almoſt expired. So impoſſible every way is this *Expoſition* of his, and againſt all Senſe and Reaſon. And yet it is the very beſt the *Romaniſts* have, and in which they think they have the ſafeſt Shelter, as appears in *Cornelius à Lapide* and *Leſſius* his adhering thereto rather than any other they have hitherto lighted upon.

16. The

16. The Weakneſs of all which Expoſitions *Grotius*, as it ſeems, friendly commiſerating, has minted one of a-new at his own Forge; which though we have elſe-where in ſome ſort examined already and found light and adulterate, yet it being a Matter of ſo great Moment, we will give it a ſecond Trial; wherein if it be again found manifeſtly falſe, and more fully detected to abound with groſs Incongruities and Impoſſibilities, I cannot imagine any thing omitted, for the giving us the greateſt Aſſurance that any one can deſire of the Truth of that Expoſition we have made of theſe Seventeenth and Thirteenth Chapters of the *Apocalyps*.

CHAP. II.

1. *What the Meaning of the* Scarlet Beaſt with ſeven Heads and ten Horns, *and of the* Woman riding him, *is according to* Grotius. 2. *A Confutation of* Grotius *his Interpretation, out of our Joint-Expoſition.* 3. *Two main Grounds, or neceſſary Supporters of* Grotius *his Interpretation: The one, That St.* John *reckons the Seven Heads beginning at* Claudius; *with the Confutation thereof.* 4. *The other, That this Viſion was wrote in* Veſpaſian's *Time; with a Diſcovery of the Weakneſs and Falſeneſs of that Opinion.* 5. *That* Claudius *his baniſhing the* Jews *from* Rome *falls many Degrees ſhort of a Proof, that* John *was then exiled into* Patmos: *And that* Impulſore Chriſto *in* Suetonius *does not ſo much as evince that any Chriſtians were then expelled the City.* 6. *And if the Decree reached Chriſtians, it does not ſtrait follow that St.* John *was concerned therein.* 7. *An Anſwer to a Paſſage in* Epiphanius *alledged for St.* John's *Exile then.* 8. *An Anſwer to another alledged to the ſame Purpoſe.* 9. *That* Epiphanius *his Teſtimony makes againſt* Grotius *his main Project.* 10. *That* Epiphanius *is but one ſingle Father againſt the reſt, and that the Teſtimony of* Irenæus *alone is far to be preferred before his.* 11. *An unexceptionable clearing of the Senſe of* Irenæus *his Teſtimony; and that the very Detorſion of it will not ſerve* Grotius *his turn.* 12. *That there is not the leaſt Shadow of Probability that the* Apocalyps *was wrote before toward the End of* Domitian's *Reign.* 13. *Proofs out of the* Apocalyps *it ſelf, that it was not wrote before the Perſecution under* Domitian. 14. *The great Conſequence of the Clearing this Truth, it wholly ſubverting all* Grotius *his Interpretations of the* Seals *and* Trumpets *and all their* Synchronals.

1. LET us therefore more accurately examine *Grotius* his Interpretation; the Sum whereof is this: "The *Scarlet Beaſt* ridden by the *Whore of Babylon* is the "old *Roman* Idolatry guided and diſpenſed by the ancient Ethnick *Roman* State or "Domination, as he calls it. The Seven Heads of the Beaſt are ſeven *Roman* Em"perors, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*; which five were fallen when St. *John* "had this Viſion, or at the leaſt wrote it, as *Grotius* ſuppoſes. But *Veſpaſian* was then "Reigning: *Titus*, the ſeventh, was not yet come; and when he was come, he was "to continue but a while." But the *Beaſt that was, and is not*, and is the *Eighth* King, "and conſequently an *Eighth* Head, that's *Domitian*, who, as *Grotius* pretends, reigned "firſt in his Father *Veſpaſian*'s Abſence, but receding from the Government of the "Empire at *Veſpaſian*'s Return, was then *the Beaſt that was, but is not*, but was after "to emerge and reſume the Empire again after *Veſpaſian* and *Titus* his Reign, and "to die a violent Death. The *Ten Horns*, he ſaith, are Ten Kings which were not "as yet (that is, in St. *John*'s Time) *in fide & reverentia Imperii Romani*, but ſhould "be for a time: And thoſe, ſaith he, were the *Oſtrogotthi*, *Viſigotthi*, *Vandali*, *Gepidæ*, *Longobardi*, *Heruli*, *Burgundiones*, *Hunni*, *Franci*, *Angli* ſive *Saxones*.

2. Theſe are the main Strokes of *Grotius* his Interpretation of the Seventeenth Chapter of the *Apocalyps*: the general Lineaments of which not anſwering to thoſe of the Thirteenth, may make it upon that very Account ſuſpicable to thoſe that duly conſider what great Preſumption there is, or rather Demonſtration, that theſe two Chapters handle the very ſelf ſame things, but are ſo contrived, that the one may give Light to the other.

Wherefore the Dragon in the Twelfth Chapter, with *ſeven Heads bearing ſeven Crowns*, (which plainly ſhew that the Signification of *Kings* not *Hills*, is there to be underſtood) being wounded to Death in one of his Heads in that Fight, and healed ſo that all wrondred after him, I would demand of *Grotius*, which of theſe Emperors was

wounded

wounded to Death in a Fight with *Michael*, and was then revived again to the Wonder of the World. Again, there are but ſeven Kings in the Thirteenth Chapter; how come there to be eight in the Seventeenth? Thirdly, The eight Kings in the Seventeenth Chapter are all idolatrous according to him, but the Inſcription of Idolatry is only upon ſeven Heads in the Thirteenth, which implies the Beaſt had no more than ſo. Of which things there can be no Senſe, unleſs according to ſuch an Explication as I have already exhibited.

Furthermore, If the Beaſt in the Seventeenth Chapter be the *Roman* Pagan Idolatry, how comes it to continue but forty two Months in *Grotius* his Senſe? For that is the Continuance of the *Seven-headed Beaſt* in the Thirteenth. Himſelf alſo acknowledges the Ten Horns of one Beaſt not to be the ſame with the ten Horns of the other. I omit to note that *Dominatio Romana*, which he ſays is the *Babyloniſh Whore* in the Seventeenth Chapter, is not the ſame with *Magia* in the other Chapter; whenas notwithſtanding I think it clear enough that the *Whore of Babylon* and the *Two-horned Beaſt* are the Types of one and the ſame thing. But this I confeſs may well ſeem too Magiſterial, to make my own Expoſition, though never ſo true, a Rule for others. Wherefore I ſhall wholly releaſe *Grotius* from any ſuch unequal Terms, and examine his Interpretations of theſe two Chapters of the *Apocalyps* upon free and common Principles, ſuch as all Men do appeal to.

3. And that, firſt, in a more general Way, ſearching into the Solidity of two main Grounds which he ſuppoſes: The one, *That St.* John *begins the Reckoning of the ſeven Heads of the Beaſt from* Claudius; the other, *That this Viſion of the Whore of* Babylon *and the Beaſt* that was, and is not, *was wrote by St.* John *in* Veſpaſian's *time*. Which Grounds are ſo neceſſary for his Interpretation, that without them it is not only incongruous, but impoſſible; foraſmuch as *Five* are ſaid to be *fallen*, and *one to be*, &c. which therefore this Interpretation neceſſarily requires and implies to be *Veſpaſian*, and that he then was when this Viſion was either ſeen or wtote. Wherefore his Reaſons for theſe Grounds deſerve a more diligent Examination.

For the firſt of which he alledges theſe two. Firſt, That *Claudius* was the firſt perſecuting Emperor, I mean that perſecuted the Chriſtians. Which yet is contrary to the whole Stream of Antiquity, who fix the firſt Perſecution upon *Nero*, omitting that Expulſion of the *Jews* from *Rome* as a thing either inconſiderable, or as not properly appertaining to the Chriſtians as ſuch, but as they were Jews. But ſo far as I ſee, *Caius*, the Predeceſſor of *Claudius*, afflicted both Jew and Chriſtian more by his enormous Extravagancies than ever *Claudius* did, concerning which *Grotius* himſelf has wrote in his Notes upon 2 *Theſſ.* 2. *Mœror metúſque maximus & Judæorum & Chriſtianorum plenum habuit effectum.* So that the *Epoche* might have begun at *Caligula* as well as *Claudius* according to this Rate, which ſhews the Expoſition to be but arbitrarious. Beſides, if the *Epoche* begin at *Claudius* becauſe a Perſecutor, why did not the Account break off where Perſecution ceaſed? For *Galba*, *Otho*, *Vitellius*, *Titus* and *Veſpaſian* are none of them infamous for any Perſecution.

The other Reaſon why this *Epoche* is fix'd on *Claudius* is, becauſe St. *John* himſelf was baniſhed into *Patmos* in *Claudius* his time, and therefore St. *John* accounts from the time of his Baniſhment, as *Ezekiel* from the *Epoche* of his Captivity. But this is a very weak Allegation. For *Ezekiel* did not compute the time from his particular Captivity, but from the Captivity of *Jeconiah*, as you may ſee again and again in *Gaſpar Sanctius* upon *Ezekiel*. Beſides that it is one thing for a Man to compute what happened to himſelf, as *Ezekiel* did, from the time of his private Captivity, and another to reckon the Succeſſion of Kings or Emperors from ſo private an *Epoche*. And then, which is ſtill worſe, it is not at all probable that St. *John* was baniſhed into *Patmos* in the Reign of *Claudius*: not only becauſe he ſuffered not as a *Jew*, but as he was a Witneſs of *Jeſus*; but alſo becauſe he has not ſet down that *Epoche*, which had been very neceſſary, and but ill omitted, if there were any ſuch great Streſs lay upon it, as to aſſure us of the Truth of the main Viſions of the *Apocalyps*.

Add to this, that St. *John* was not at *Rome*, and therefore unconcerned in this Edict of *Claudius*; and if he had been there, or where-ever elſe he was, there is no Mention made of any Confinement to Places in theſe Expulſions. And we ſee that *Acts* 18. *Aquila* and *Priſcilla*, that were expelled *Rome*, abode ſecurely enough in *Corinth*, to whom St. *Paul* joined himſelf, and wrought on his Trade with them. And, laſtly, it is againſt the whole Current of Antiquity, *Irenæus*, *Origen*, *Tertullian*, *Euſebius*, *Hieronymus*, *Nicephorus*, *Victorinus*, *Primaſius*, *Andreas*, and *Aretas*, and

againſt

againſt the Univerſal Suffrage of both Papiſts and Proteſtants, who with one Voice declare that St. *John*'s Exile into *Patmos* was under *Domitian*. But I need not inſiſt on theſe things ſo much for the preſent, ſith the Confutation of his ſecond Ground will make this vaniſh alſo.

4. Which ſecond Ground is, *That the Viſion of the Whore and the Beaſt was wrote by St.* John *in* Veſpaſian's *time*. But unleſs it was ſeen then, it will not ſerve the Turn; foraſmuch as it is not the Voice of St. *John*, but of the Angel, that ſays, *Five are fallen, and one is*, and therefore the Viſion, as well as the Writing thereof, muſt be in *Veſpaſian*'s time: And alſo in the Iſland *Patmos*, becauſe once and for all at the Beginning of this Book of Viſions he ſaith, they happened to him in the Iſle of *Patmos*, and never gives any other Intimation throughout the whole Book: whence it is incredible but that they all befel him in that Retirement. Which things I note to meet with *Grotius* his Suppoſition in his *De Antichriſto*. That though St. *John* was baniſhed into *Patmos* under *Claudius*, yet he was out of the Iſland in *Veſpaſian*'s time. From whence I could infer, that the Viſion of the Whore and the Beaſt was not ſeen by *John* in *Veſpaſian*'s time. Which is the utter Deſtruction of *Grotius* his Expoſition, as I noted before.

5. And this alone of his own Conceſſion were enough to put an End to this Debate: but it being a Matter of ſuch great Conſequence, I ſhall inſiſt a little larger upon it, and no leſs than demonſtrate the utter Inſufficiency and Weakneſs of this Ground of *Grotius*. Wherefore ſticking cloſe to the Catholick Suffrage of Antiquity and of all Writers as well Proteſtants as Papiſts, let us again conſider what Reaſon *Grotius* has to exile St. *John* into *Patmos* in *Claudius* his time: for *Claudius* his expelling the Jews from *Rome* falls ſhort of baniſhing *John* into *Patmos* by many Degrees.

For, firſt, *Grotius* was to prove that by *Jews* are meant *Chriſtians* in that Place. For there are no contemptible Reaſons to induce one to believe that the *Jews*, not the *Chriſtians*, are meant there. Firſt, Becauſe the *Chriſtians* ſought a Kingdom above, not on the Earth: but the *Jews* ran mad after ſuch a Chriſt or *Meſſias* as would make them Maſters of the World; and therefore they only could ſeem dangerous in *Rome*, as whoſe Tumults tended to an earthly Booty. Secondly, In the *Acts* this Edict of *Claudius* is mentioned as touching the *Jews* only, and *Aquila* and *Priſcilla*, as being *Jews*, (for there is not the leaſt Intimation of there being *Chriſtians*) are ſaid to depart from *Rome* to *Corinth*. Thirdly, The freſh Remembrance of *Tiberius* his Edict againſt the Accuſers of Chriſtians might have ſtill that Influence upon the Mind of his Succeſſors, that ſo ſuddenly no ſuch harſh Sentence ſhould paſs againſt them; eſpecially they being a People, as I ſaid, whoſe Thoughts were on Heaven, did not lie at catch for things on Earth, And, laſtly, None of the Ancients ever taxed *Claudius* for any Injury done to the Chriſtians; whenas if they had been baniſhed, and St. *John* himſelf confined to *Patmos*, (which had been a very ſevere Puniſhment, and to Fleſh and Blood little leſs tolerable than Death) undoubtedly the Infamy of ſo great a Cruelty would have been tranſmitted to Poſterity by the Church, and *Claudius* not eſcaped the Brand of a Perſecutor.

Nor do thoſe Words of *Suetonius* prove the Edict to belong to the Chriſtians, *Claudius Judæos impulſore Chreſto tumultuantes Româ expulit*; but only that there was an Edict againſt the *Jews*. For who can believe any Weight in his aſſerting that they tumultuated *impulſore Chreſto*, whenas Chriſt was not then alive on Earth, much leſs at *Rome*, to incenſe the *Jews* into Tumults? unleſs it was that the *Jews* were occaſionally vext at the Chriſtians in *Rome*, and made a great deal a-doe at their Acknowledging ſuch a *Meſſias* as was crucifi'd, and therefore of whom there was no Hope of ſerving their Turn for the regaining of their Liberty and making them great Men in this World. Wherefore there being ſuch a Stir with the *Jews* concerning their *Chreſtus* or *Meſſias* againſt the *Chriſtians*, uncertain Fame might make *Suetonius* phraſe it ſo as he has: but this Inſpection into the *Genius* of the *Jews* might cauſe *Claudius* to expel them out of the City, it may be, in Favour of the *Chriſtians*, as well as for his own Security. This Paſſage in *Suetonius* is ſo far from determining this Edict to the *Chriſtians*, that *Oroſius* gives this Judgment of it: *Utrùm contra Chriſtum tumultuantes Judæos coerceri & comprimi juſſerit, an etiam Chriſtianos ſimul, velut cognatæ religionis homines, voluerit expelli, nequaquam diſcernitur.* So little Aſſurance is there that *Claudius* did any evil at all to the *Chriſtians* by that Edict mentioned in *Suetonius*. *Oroſ.* lib. 7. cap. 6.

*.

6. But

6. But ſuppoſe that Decree reached the Chriſtians alſo at *Rome*; it is but an arbitrarious Surmiſe to think it reached to other Parts of the Empire: and if to other Parts of the Empire, it is not a Confinement, as I have above hinted, but a Baniſhment at large from ſome one certain Place; and then only of ſuch, it is moſt likely, as were in Tumults, or at leaſt from ſuch Towns where they might have cauſed Tumults; which was moſt unlikely in the Place where St. *John* reſided, the Sweetneſs and Peaceableneſs of whoſe Spirit would tempt any diſcreet Governour to retain him, for the better keeping things in Peace. And yet ſo extravagant is this Suppoſition, that he is the *only* Man that is thus ſharply dealt with, nor can they produce an Example of any one elſe thus baniſhed in *Claudius* his time; and yet all the Apoſtles certainly were buſie enough in doing their Duties to propagate Chriſtianity in the Empire.

7. I but you will ſay, this Record of *Claudius* his expelling the *Jews* from *Rome*, being ſeconded with the Teſtimony of *Epiphanius*, who affirms him baniſhed into *Patmos* under the ſame Emperor, is ſuch a double Cord as will not eaſily be broken: Which I would the eaſilier grant, if they had any Strength at all ſingle; as I have ſhew'd the firſt has none, and ſhall do the like for the ſecond.

There are two Places alledged out of *Epiphanius*: The one *Hæreſ.* 51. *Sect.* 33. where ſpeaking of St. *John*, he writes thus; Αὐτῷ ᾧ πεφφητεύσαντ@, ἐν χρόνοις Κλαυδίκ Καίσαρος ἀνωτάτω, ὅτε εἰς τὴν Πάτμον ὑπῆρξεν, &c. But theſe Words are not ſpoken definitively of St. *John*'s being in *Patmos* in *Claudius Cæſar's* Reign, but only that he was in *Patmos* and did propheſie there: but for the time he ſays it was at the fartheſt in *Claudius* his Reign; for that is the Meaning of ὡς ἀνωτάτω, that it was the ſooneſt that he could be thought to propheſie in *Patmos*, as an *Exul* there; but he does not ſay abſolutely he propheſied then. So that it is a more lax and conjectural Affirmation concerning the time, and only ſays that it is the utmoſt Diſtance within which he may be thought to have propheſied; not denying but that the time of his Propheſying might be later, ſuppoſe in *Domitian*'s time. Of which *Petavius* is ſo confident, that he writes over againſt *Imperante Claudio* in the Text, this ſhort marginal Note, *Mendosè, pro Domitiano*; he taking it for granted that *Epiphanius* ſpeaks more definitively than I think he does. And I believe both *Grotius*, and others that cite the Place to the ſame Purpoſe with him, were aware of ſuch a Senſe of ἀνωτάτω as I have hinted, which made them leave it out of their Citation, as weakening the Force thereof.

Nor is it any Argument that *Epiphanius* does dogmatically define that St. *John* propheſied in *Claudius* his time, becauſe if he was not perſwaded of that Opinion, he would have followed the ordinary one, as being fitter to uſe againſt the *Montaniſts*, that would derogate from the Truth of the *Apocalyps*, by Reaſon of the Epiſtle to the Church of *Thyatira*, which they pretend to be wrote before there was any Church there: for then the later written the better. But ſuppoſing the Father uncertain which was true, and not aſſured but that the *Montaniſts* would prove that there was no Church as yet at *Thyatira* in *Domitian*'s time neither; were there any Likelihood that he would peremptorily pitch upon *Domitian*'s Reign rather than of the other, or rather not decline both, and betake himſelf to ſome other Anſwer, as indeed he does? For he ſeems to be in Love with the Objection thus circumſtantiated, he gaining ſo much (as he conceives), upon the Objectors as by their own Suppoſition to make them acknowledge St. *John*, or the Author of this Book of Viſions, to be really endued with the Spirit of Prophecy. Ἐὰν γὰρ εἴπωσιν, ὡς ἔστι νῦν ἐκκλησία εἰς Θυάτειρα, δεικνύουσι πεπροφητευκέναι τὸν Ἰωάννην· *For if they ſay there was not a Church at* Thyatira *in being at that inſtant when St.* John *wrote, they plainly declare that St.* John *did propheſie and intimated afore-hand that there would be one.* Wherefore *Epiphanius* found little Reaſon why he ſhould, from the State of the preſent Controverſie, chuſe the ordinary Opinion rather than that which is accounted his own.

8. The other Place of *Epiphanius* is *Hereſ.* 51. *Sect.* 12. where he tells us how St. *John* was impelled and conſtrained to write the Goſpel by the Inſtigation of the Holy Ghoſt; though he very much declined it δι' εὐλάβειαν καὶ ταπεινοφροσύνην, yet he was forced by that Impulſe, and that in his old Age, μετὰ ἔτη ἐννενήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος· *when he was more than ninety Years old, after his Return out of* Patmos, *which happened in* Claudius *his time.* Where there is this Adjection of the Mention of his Return from *Patmos* as a Confirmation of the Grandevity of the Apoſtle at that time.

Now

*

Now let us see what Service this *Magnus testis & Historiarum diligentissimus Inquisitor* (as *Grotius* calls him, as well as he doth *Petavius* who so plainly contradicts him in this very Point) can do this learned Interpreter in the present Case. For this Passage, if there had been any Force in the former, does quite obtund it, it shewing *Epiphanius* not at all diligent in Chronology, (as *Alcazar* has also well observed) in making St. *John* above ninety Years old in *Claudius* his time, whenas the Common Tradition of the Church is, that he was very young when he entred upon his Appostleship. St. *Jerom* saith that Christ chose him when he was but a Youth or Child, *Baronius* makes him just twenty five Years old at the Passion of our Saviour. The Scripture it self implies also that he was but young, in that Christ says to his Mother concerning *John*, *Woman, behold thy Son*; which should imply that he was at least as young as our Saviour Christ, he being himself born of the Virgin when she was but of the Age of fifteen, as *Nicephorus* relates out of an Epistle of *Euodius* Bishop of *Antioch*. But by *Epiphanius* his Chronology St. *John* would be at least twenty Years older than the Blessed Virgin, concerning whom notwithstanding Christ says to *John*, *Behold thy Mother*. And which is still worse, if St. *John* was ninety Years old when he came out of *Patmos* under the Reign of *Claudius*, it will run the Nativity of Christ near forty Years back, and place it long before *Cyrenius* was Governour of *Syria*; forasmuch as all Men conceive St. *John* to be as young as our Saviour, if not much younger.

Which Absurdities detect *Epiphanius* not to be so great and unexceptionable a Witness in History as *Grotius* would make him. And therefore *Petavius* again peremptorily sets down in the Margin over against *Epiphanius* his ἐπάνοδον τὴν ὀπὶ Κλαυδίυ γενομένην Καίσαρος, *Sub Cocceio Nerva Johannes revocatur ab exilio:* Which certainly is the Truth, and agrees with that time of St. *John*'s Age which *Epiphanius* allots to him, when he wrote the Gospel. For supposing him to be born about the same time our Saviour was, or a little later, this Writing of the Gospel will fall into the Years of *Nerva*, or at least some few Years after *Domitian*, according as you shall find it set down in Chronologies.

9. But supposing *Epiphanius* his Testimony of Value in this Case, the same *Epiphanius* that witnesses *John* in *Patmos* under the Reign of *Claudius*, witnesses him out again in the same Reign; which, as I have *already noted, spoils *Grotius* his Project, who would have St, *John* prophesie in *Vespasian*'s time, else all the Fat is in the Fire as touching the Interpretation of the Seventeenth Chapter of the *Apocalyps*. But I think I have plainly proved that there can be nothing gained out of *Epiphanius* for establishing *Grotius* his Conceit, these Passages of the Father being either but Conjectures or Inadvertencies, or else some Lapses of the Scribe, who wrote, it seems more glibly the Name of *Claudius* than of the other two Emperors; as it might appear in that second Citation, St. *John* being indeed about that Age when he came out of *Patmos* in *Cocceius Nerva* his time, but not in *Claudius*'s

* Sect. 4.

10. So that *Grotius* has not so much as one Witness to countenance his new Invention; and if he had had this one, what is one to the whole Stream of Antiquity and of the Churches? Nay, what is *Epiphanius* his Testimony compared with the Testimony of that one single Father *Irenæus*, he living two hundred Years nearer St. *John*'s time than *Epiphanius*, and who expresly asserts, in *Eusebius*, that the *Apocalyps* was imparted to St. *John* at the End of *Domitian*'s Reign? for speaking of the Name of the Beast, he writes thus; Εἰ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύσσεσθαι τὸνομα αὐτοῦ, διὶ ἐκείνε ἂν ἐρρέθη τὸ καὶ τὴν ἀποκάλυψιν ἑωρακότος· ὁ γὰρ οὐ πολλῷ χρόνῳ ἑωράθη οὐδὲ τῇ πίλει Δομιτιανῷ ἀρχῆς, *If the Name of the Beast had been openly to be divulged at this time, it would have been told by him that saw those Visions which under one collective Title are called* The Apocalyps: *For they were seen not long since at the End of* Domitian*'s Reign.*

11. This I doubt not but is the genuin Sense of these Words, and that he speaks not of the Vision of the Beast alone under that Name of the *Apocalyps*, but of the whole Body of Visions so called: Otherwise for Distinctness Sake he would have said, not τὴν ἀποκάλυψιν ἑωρακότος, but τὴν αὐτοῦ ἀποκάλυψιν ἑωρακότος, especially considering *Apocalypsis* had then passed into a known Title of this Volume of Visions. Besides that the *Name of the Beast* was not seen by St. *John*, but the *Number of his Name*: And therefore whereas the Latine has it, *Antichristi nomen per ipsum utique editum fuisset qui Apocalypsin videret, neque enim ante multum temporis visum est*; I should easily believe that *visum* got in for *visa*, by the Oscitancy of the Scribe. For unless the Interpreter of *Irenæus* had understood [*qui Apocalypsin videret*] of the whole Collection of Visions, and not of the Beast only and his Name, he would have rather

ſaid *Revelationem*, and for Sureneſs have added *ejus*, to make the Senſe more diſtinct and determinate; *qui Revelationem ejus videret.* And laſtly, ſuppoſe this Teſtimony proved only that the Viſion of the Thirteenth Chapter of the *Revelation* was ſeen at the End of *Domitian*'s Reign, (which I have not the leaſt Conceit of) it will not ſerve *Grotius* his Turn, ſince this of the Seventeenth Chapter is later, both by Order of Situation in the *Apocalyps*, and alſo by Nature. For it being the plaineſt Viſion concerning the Beaſt with ſeven Heads and ten Horns that was exhibited to St. *John*, and containing in it a *Key* for the right Underſtanding the other, it ought to come laſt, the Comment being naturally later than the Text, according to common Senſe and Reaſon.

12. Wherefore ſeeing there is no Proof at all that *Claudius* perſecuted the Chriſtians, much leſs that he exiled *John* into *Patmos*, but that *Domitian* was a notorious Perſecutor, and univerſal Antiquity atteſting that St. *John* was baniſhed into *Patmos* under him, and that there he received the *Apocalyps*; there is nothing to give a Stop to the Concluſion, but that we may infer that the whole Volume of thoſe Viſions was there wrote by him towards the latter end of *Domitian*'s Reign, as *Irenæus* has affirmed, (the ſecond Perſecution beginning not till the tenth Year of *Domitian*) I mean the latter end of his real and uncontrovertible Reign, when he ſucceeded his Brother *Titus*, not that imaginary one in his Father's Abſence, for he was not then truly Emperor. And though we ſhould admit he had two Reigns; if the End of his Reign be mentioned at large, as it is here in *Irenæus*, it muſt either ſignifie the End of all that Time he reigned, or the End of his more notorious and confeſſed Reign, which is here all one, and therefore moſt certainly underſtood. So that there is no avoiding the Authority of *Irenæus* by this Slight. Not to add that there is no Perſecution taken notice of in all *Veſpaſian*'s Reign, and therefore no *Patmos* for St. *John*, and conſequently no Prophecy, as I have above noted. So that there is not the leaſt Shadow of Probability that the *Apocalyps* was wrote at any other time than in what *Irenæus* has declared it to be.

13. The *Apocalyps* it ſelf alſo witneſſes againſt this Dream of St. *John*'s being in *Patmos* under *Claudius* his Reign, in that general Preface to all the Viſions, *I John, who am alſo your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt*, &c. Which ſhews it was a Time of great Diſtreſs amongſt the Chriſtians, and of ſmart Perſecution. Which was ſo to none but *John*, if this was in *Claudius* his Time; at leaſt not in *Aſia*, to which Churches he writes.

But there is yet another more appoſite Place for our Purpoſe, I mean, the Martyrdom of *Antipas* Biſhop of the Church of *Pergamus*, who ſuffered under *Domitian* about the tenth Year of his Reign. That which I note as moſt remarkable in his Story is, That he was ſolicited by the Governour of the Place to renounce Chriſtianity, becauſe it was but a Novelty, urging upon him ὅτι τὰ πρεσβύτερα τιμῶπερ the very ſame Argument which the Papiſts uſe to ſeduce our modern *Antipæ* or Anti-papiſts. But that which I drive at is this; That the Mention of *Antipas* his Martyrdom as paſt in the very Beginning of this Book of Viſions does plainly detect that they were all ſeen after the Beginning of the ſecond Perſecution, which was under *Domitian*, and above twenty Years after the Deſtruction of *Jeruſalem* by *Titus*. For that the Record of *Antipas* his Martyrdom is true, there can be no doubt, his Mention in the *Apocalyps* engaging the Church to take more than ordinary Notice of that Martyr. Nor can any After-figments concerning his Suffering, I mean the Manner of it, make the Faith of the Church at all ſuſpected concerning the Time. So ſolid Aſſurance is there every way that this Volume of *Apocalyptick* Viſions was delivered to *John* in *Patmos* at the latter End of *Domitian*'s Reign, and ſo convincing Evidence on every ſide, that he muſt be Sceptical even to Dotage that after due Conſideration can at all doubt of it.

14. The Eviction of which Truth I have thus copiouſly and induſtriouſly wrought out, becauſe it does not only lay flat to the Ground all the Interpretations of *Grotius* in theſe *Thirteenth* and *Seventeenth* Chapters, but alſo all his Expoſitions of the *Seven Seals* and *Seven Trumpets*, and conſequently of the whole Book of the *Apocalyps*. For he interprets the *Seals* and *Trumpets* of things that happened many Years before his Prophecy: which makes the *Apocalyps* as good Senſe as if it were a Foretelling of things that were paſt; whenas the Preface to the whole Book runs expreſly thus, *The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants* ἃ δεῖ γενέσθαι ἐν τάχει, *ſuch things as are ſhortly to come to paſs.* But according to *Grotius* his Interpretation of the *Seals* and *Trumpets*, which are a chief Part of the

Prophecy

Prophecy, and alſo of the *Battel betwixt Michael and the Dragon*, and ſeveral other Viſions, the Preface ſhould have run thus, *The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants what things came to paſs ſome while ago.* Which things being alſo ſet down ſo *Ænigmatically*, as if he had a Mind to hide what was plainly brought to light in actual Events, the Title might have been more properly the *Obvelation* or *Obſcuration* than the *Revelation.* So fruitful is one Abſurdity once admitted for the Encreaſe and multiplying many others.

CHAP. III.

1. *That as* Grotius *has miſ-timed theſe Viſions, ſo his Interpretations are accordingly abſurd and incongruous.* 2. *The Groundleſneſs of his beginning the Compute of the Seven Heads at* Claudius, *and ending it in* Domitian. 3. *The Dim-ſightedneſs of the ancient Fathers that could not diſcern* Domitian *to be the* Beaſt that was, and is not, *though they ſtood ſo exceeding much nearer him than* Grotius. 4. *The Trivialneſs and Falſity of this Conceit of his.* 5. *The ſecond, third and fourth Abſurdities of* Grotius *his Expoſition of this* Seventeenth *Chapter.* 6. *The fifth, ſixth, ſeventh and eighth Abſurdities.* 7. *The ninth, tenth, eleventh and twelfth.* 8. *The thirteenth, fourteenth, fifteenth and ſixteenth Abſurdities of his Expoſition.*

1. WHerefore the Foundation of *Grotius* his Expoſitions being ſo falſe and flitting, and ſuch as cannot but ſhrink, if it be hard preſſed upon, the Structure cannot be ſound, nor well ſhapen, but forced, diſtorted, and difform. For if Prophecy will fit as well thoſe Times they aim not at as thoſe they do, they will be clouded with ſuch invincible Obſcurity, that they will loſe both their Uſefulneſs and Authentickneſs.

We ſhall ſhew therefore that *Grotius*, as he has gone upon a falſe Ground, ſo his Expoſition of theſe *Seventeenth* and *Thirteenth* Chapters are anſwerably harſh and unapplicable, and that he has left the plain Road, and ruſh'd through Hedge and Ditch, and pulled up all Fences, to gather a Noſegay of Flowers that both ſmell ill, and immediately wither in his Hand in the very gathering of them.

2. Suppoſing then that the Viſions of the *Seventeenth* and *Thirteenth* Chapters were imparted to St. *John* in *Veſpaſian's* Time, (which yet to me is undoubtedly falſe) let us take this brief View of the Harſhneſſes and Incongruities of his Interpretation.

As firſt, Whereas he makes the *Seven Heads* of the Beaſt to be *Seven Emperors*, five whereof were gone in *Veſpaſian's* Time, namely *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*; I have ſhewn already that there is no Reaſon at all for his beginning his Compute at *Claudius*, *John* neither being baniſhed in his Reign, nor he being ſo ill an Emperor as his Predeceſſor *Caius Caligula*, and the Church reckoning not their Perſecutions before *Nero*, nor any Complaint made of *Nero's* Succeſſors till *Domitian*, that theſe ſhould be ſuch *Heads of Blaſphemy* above the reſt of the Emperors. Whence it is a very groundleſs and fictitious thing to make but *five Heads* to have preceded *Veſpaſian*, whenas he was the tenth from *Julius Cæſar*; and then to take in but two of his Succeſſors, *Titus* and *Domitian*, whenas at leaſt thirty ſucceeded him, in whoſe Time were eight of the Perſecutions of the Chriſtians.

3. For which curt Reckoning *Grotius* has no Excuſe but that it falls ſo luckily to *Domitian's* Share to be the *Beaſt that was, and is not, and yet is*; foraſmuch as he *had been* Emperor in his Father's Abſence, *was not* when this Viſion was given, and *yet was*, to wit, in Being, and ſhould *aſcend out of the bottomleſs Pit again*, that is, be Emperor again, after his Father and Brother *Titus* his Deceaſe. This is the Matter in which *Grotius* ſo much applauds himſelf, to the great Reproach of the ancient Fathers, who being ſo exceeding much more near to the time of *Domitian* than *Grotius*, could not for all that diſcern the fulfilling of this Prophecy in him: which therefore was, it ſhould ſeem, ever uſeleſs to the Church, being no Premonition to them of any thing.

4. But to profeſs my own Judgment freely concerning this Conceit, it ſeems to me to make the *Spirit of Prophecy* to affect the foretelling of pretty Things rather than uſeful and weighty. But as I have already demonſtrated out of Chronology

that this Suppoſition of the Time of the Viſion is falſe, (whereby the peculiar Support and Recommendableneſs of the Interpretation is quite taken away) ſo are there alſo ſeveral Inconcinnities in it, and even Hiſtorical Defects, and nothing but what is hard and ſuſpicable.

For, in the firſt place, I will deny that *Domitian* was ever really and truly Emperor in his Father's Time, but that he was only a pragmatical and active Young-man, and did, as his Father *Veſpaſian* complains, *terminos ætatis & conceſſa filio egredi*, that he went ſomething beyond his Tether; which he might do without being Emperor, as alſo be ſaluted by that Title in Courtſhip by Flatterers. But a civil Salutation is no Inſtalment into the Imperial Power; otherwiſe *Titus* had been alſo Emperor in his Father's Time, whom the Soldiery, at his taking *Jeruſalem*, did with an univerſal gratulatory Acclamation ſalute Emperor. Nay he wore a Diadem alſo at *Memphis* at the Conſecration of the *Ægyptian Apis*, and great Rumors and Suſpicions there were that he had ſeized on the Eaſtern part of the Empire againſt his Father. It were too voluminous a Buſineſs to enter into Hiſtory; but I doubt not but, laying all Paſſages together, *Titus* will be found as much Emperor in his Father's Time as *Domitian*, and rather much more, and therefore a fitter Perſon to be the *Beaſt that was, and is not*, than *Domitian* in that regard. But neither of them fit, becauſe neither of them were truly and really Emperors before their Father's Deceaſe.

Beſides this, it is quite out of the Road of the Prophetick Style to call a *Single Perſon* a *Beaſt*, which in that Style always ſignifies a *Body Politick*. And then to ſay *he is not*, becauſe not Emperor, is hardly true; and that elegant Contradiction, [*that he is not, and yet is*] ſo expounded, that he is a Man, though he be not an Emperor, is but a flat and dilute Oppoſition in compariſon of that in the Expoſition I have given thereof, in ſhewing that the Image of the Beaſt is the Beaſt, and is not the Beaſt. But they could not ſay in *Veſpaſian*'s Time, nor in *Domitian*'s own Time, that *Domitian* was Emperor and yet not Emperor at once.

And, laſtly, his *aſcending out of the bottomleſs Pit* is a prophetick Phraſe, the ſame that to *aſcend out of the Sea*, or the *Multitude of Waters*, which is proper to *Bodies Politick*, they conſiſting of Multitudes of Men, but not fit to be ſaid of a *Single Perſon*, no more than *Beaſt* in the Prophetick Style is.

5. Secondly, The Angel's Interpretation of the *Heads of the Beaſt* is, that they are ſo many *Kings*, of which, ſaith *Grotius*, *Domitian* is the Eighth; αὐτὸς ὄγδοός ἐστιν, *He is the eighth King*. Wherefore *Domitian* is plainly and unavoidably the *eighth Head*, according to *Grotius* his Interpretation, and the foregoing Expoſition of the Angel, which cannot be rejected. Whence it will follow that the Beaſt has *eight Heads*, which is point-blank againſt all the Viſions of the Beaſt which exhibit him ever *Seven-headed*.

Thirdly, *Grotius* notwithſtanding makes *Domitian* the Beaſt himſelf. Which is a thing impoſſible, that one and the ſame Being ſhould be both the whole Beaſt and the Head of the Beaſt. Beſides, how hard and vexed a Senſe, or rather how palpable a Piece of Non-ſenſe, will that be that ſhall pretend to make *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Veſpaſian* and *Titus* the Heads of *Domitian*, they being all of one equal Supremacy, I mean *Domitian* with thoſe other ſeven foregoing *Cæſars*, and not in being when he was the Beaſt, and therefore impoſſible to be his Seven Heads?

Fourthly, How wild a Conceit again is it, to clap *Ten Horns* on this one Man or Beaſt *Domitian* his Head ſome Ages after his ceaſing to be, as I have elſe-where noted *Grotius* to do, who makes theſe *Ten Horns* to be the *Oſtrogotthi*, *Viſigotthi*, *Vandali*, *Gepidæ*, &c? Certainly it were requiſite that *Domitian* were raiſed out of Hell again to live upon Earth, (as a late Eſſayer upon the *Apocalyps* imagines) to make this Part of the Prophecy any thing at all applicable unto him. Whence the Madneſs of *Grotius* his Expoſition is more fully detected, that cannot be made out without the Help of ſuch incredible Extravagancies.

6. Fifthly, *The Beaſt that was, and is not*, is the very Beaſt which the *Whore* is ſaid *to ride upon*, as is plain out of the Text: *The Beaſt which thou ſaweſt, was, and is not*; and the *Whore* rode upon the Beaſt which he ſaw. Did therefore the *Whore* (which *Grotius* interprets *Dominatio Romana*) ride only in *Domitian*'s time, and go on foot in the former and following Ages?

Sixthly, The Beaſt which *John* ſaw, *Grotius* firſt interprets the *Roman* Pagan Idolatry. But was this Beaſt ſo ſhort-liv'd as to be included within the Space of the

Reign of ſeven Emperors? or did this Beaſt live ſo long time without any Heads, then with ſeven ſucceſſive Heads, and then for a long time without Heads again, that it ſhould be called the *Beaſt with ſeven Heads* and no more?

Seventhly, To call *Idolatry* in the Abſtract a *Beaſt*, is quite out of the Prophetick Style; and to make one and the ſame Beaſt one while *Idolatry* and another while *Domitian*, is to change Subſtances into Accidents, and Accidents into Subſtances, and to ſpeak contradictiouſly to the expreſs Interpretation of the Angel himſelf, who ſays, *The Beaſt which thou ſaweſt, was, and is not*, which in *Grotius* his way can be none but *Domitian*. Nor is there any Subterfuge to be ſought in a ſecond *Henopœia* in this Caſe: for that Figure is no Shelter for Bungles and Shifts from Abſtracts to Concretes in the ſame kind, but a handſome Repoſitory for different Matters ſignifiable by one Type; as is eaſie to be underſtood from what is declared concerning that Scheme.

Eighthly, If *Domitian* be the Beaſt, and the *Whore* the *Roman* Power, then the *Roman* Power rides on *Domitian*'s Back, as if *Domitian* were not the Head but the Body of the Empire, or, if you will, metamorphos'd by this marvellous Interpretation into *Apuleius* his Aſs for the *Roman* Power to ride on. But then again *Domitian* being chief of the *Roman* Power himſelf, he muſt by this Account ride alſo upon himſelf, and make a wonderful Centaure, ſuch as the deepeſt-witted Poets never ſo much as dream'd of.

7. Ninthly, If the *Whore* be the *Roman* Pagan Power, How can ſhe be ſaid to be the *Mother of Fornications*, and out of her Cup to intoxicate the Kings of the Earth with that kind of Wickedneſs, whenas all the Earth, before the Empire was Chriſtian, were Idolaters of themſelves, and ſtored *Rome* her ſelf with multifarious Kinds of Idolatry? Which Objection neither *Grotius* nor any one elſe, with all the Fetches they have, will be ever able to aſſoil.

Tenthly, This Inſcription on the *Whore* of *Babylon*, *Babylon the Great, the Mother of Fornications*, cannot be underſtood of *Rome Heathen*, as *Grotius* would have it, becauſe there is prefixed [*Myſtery*] before it; which would be a ſorry Myſtery indeed, if it were only a bare *Synecdoche*, and ſhould intimate no more than that *Rome Pagan* was another *Babylon*, that is to ſay, an Idolatrous City. O the Depth of the Myſtery! Apoc. 17. 5.

In the Eleventh place, Thoſe *Ten Kingdoms* which *Grotius* would inſinuate to be the *Ten Horns*, were not Kingdoms *intra fines Imperii Romani*, as he ſpeaks, before the Converſion of the Empire to Chriſtianity, nay indeed before the Subverſion of it, or Diſcerption into many Kingdoms: How then could theſe *Kings give their Power to the Beaſt*; I mean not only to *Domitian*, who is farther removed from them, but to the *Roman* Pagan Idolatry, which by this time of Diſcerption had ceaſed to be the Religion of the Empire? Or how can they be ſaid to *eat the Fleſh of the Whore and burn her with Fire*, whenas the City of *Rome* had ceaſed to be the Pagan Whore before theſe Kings were in Being, much more before ſhe was aſſaulted and ſacked by *Totilas*, which was *Anno* 547. whenas Gentiliſm was caſt out, and the Temples of their Idols demoliſhed all over the Empire about the Year 399. the very next to that wherein (according to the Devil's Miſtake upon his Survey of the Proportion betwixt the *Inward* and *Outward* Court of the Temple) Chriſtianity was expected by the Heathens to expire? Apoc. 17. 13. Verſ. 16.

And again in the Twelfth place, How can thoſe Ten Kings which *Grotius* aſſigns be ſaid to *fight againſt the Lamb* in his Senſe, that is againſt Chriſtianity in the Behalf of the *Roman* Pagan Idolatry, whenas the Empire had then become Chriſtian, and was not that Pagan Beaſt to whom they ſhould lend their Aid and Power againſt the Preaching of the Goſpel? Was it a likely thing that ſuch ten Kings that were Foes to Chriſtianity ſhould, as *Grotius* ſpeaks, *intra fines Imperii Romani ipſis concedentibus regnare*? So impoſſible is *Grotius* his Interpretation concerning the *Ten Horns* every way. Apoc. 17. 14.

8. In the thirteenth Place, This Deſtruction of *Babylon* is a perfect παναλεθρία, a full and final Deſtruction, ſet out by the *Caſting a Millſtone into the Midſt of the Sea*. But none of *Grotius* his *Ten Kings* ever deſtroyed *Rome* in ſuch a Manner.

In the fourteenth Place, That Exhortation to the People of God *to go out of Babylon, leſt they partake of her Sins*, can make no good Senſe in *Totilas* his time. For would the Angel have all the Chriſtians leave the City of *Rome* in the Year 546. and for ſeveral Years upwards towards *Conſtantine*'s time, becauſe there might be ſome Pagan Idolaters ſtill amongſt them, and not rather keep the City, for the better Suppreſſing Apoc. 18. 4.

preſſing Idolatry and quite extinguiſhing it? Truly this Gloſs of *Grotius* is very ridiculous and incredible, that makes the Angel utter ſuch an irrational Exhortation.

Fifteenthly, If [*Come out of her my People, leſt ye partake of her Sins*] be, as *Grotius* interprets, *Tu populo mi, ubi apparuerit Totilæ exercitus, exite ad Baſilicas Apoſtolorum extra Urbem*, it will follow, that to have returned again into the City after *Totilas* was gone, had been to return into *Babylon* and partake of her Sins again. Which is a very vain and fond Conceit.

9. Laſtly, His interpreting that Inſtigation [*Reward her as ſhe has rewarded you*] to be made to *Totilas* and the *Goths*, is harſh and groundleſs. For what Injury had *Rome* done to the *Goths*? but rather the Empire was injured by them. And therefore *Grotius* is ſenſible of the ill Service that Pronoun ὑμῖν does his Interpretation, and upon that Account applauds a certain Manuſcript that has left it out, but not very loudly, it being ſo generally contradicted by other Copies. *Sed ὑμῖν abeſt in MS. non male.*

CHAP. IV.

1. *That this Miſ-timing of Viſions muſt needs caſt* Grotius *into the like Abſurdities in interpreting the Thirteenth Chapter, and that his Expoſition of the firſt Verſe thereof is guilty of at leaſt nine or ten.* 2. *Four groſs Contradictions in the Second.* 3. *As many Incongruities or Weakneſſes in the Third.* 4. *As alſo in the Fourth and Fifth.* 5. *Two Abſurdities in the Sixth and Seventh.* 6. *As many in the Eighth.* 7. *Three Difficulties in the Expoſition of the tenth Verſe.* 8. *Five Incongruities in the Eleventh.* 9. *His groſs Interpretation of the twelfth Verſe.* 10. *Four Abſurdities in the Thirteenth.* 11. *Eight Incongruities or Weakneſſes in his Expoſitions of the fourteenth Verſe.* 12. *Three in the Fifteenth.* 13. *Three or four more in the Sixteenth and Seventeenth.* 14. *And nine more in the eighteenth Verſe.* 15. *The Aſtoniſhing Conſideration of the Abſurdneſs of* Grotius *his Expoſitions compared with his Parts and Learning.* 16. *An Uſeful Illation from this weak Performance of his, That all the Expoſitions of the Romaniſts upon theſe two Chapters are ſuperlatively frivolous and incredible.*

1. THus many Incongruities and Inconſiſtencies, that I may not ſay Impoſſibilities and Contradictions, are there in the Expoſition of this *Seventeenth* Chapter. Let us now ſee how ſucceſsful he is in the *Thirteenth:* where he taking the ſame Liberty of applying the Prophecy to times it was never meant of, it will be a Wonder if we find not the Interpretation alike harſh and incongruous. Let us paſs therefore through the whole Chapter from Verſe to Verſe. Where

In the Firſt, he makes the *Beaſt with ſeven Heads and ten Horns* to be the *Roman* Idolatry, whoſe Heads are ſeven Hills, and whoſe Horns are ten Kings, namely, of *Armenia*, *Thracia*, *Galatia*, *Pontus*, *Judæa*, *Arabia*, *Adiabena*, *Suevia*, *Alpes Cottiæ*, and *Alpes Idionni*. From which Account notwithſtanding he varies in his ſecond Notations: And concerning which I will omit to note any thing farther, then that ſuch (1) petty Kings as ſome of them are, in Compariſon of the *Roman* Empire eſpecially, could not well deſerve the Name of the *Horns* thereof, and that in Reference to Idolatry, (2) as if they were ſo peculiar Defenders of it. For there is no Hiſtory that mentions their Goring any one ſo particularly and conſiderably in the Behalf thereof; and *Judæa* is an unſutable Horn for an idolatrous Head to wear. Beſides that their (3) *wearing of Crowns* ſeems too magnificent an Ornament for them that are acknowledged (beſides the Scantneſs of the Territories of ſome of them) to be Tributaries to the *Roman* State. So that the Invention ſeems ſomething Faint touching theſe *Ten Kings*, and the Prophecy uſeleſs, they tending to no Notice of any thing to the Church that might at any time be uſeful for them.

But now concerning the Beaſt it ſelf. Beſides that it is (4) not according to the Prophetick Style to interpret a Beaſt to be a Vice but a Body Politick, how can the (5) *Roman* Idolatry be repreſented thereby, ſith it is ſaid to *aſcend out of the Sea*, which *Grotius* confeſſes to ſignifie *ortum habere*? But the *Roman* Idolatry could not be prefigured to St. *John* as a thing to ariſe hereafter, ſince it had been in the World ſo many Ages ago, and did ſtill continue. Wherefore it was not to (6) begin with the fourty-two Months to come, nor was to end with them in *Grotius* his Senſe. Nor did the Deifying of their *Cæſars* make a new Idolatry, no more than taking other

*

other Deities into their Worſhip. Nor did that Idolatry (7) continue but forty two Months, as *Grotius* expounds *Months* in this Place; I ſay, neither the *Roman* Idolatry nor Cruelty continued but forty two Months: and therefore the Beaſt here deſcribed cannot be *Idololatria ferino more ſæviens* in that Meaning *Grotius* would have it.

Add to all this, That the Making the *Seven Heads* to be the *Seven Hills of Rome* is a very unlikely Expoſition here, both becauſe in the foregoing Chapter theſe *Heads* are ſaid to be (8) *crowned*, which is not proper for *Hills*, and one of them in this Chapter to be (9) *wounded and healed again*, which is as little proper to theſe dead Heaps of Earth; as alſo it is very harſh to (10) clap on ſeven Heads and ten Horns in a concrete Senſe upon a Beaſt that is an Abſtract. Which is as harſh as to make the Body of a Bull Redneſs in the Abſtract, and then to ſet a ſolid Head and Horns upon him of hard Bone and Fleſh, &c. If a Man will be ſo curious as to count, he will find *Grotius* his Interpretation guilty of at leaſt nine or ten Weakneſſes or Incongruities in this very firſt Verſe. But we proceed.

2. In the Second, he makes *Claudius* the Body of this Beaſt which is *Panther-like*, and *Domitian* the Mouth thereof; than which nothing can be more extravagant. For this Beaſt with ſeven Heads and ten Horns he acknowledges to be the *Roman* Idolatry in the 17*th* Chapter alſo. Whence it will follow, (1) That *Claudius* is both the Body of the Beaſt and one of the Heads; and (2) *Domitian* both Body, Head and Mouth, as may appear from what was noted in the foregoing Chapter. And alſo, which is as harſh as any thing, *Claudius* being the Body of the Beaſt and *Domitian* the Mouth, (3) the Body will be without a Mouth for as many Years as there are betwixt *Claudius* and *Domitian*'s Reign, which was about forty Years. The (4) Dragon alſo *giving his Power to the Beaſt and his Throne*, can be no Prophecy of the *Roman* Idolatrie's receiving of it, becauſe that was done many Ages before.

3. In the Third, he makes the Head of the *Beaſt wounded to Death* to be the *Capitol*, and the Healing thereof the Building of it up again by *Veſpaſian*; upon whoſe Coin was ſtamped *Roma reſurges*. (1) Now, firſt, I ſay that it is an hard Metaphor to ſay an Edifice of Wood or Stone is *wounded to Death*, and then *healed*. But ſuppoſe the *Capitol* wounded, (2) the Hill was not hurt, at leaſt not wounded to Death; ſo that unleſs there were ſeven *Capitols* as well as ſeven Hills, the Conceit will come off very hardly: but if you leave the *Capitol*, and take to the Hill, the Hill can no more be ſaid to be wounded than a Man's Head whoſe Hat is only cut. Again, the main thing aimed at by *Grotius* in interpreting this *wounded Head* or the Fall of the *Capitol* is not true. (3) For Idolatry was not at all leſſened by the Fall of the *Capitol*, nor the Fear of the *Romans* that the Worſhip of Idols would fall after it, but that the Empire would be ruined by the Incurſion of the Northern Nations; and upon this Account is that Omen inſcribed upon *Veſpaſian*'s Coin, *Roma reſurges*. And, laſtly, whereas it is ſaid that *all the World wondred after the Beaſt* upon the Healing of his deadly Wound, it is manifeſt that ſome (4) ſtranger thing than the Building up the *Capitol* muſt be underſtood thereby. For was it any Wonder to ſtrike all the World, that the *Capitol* ſhould be built up again by ſo rich a City and the Lady of the World? Truly the great Wonder had been if they had not re-built it.

4. In the fourth, he interprets καὶ προσεκύνησαν τῷ θηρίῳ, *Idololatriæ inſervierunt*: which is as if it were προσεκύνησαν τῇ εἰδωλολατρείᾳ, (1) *they worſhipped Idolatry*. Which is a very hard Phraſe.

In the Fifth, here *Domitian* is made the Mouth of the Beaſt, as was ſaid before, and by attributing the Reign of the Beaſt to him, (2) the whole Beaſt: and this becauſe *Domitian*'s Perſecution is ſuppoſed to be but three Years and an half; for he began to perſecute, ſaith *Grotius*, in the thirteenth Year of his Reign, and was ſlain in the Sixteenth. (3) But this does not prove that his Perſecution was juſt three Years and a half; and *Baronius* and other Chronologers place the Beginning of that Perſecution in the tenth Year of his Reign. Beſides, (4) the next does not ſay, *He ſhall perſecute three Years and an half*, but *continue ſo long*. But *Domitian* continued above three Years and an half, for he reigned ſixteen Years according to *Grotius* his own Confeſſion.

5. In the Sixth and Seventh, he makes *Domitian*, ſtill the Beaſt, and expounds [*And there was Power given him over every Tribe, and People, and Language,*] of the Power of his Example to a more impudent Exerciſe of Idolatry. That's one Shift.

Another is this, That in his Reign the *Dacæ*, *Catti* and *Sarmatæ* were overcome, and the *Roman* Idolatry propagated thereby: as if it were a worſe Idolatry than that of thoſe Barbarians. But let any one judge if ſuch a lank and improper Senſe as this can fill out the Meaning of the Prophecy, which ſpeaks of a (1) Political, not Moral, Power over the Nations, and of a thing as (2) new. But that the *Roman* Empire had ſuch a large Dominion, was true in the Reigns of the fore-going Emperors as well as in his.

6. In the Eighth, here he makes the Beaſt, whom all (whoſe Names are not in the Book of Life) do worſhip, to be in one Expoſition *Domitian*, and that to (1) *worſhip* him is to imitate him in Idolatry and Cruelty; which is a very inſipid Senſe, and without Example in this Caſe, and ſuch as himſelf ſeems out of Conceit with: And therefore in his After-Expoſition *Domitian* is not the Beaſt, but Idolatry, as if to (2) worſhip Idolatry were a more tolerable Phraſe. But there muſt needs be this Shifting and Fridging when an Interpretation ſits ſo uneaſie on a Text as this does.

7. In the Tenth, *If any one ſtrike with the Sword, he ſhall periſh with the Sword*; This he applies to *Domitian* who was ſtabbed by *Stephanus*. But it ſeems to be (1) moſt natural to conceive the Menaces of *Leading into Captivity* and *periſhing by the Sword* ſpoke concerning the ſame Party. And therefore *Captivity* being not underſtood of *Domitian*, that being *ſmitten by the Sword* is not underſtood of him; but that the Prophecy concerns a Body Politick, and not a ſingle Perſon. For the (2) *Patience and Faith of the Saints* ſeems alſo to imply a larger Exerciſe of theſe Virtues than the term of three Years and an half would urge them to; as alſo there ſeems to be an Intimation of being (3) freed from their Troubles after this Beaſt is vanquiſhed; but if *Domitian* be he, not the ſmalleſt Part of them are over by his Death, there being no fewer than eight grievous Peſecutions behind. Not to ſuggeſt that there was a greater Affliction upon the Chriſtians in *Nero*'s time than in *Domitian*'s, whom *Tertullian* calls only *Portionem Neronis*. And therefore the *Faith and Patience of the Saints* were moſt exerciſed then. Which further betrays the Groundleſneſs and Arbitrarioufneſs of *Grotius* his Expoſition.

8. In the Eleventh, here he makes the *Beaſt with two Horns like a Lamb* to be Art magick, and the *two Horns* themſelves to be *Abſtinence from Meats*, and *Chaſtity* or *Abſtinence from Women*. Which he would have to be an Imitation of Chriſtianity, and therefore to be called the *Horns of a Lamb*. But in that this Beaſt is ſaid *to ſpeak like a Dragon*, that it is imply'd that what he utters is for the Honour of the Devil. In which Interpretation there are theſe Flaws. 1. That the *Beaſt* is an *Art*, and not a *Body Politick*; which is againſt the Laws of the Prophetick Style. 2. That the *Horns* are ſimulated Virtues, not Political Powers ſeated in ſome Men or other; which is the genuin Meaning of *Horns* in the Phraſe of the Prophets, and which is to be found firſt before we adjoyn any other ſecondary Senſe to the Type. 3. *Vowed Cœlibate* and *Abſtinence from Meats* are ſo far from being the Characteriſtical Virtues of Chriſtianity, that they are diſavowed by her, as being either Parts or Signs of the great Apoſtaſie that was to ſeize the Church. 4. There ſeems plainly intimated a ſtrange Contradiction and Oppoſition in the Property of this Beaſt, That it looking ſo Chriſtian-like, ſhould ſpeak for the Devil: but if this Beaſt were *Magick*, it were ſtrange if it did not ſpeak the Language of the Dragon. Laſtly, The times which *Grotius* fixes this Prophecy to, namely of *Domitian* and *Trajan*, do not agree with his Conceit, theſe Emperors being no Favourers of *Magick*, but the former rather a Perſecutor of it, and of that very *Apollonius* whom he conceives to be eſpecially pointed at in this Prophecy.

9. In the twelfth, he makes the *Two-horned Beaſt's exercizing all the Power of the former Beaſt before him*, to ſignifie, that *Magick* alſo had her Sacrifices as well as Idolatry. But truly *Magick* though it had Sacrifices, yet they were clancular ones, as being ſo horrid and execrable. And *Philoſtratus* makes it his Buſineſs ſeveral times to clear *Apollonius* from that Suſpicion. Which is a Sign that *Magick* had not ſo open an Exerciſe of its abhorred Sacrifices as this Text would import, if *Grotius* his Interpretation were true. *Pliny* calls them *Sacra prodigioſa*, and tells us that this ſacrificing of Men was taken away by a Decree of the Senate, beſtowing this *Epiphonema* upon the *Roman* State for ſo doing, *Nan ſatis æſtimari poteſt quantum Romanis debeatur qui ſuſtulere monſtra, in quibus hominem occidere religioſum erat, mundi verò etiam ſalubertimum*. And this certainly is properly that *Magick* which was diſtinguiſhable from Pagan Idolatry ſimply ſo called, (which worſhipped and invoked the Devil as well as the Magicians,) but ſuch, as the *Roman* Idolatry would not ſuffer her to

Hiſtor. Natur. lib. 30. cap. 1.

exer-

exerciſe her Power in her Sight upon any Pretence. Nor did *Apollonius* exerciſe any ſuch Power, who being a *Pythagorean* abhorred all bloody Sacrifices whatſoever.

10. In the Thirteenth, he interprets the *bringing down Fire from Heaven* of that Lightning which happened at *Apollonius* his Birth, and of that Glimpſe of Light that *Achilles*'s Ghoſt gave at his Departure after *Apollonius* his Conference with him by Night at his Sepulcher. Which is a very frigid Expoſition. For why ſhould that Lightning which happened at *Apollonius* his Birth be imputed to him as an Effect of his Magick, (1) who was neither capable then of being a Magician nor any thing elſe? Beſides that he was born before this Prophecy, as *Grotius* himſelf muſt needs, according to his own Account, acknowledge and admit; and therefore upon (2) that Ground the Interpretation is impoſſible. That Glimpſe of Light alſo which *Achilles*'s Ghoſt gave at his Parting, that it ſhould be the *cauſing Fire to fall from Heaven*, is altogether incredible; (3) for this Glimpſe of Light was upon Earth where the Ghoſt was, did not fall from the Sky; beſides, it was in (4) private, as the Story in *Philoſtratus* will prove, not ἐνώπιον τῶν ἀνθρώπων, not *in the Face or View of the World.*

11. In the Fourteenth, he interprets the *making of an Image to the Beaſt*, of *Apollonius* his boaſting that he had raiſed up the Ghoſt of *Achilles* in Favour of Idolatry. But who ever expounded ποιῆσαι εἰκόνα (which is *to make an Image, Picture*, or *Statue*) to raiſe a Ghoſt? For ſuppoſing εἰκὼν would ſignifie ſo as *Umbræ* in *Latin*, (of which notwithſtanding I dare ſay there is no Example) yet ποιῆσαι εἰκόνα would not be good Senſe; foraſmuch as theſe *Umbræ* are not made by Magical Evocations, but made only to appear. 2. He would not have ſaid ποιῆσαι, which ordinarily ſignifies no more than ποιεῖν but πεποιηκέναι, if it were a Boaſt of ſomething done already, and not a Precept or Command to do ſomething. 3. If the Senſe were λέγων πεποιηκέναι, it would have been ſaid alſo, to continue the Senſe in the following Verſe, ᾧ ὅτι ἐδόθη αὐτῷ δοῦναι, as any one will acknowledge that does but obſerve the Contexture of the whole Sentence. Laſtly, whereas this Conjuring up the Ghoſt of *Achilles* was to revive the Beaſt who had the deadly Wound, as *Grotius* intimates, this claſhes with what was acknowledged before, that this Wound was healed in re-edifying the *Capitol.* Nor can this Healing be naturally underſtood of any more than the firſt-mentioned Wound which the Beaſt received in the Battel with *Michael.*

But *Grotius* diſtruſting the Fitneſs of this Expoſition, upon ſecond Thoughts forges another to add to it, namely, That the Diſciples of *Apollonius* cauſed a Statue to be erected to him. But if this be ποιῆσαι εἰκόνα τῷ θηρίῳ, *Apollonius* will prove the *Seven-headed Beaſt*, becauſe the Image is erected to him. 2. *Grotius* produces no Hiſtory that atteſts that certain Magicians, Diſciples of *Apollonius*, gave any ſuch Order. 3. That Expreſſion [*Saying to them that dwell upon Earth*] is too big for the private Inſtructions of any Diſciples of *Apollonius* to one ſingle Town or ſome few Perſons therein. Laſtly, it is but a lank Buſineſs to take notice of one ſingle Statue for Idolatry, when there were already innumerable Numbers of them in the Empire.

12. In the Fifteenth, he interprets the Two-horned Beaſt's *giving Life* or *Breath to the Image, ſo that it would ſpeak*, of *Apollonius* his Confabulation with *Achilles*'s Ghoſt, or of his Statue's ſpeaking. But ſuppoſe his Statue did ſpeak, (which yet *Philoſtratus*, who made it his Buſineſs by Travel and Enquiry to know where *Apollonius* was buried, does not mention) it is not preſently to be imputed to *Magick*, ſince that Idol-Garrulity is often noted in Hiſtory without any ſuch Reflexion. 2. That *Image* that is here ſaid to ſpeak, is ſaid to give in charge *that they that would not worſhip the Image of the Beaſt ſhould be killed*; but there is no Record of any ſuch Edict from either the Ghoſt of *Achilles* or the Statue of *Apollonius*, that they that would not worſhip their Images ſhould be killed. 3. But if the worſhipping of the Image of the Beaſt be underſtood of the Univerſality of Images or Idols; beſides that it is exceeding hard and extravagant to change that ſettled Senſe of this Word in which it had been uſed thrice before, that alſo will want Proof, that either the Statue of *Apollonius* or Specter of *Achilles* ever gave any Command that they that would not worſhip Images ſhould be killed.

13. In the Sixteenth and Seventeenth, καὶ ποιεῖ πάντας ſeems moſt naturally to be ſpoken of the *Image of the Beaſt* in the foregoing Verſe, of whom it was ſaid ᾧ ποιήσῃ which was either the Ghoſt of *Achilles* or the Statue of *Apollonius*: here of a ſudden *Magia* is underſtood; which is but an harſh Shift. But this *Magia* it is that makes all Ranks of Men to enter into ſome Religious Society or other, and in token

thereof to receive either the Mark of this or that God, as of a Thunder-bolt for *Jupiter*, an Ivy-leaf for *Bacchus*, an Helmet for *Mars*, a Trident for *Neptune*; or the Names of ſuch Gods, or the Number compriſed in their Names, or elſe not to be permitted to buy or ſell.

But againſt this I urge, That the Mark of the Sealed is not a viſible Puncture or Stigmatiſm, and therefore it's likely that, in a Book ſo Symbolical as the *Apocalyps* is, *the Mark of the Beaſt* does not ſignifie ſo groſsly and literally. 2. Theſe Fraternities or Societies were not the Procurement of *Apollonius* his Magick in *Trajan*'s time, they being in uſe long before. Laſtly, it is not credible, nor is there any Hiſtory to make it good, that no Pagan could buy nor ſell, unleſs he had ſome ſuch ſacred Stigmatiſm upon his Body. So inadequate and groundleſs is this part of *Grotius* his Interpretation.

14. In the Eighteenth, he makes *Ulpius Trajanus* to be him to whom the Number 666 belongs; but very groundleſly, nay againſt all Reaſon. For it is a mere Miſtake in him to think that the *Number* is underſtood of the Number of any Man's Name whatſoever, becauſe it is expreſly ſaid that it is *the Name of the Beaſt*: And *Ribera* takes away all Occaſion of any ſuch Error, interpreting [*For it is the Number of a Man*] according to the Mind of *Aretas*, (or at leaſt according to what he thought ſhould have been his Mind as well as his own) in quite another Senſe, *Numerus enim proprius hominis eſt, & intellectum habentis ac raciocinantis eſt numerare.* 2. If it were the Number of a Man, it being intended for the Note of one moſt ſignally wicked and miſchievous to the Church, why muſt it fall to *Trajan*'s Share, when there were Emperors far worſe than he, or rather when he was ſo very good an Emperor, and not ſo cruel a Perſecutor of the Chriſtians as ſeveral others were, but one that eaſily deſiſted being once rightly informed of things; who gained ſo much on the Chriſtians themſelves, that they thought he got to Heaven, and amongſt the Heathens made up part of that auſpicious Acclamation of the Senate to their *Cæſars*, *Felicior Auguſto, Melior Trajano?* 3. What a Leap is this to leave all the Seven Heads of the Beaſt, and pitch upon one that has not been in Play all this while? 4. That alſo is very weak and ſuſpicable, to find this Number in his *Prænomen* or Fore-name, and not in his Name. 5. But far worſe to fall ſhort, or rather to miſreckon, in the Account; for aſſuredly in Οὔλπιος, write the final *Sigma* as you will, is being ſtill a *Sigma*, it will have no other Valor than 200: whence the whole Sum of the Name will not be 666, but 860, as any one may ſee that will reckon: For that *Sigma* even in the End ſignifies 200, is plain in Νεῖλος, Ἰησοῦς, Λατεῖνος and ſeveral other Examples. This is moſt certainly true, and there is no Subterfuge at all to avoid it, as *Mareſius*, *Grotius* his Antagoniſt, has fully made good againſt him; as he has indeed every where, in a Manner, worſted him, though *Grotius* ſo unſeemly contemns him, trampling him down into the Durt under that uncivil Nick-name of *Borborita*. 6. The *Mark*, the *Name*, and the *Number* belong all to one; wherefore if the *Number* be *Trajan*'s, the *Mark* muſt be his alſo. But might no Body buy nor ſell who had not his Mark on their Hand or Fore-head? 7. *Here is Wiſdom, let him that has Underſtanding count the Number of the Beaſt*, is ſuch a Preface as implies another Sort of Numbering than the mere ſumming up the numeral Letters of a Name into one Sum. 8. To what Purpoſe was this ſetting down the Number 666 for the denoting of the Emperor *Ulpius Trajanus*, it never entring into any one's Head that this Number reflected upon him till *Grotius* hit upon it and miſt it both at once? 9. And, laſtly, if Οὔλπιος did contain in it juſt 666, (as it does moſt certainly 860) it would follow indeed that this would be no Lett but that *Trajan* might be that former Beaſt in the Viſion, according to *Grotius* his Expoſition. But we are withal to remember that he had before made *Domitian* to be the Beaſt, and *Claudius*; ſo that a *Triumvirate* of Beaſts is but *One* Beaſt. And not only theſe *three* Varieties, but it muſt be *Idolatry* in the Abſtract beſides: which is groſly againſt our *ſecond Rule* of rightly Interpreting of Prophecies. Thus infinitely forced and diſtorted, nay, groundleſs, contradictious and inconſiſtent, is *Grotius* his Expoſition of theſe two Chapters of the *Apocalyps* all along.

15. The Conſideration whereof has even caſt me into an Aſtoniſhment, that a Perſon of thoſe admirable Parts and Learning, and, as I have been always prone to think, of great Ingenuity, ſhould ever pleaſe himſelf in any ſuch Performance as this; and I am more puzzled to find out the Cauſe of this ſtrange Miſadventure of his, than of any *Phænomena* of Nature that ever ſolicited my Thoughts. For to think he was in good earneſt in this Expoſition, and ſincerely delivered his Judgment, his known Skill and Sharpneſs of Sight in other things will not permit: Nor will

will that Ingenuity and Integrity I preſumed always to be in him ſuffer me to ſuſpect he would willingly and wittingly, in Favour of a Party, forge falſe Gloſſes and adulterate the true Meaning of the Oracles of God; there being, in my Apprehenſion, nothing more abominable, than for a Man whom God has bleſt with Parts and Learning and an honeſt Reputation amongſt Men, to make Uſe of all theſe againſt him that gave them, and for the Serving of an *Intereſt* to do ſo great a Diſſervice to the Kingdom of Chriſt, as to hide the moſt concerning Truths thereof, by blinding the Eyes of Men by the interpoſing of the illuſtrious Brightneſs of his too too celebrated Name betwixt thoſe Truths and them.

16. But I will not be too inquiſitive into what I cannot fathom. That which is more uſeful for us to conſider, is this, That *Grotius*, a Man of thoſe excellent Parts and Learning, and ſo throughly read in Hiſtory, and having alſo ſo great a Zeal and Reſolution to make good Senſe of theſe Viſions in the Behalf of the Church of *Rome*, and for that End taken to himſelf the Liberty (even againſt the whole Stream of Antiquity) to chop into ſuch Times as he thought made moſt for his Turn; yet for all this having made ſo pitiful and impoſſible a Piece of Work of it, though certainly in his own Judgment conſiderably better than any thing the Church of *Rome* had invented for her ſelf before; it is plain partly from hence, I mean from *Grotius* his own Judgment, who has by this new Invention antiquated and condemned all their precedent Expoſitions, and partly from our Obſervation of the multifarious Incongruities and Impoſſibilities of his, that there is no Interpretation extant againſt the main Senſe of the Proteſtants, that is not ſuperlatively weak and frivolous, nay altogether iucredible and impoſſible. Yea and I may be bold further to ſay, that none can ever be framed or invented hereafter, which ſhall not ſtraightway be found to be falſe and incongruous.

CHAP. V.

1. *The Scope of the new Invented Epoſition of* the Seven Heads of the Beaſt; *namely, to elude the Force of our Demonſtration exhibited Book firſt Chap. eleventh.* 2. *The Sum of that Demonſtration propoſed.* 3. *A brief Repreſentation of this new Expoſition.* 4, *Arguments whereby this new Expoſition is utterly ſubverted.* 5. *More Refutations to the ſame Purpoſe.*

1. BUt leaſt this ſhould appear to be no other than a groundleſs Aſſertion, I will in this Place produce a certain new Eſſay of this Kind, and that verily not a little ſpecious and ſubtil, that I chanc'd not long ago to meet with, which ſo ſoon as thorowly canvaſſed, will, I doubt not, be found to be falſe and abſurd. The principal Aim thereof is, to enervate the Force of that Demonſtration, which is found in the eleventh Chapter of our firſt Book, where I evidently prove That the *Whore which* ſits upon the Beaſt *that was and is not, and yet is*, is not *Rome-Pagon* but *Rome Papiſtical*.

2. Which briefly I effected in this Manner, by Proving, 1. That the ſeven-headed and ten-horned *Beaſt* is the Roman Empire, in ſo far as, or how long, or whenſoever it is *Idolatrous*, and never elſe. 2. Next, That the ſeven Heads are ſeven Kinds of Supreme Magiſtrates, but all *Idolatrous*, commenſurate with, and preciſely conjoined to the Times of the *Idolatry* of the Empire. 3. Finally, that the *ſixth-Head* is the *Pagan* Emperors, and that this is the Head which is ſaid to be *wounded to Death*, and that the Beaſt is killed together with it, and ceaſes to be. From whence theſe two Conſectaries do manifeſtly proceed.

Firſt Conſectary.

That there is nothing at all to be found in Hiſtory, that is prefigured by the Killing of this Beaſt, and the Wounding to Death of the ſixth Head, beſides the Converſion of the Empire to Chriſtianity and the Succeſſion of the Chriſtian into the Room of the Pagan Empe-perors; *and ſeeing this Succeſſion and Converſion does moſt exactly anſwer the Prophetick Prefiguration, it is uncontrovertibly manifeſt from hence, that the Chriſtian Emperors ſucceed immediately to the Sixth Head, and were therefore the* ſeventh King, *that was to continue a ſhort Space, and* the Beaſt that was, is not, and yet is, *immmediately to ſuc-*

ceed, the Head whereof is the eighth King, *and yet the* ſeventh Head of the Beaſt, *as being to become* Idolatrous.

Conſectary ſecond.

From whence it neceſſarily follows, that the Babyloniſh Whore *who was ſaid to ſit upon the* Beaſt that was, is not, and yet is, *is not* Rome Pagan, *but Rome* Papiſtical, *foraſmuch as ſhe is not ſaid to ſit upon the Beaſt under the Pagan* Cæſars, *but upon the* Beaſt *again reſtored to Life and Being (as its Name alſo declareth) or* upon the Beaſt healed or raiſed up *into a* living Image *of the Pagan Idolatrous Empire, after it was become Chriſtian, and the Succeſſion of the purely Chriſtian* Cæſars *was paſt, which was to continue only for a ſhort Space.*

3, This is the Sum of our Demonſtration that is more amply propoſed in the Place abovementioned, which this new Expoſition I ſpoke of endeavours to elude in this Manner. For ſeeing it can't be denied but that the *ſeven Heads of the Beaſt*, are *ſeven Kinds* of Supreme *Magiſtrates* not *ſeven individual Perſons*, this Expoſition alſo, Firſt, admits or rather ſuppoſes ſeven Succeſſions and that not of *ſingle Perſons*, but of Soveraign Magiſtracies ſome way diſtinguiſh'd, and makes the *ſixth Head of the Beaſt* to be the Succeſſion of *Cæſars* from *Auguſtus* to *Diocleſian*, reigning ſolitarily, that is, without Collegues join'd with 'em, which State of the *Cæſars*, he ſays, continued to the Year of Chriſt 282, when *Diocleſian* beginning his Reign did immediately aſſume *Maximinian* for his Collegue. Next, That the *ſeventh Head* is the Emperors that had Collegues or Partners in the Empire, from *Diocleſian* to the Year of Chriſt 306. which Interval comprehends not above twenty four Years, ſo that the *ſeventh Head* or *ſeventh King* is rightly ſaid to continue but a ſhort Time. Laſtly, That the *Eighth Head* or *Eighth King* is the *Arian* Emperors. Which Invention, verily, to thoſe who would rather believe any thing than that *Rome Papiſtical* is *Idolatrous*, ought deſervedly to ſeem ingenious. But how falſe and weak, by many Arguments may eaſily be demonſtrated.

4, For, not to inſiſt on this, that there is a Vacancy between the *Seventh* and *Eighth* Head, even this thing alone, that this Expoſition makes *eight* Heads, does evidently prove its Falſity, this being manifeſtly repugnant to the Text, which no where attributes more than ſeven Heads to the Beaſt.

Next, it moſt evidently appears from what we have written (Book I. Chap. II. Sect. II.) that it is the ſixth Head under which the *Beaſt* was wounded to Death and reduc'd to a State of *Non-Exiſtence*. But no ſuch State happened to the Empire under the Succeſſion of Emperors that reign'd Single, or alone without a Collegue, namely before *Diocleſian*. Wherefore the Succeſſion of theſe can't be the *ſixth Head*.

Further, The Beaſt *that was, and is not, and yet is*, is ſaid to be *full of Names of Blaſphemy*, that is, of *Idolatry*; but the Empire become *Arian*, was not full of Idolatries, ſeeing it was only tainted with that one Idolatry of Adoring Chriſt with Religious Worſhip, tho' they did not believe him to be true God. Not to mention, that ſeeing he was truly God, tis a thing may admit of Diſpute whether they are properly to be reckon'd *Idolaters*, in regard their Religious Worſhip was terminated upon a lawful Object, tho' that came to paſs rather by *Chance*, than *Deſign*, or aright Underſtanding of what was perform'd.

Moreover, *The Beaſt that was, and is not, and yet is, is the Image of the Beaſt.* But what ſort of an Image of the *Beaſt*, I pray, is the Empire become *Arian*, which has no more than one only Feature thereof, and that a very ſlight and vaniſhing one? Compare this *Arian* Image of the Beaſt with that which is deſcribed in the Seventeenth Chapter of the firſt Book, and then tell me which of the two are its true Image. If to worſhip even one Ψιλὸν ἄνθρωπον with Religious Worſhip, conſtitutes the *Image of the Beaſt* in the Empire, what will Multitudes of Men deceas'd worſhipped by the Papiſtical Empire do?

Again, If the Empire infected with *Arianiſm*, is the Image of the Beaſt; where was that *Two-horned Beaſt* that wrought Miracles in the Sight of Men, and cauſed Fire to come down from Heaven, in a ſpecial, and beyond others admirable Manner, in order to make a living *Image to the Beaſt*?

Beſides, If the Empire infected with *Arianiſm* is the Beaſt reſtored, the *Roman* Church was the *Whore* that ſat upon it. But why the *Roman Church* ſhould be reckoned this *Whore* rather than any other Church, ſeeing many other Churches were more deeply tainted with *Arianiſm* than the *Roman*, (of which Hiſtorians remark, that in

*

in thoſe times there was not more than One *Arian* Biſhop therein) I verily can ſee no Reaſon.

Finally, To the revived Beaſt, Power was given to continue fourty and two Months; but the Empire become *Arian*, did not abide ſo only for ſo ſmall a time, nor did continue 1260 Years, or a Time, Times, and the Dividing of Time.

5. And ſurely theſe Arguments may ſuffice for the total Overthrow of ſuch a pretty Device, tho' there are many other Reaſons ſtill behind, if one would be at the Pains to enlarge. For it might here be ſeaſonably ask'd of the things contemporary to this Beaſt, namely the *Six Trumpets*, How they can agree in time with the Empire become *Arian*? And what is the Pouring out of the Seven Vials upon the *Arian* Whore? And why μυστήριον is written on the Forehead of the *Arian* Whore, ſeeing *Arianiſm* was a well known and early condemned Hereſie, nor did pretend to any thing that was Myſtical, but was altogether an Enemy to the more hidden Myſteries? Add to this, that the Seat of the Whore is determin'd to the Seven Hills of *Rome*, but *Arianiſm* was wandring and unſettled, and prevailed more powerfully in the *Eaſt* than in the *Weſt*; And that the ſo often repeated Succeſſion of *Arian* and *Orthodox* Emperors interchangeably, did not ſo aptly agree with that *one* Wound of the Head of the Beaſt that was wounded to Death. It might alſo be ask'd what can be meant by the *Sorcery* and *Inchantments* of the *Arian* Church and many other Things; but more than enough is already ſaid in ſo eaſie and well known a Matter. And yet I thought it would not be amiſs to produce this new Invention, that it might manifeſtly appear, with what Succeſs any one may attempt to deviſe new Interpretations, which are contrary to an Expoſition ſupported by ſo firm and valid Reaſons and Foundations of explaining Prophecies, and how eaſie a thing it is to overwhelm and ſweep them away with a thick Shower of Arguments ſo ſoon as they ſhall appear.

CHAP. VI.

1. *The firſt Conſectary from our* Joint-Expoſition, *with a Demonſtration of the Truth thereof.* 2. *The great Uſefulneſs of the ſecond* Conſectary *for the Peace and Security of the Church.* 3. *The ſettled Notion of* Long *and* Short. 4. *A Demonſtration of the Truth of this* Conſectary. 5. *The Third, Fourth, Fifth and Sixth* Conſectaries, *together with their Proofs.* 6. *The Demonſtration of the Seventh* Conſectary, *with an Intimation of the ſpecial Uſefulneſs thereof for the Peace of Chriſtendom.* 7. *The Eighth* Conſectary, *with the Proof thereof.* 8. *The Ninth* Conſectary, *with a copious Demonſtration of the Truth thereof.* 9. *The Truth of the Tenth* Conſectary, *clearing the Proteſtants from Schiſm, plainly demonſtrated.* 10. *The eleventh* Conſectary, *with its Proof.* 11. *The Proof and notable Uſefulneſs of the Twelfth* Conſectary. 12. *How clearly and plainly that part of* Antichriſtianiſm *which conſiſts in* Idolatry *is prefigured and foretold in theſe Viſions, we have ſufficiently explained in our* Joint-Expoſition.

1. WHerefore having cleared the Coaſt of all Oppoſers, and made ſure of the right Senſe of theſe two Chapters of the *Revelation*, their being nothing ſtrained nor forced in our Expoſition of them, but all according to the acknowledged Laws of *Prophetick* Interpretation in thoſe four *Rules* I have laid down, and the uſual Meaning of the *Symbols* noted in my *Prophetick Alphabet*; let us now take Notice of ſome few, but very weighty, *Conſectaries*, either partly contained in, or at leaſt neceſſarily flowing from, the continued and perpetual Firmneſs of our *Joint-Expoſition* of the ſaid Chapters. As firſt,

Conſect. I.

That the Forty two Months, by which *the Continuance of the* Seven-headed *Beaſt with* Ten-horns, *after the Healing of his wounded Head, is prefigured, are not Months of Days, but* 1260 *Years.*

This does neceſſarily follow from our *Joint-Expoſition*, wherein we have clearly demonſtrated, That the *Beaſt whoſe deadly Wound was healed*, and the *Beaſt that was, and is not, and yet is*, are one and the ſame Beaſt abſolutely and adequately, and therefore muſt of Neceſſity have one and the ſame Duration. But the Duration of the *Beaſt that was, and is not, and yet is*, cannot be 42 Months literally underſtood: wherefore

wherefore they muſt ſignifie Symbolically, and be interpreted of *Months of Years* as there are are *Weeks of Years* in *Daniel*. Now that the Duration of 42 Months cannot be *literally* underſtood of the *Beaſt that was, and is not, and yet is*, is plain from hence, in that it is ſaid of the Seventh King that he *ſhould* * *ſtay but a ſhort Space*. Which muſt be a peculiar Property of him, and diſtinct both from the immediately preceding and the immediately ſucceeding King. Which implies that both they ſhould ſtay longer than he. And yet that *ſhort-lived King* did continue about an hundred Years at leaſt, as may appear by Hiſtory, and will be farther demonſtrated in the following *Conſectary*. Whence the *Beaſt that was, and is not*, muſt needs continúe above three Years and an half, nay above an hundred Years. Which Forty two Months have no Fitneſs to typifie, it is manifeſt that by theſe *Months* are meant 1260 Years. Which was the thing to be demonſtrated.

* Apocal. 17. 10.

See *Myſtery of Godlineſs*. Book 5. Ch. 15. Sect. 2.

Conſect. II.

That the Church was free from Idolatry and Antichriſtianiſm till about four hundred Years after Chriſt,

2. This is a main Truth, and a mighty Bulwark againſt the rampant Fury of many Fanatical Sects that would reform even to utter Confuſion, Deformity and Deſtruction, under Pretence of calling any thing *Idolatrous* and *Antichriſtian* that does not ſtand with their own Fancy. But this *Conſectary* is a Protection to the greateſt and moſt conſiderable Truths of Chriſtianity; there being a Subſcription, as it were, by the Finger of God to the general Senſe of the Church concerning ſuch things as were then uſually held or concluded in Councils, that they were neither *Idolatrous* nor *Antichriſtian*.

3. Now the Truth of the *Conſectary* appears thus: The Seventh King, which is called ὁ ἄλλος, (and which I have proved to be the Emperors purely Chriſtian) it is ſaid of him that he muſt * *continue a ſhort Space*; which, unleſs the Prophecy ſpeaks altogether undeterminately and defines nothing thereby, muſt in Reaſon be thought to be about a third Part of that Space which this Expreſſion intimates to be *long*. For *ſhort* and *long* are not abſolute Terms, but *relative* or *comparative*, and are two Extremes which imply a Middle, Wherefore we cannot better ſettle the determinate *Idea* of them, than by ſuppoſing a Line divided into three equal Parts, and to look upon the whole Line as the Subject of *Longneſs*, two thirds of the Line as the Subject of *Mediocrity*, and one third of *Shortneſs*. From whence we may gather univerſally what Proportion (to ſpeak accurately and Mathematically) *Short* and *Long* muſt bear the one to the other: That in Strictneſs of Notion, that which is juſt the *third* Part of the other, is ſhort in Compariſon of it; but in common Uſe of Speech, though it be ſomething more or leſs, it will break no Squares,

* Apoc. 17. 10.

There muſt either be ſome ſuch Way as this to ſettle this Notion, or elſe *Short* and *Long* will ſignifie nothing, but be Words ſpoke at random, unleſs it be in ſuch Caſes as there is a known Meaſure of *Mediocrity*; as when we ſay a *tall* Man or a *low* Man, where it is taken for granted that a *middle Stature* is ſo many Foot and no more. Having ſeriouſly conſidered the Neceſſity of ſome determinate Notion of theſe two Terms, and how naturally they fall into this Proportion, I could not but conſent to ſo plain a Conviction, though I might juſtly ſeem prejudiced againſt it by what I have wrote elſewhere concernining μικρὸν χρόνον, but I had not then ſo accurately weighed the Matter.

Myſtery of Godlineſs. Book 5. Ch. 16. Sect. 9

4. Admitting therefore that to be the genuin Senſe of theſe Terms of *Short* and *Long* which I have propounded, and comparing the Continuance of the *Seventh King* with the Continuance of the *Sixth*, that is to ſay, of the *Pagan Cæſars*, which from *Julius* to *Conſtantine* is about 360 Years; it is plain that the Continuance of the *Seventh King*, that is, of the purely *Chriſtian Cæſars*, muſt be 120 Years or thereabout: which added to *Ann. Chriſti* 312, when *Conſtantine* was converted to Chriſtianity, make 432 Years. Which I would not pronounce to be ſo defined as to underſtand a Mathematical Accuracy in the Proportion of *Short* and *Long*, but with ſome Latitude, ſuch as befits the Uſe of common Speech in ſuch Expreſſions; though it be neceſſary to have Recourſe to this Mathematical *Idea*, that we may judge whether the Uſe of theſe terms be tolerable or hugely extravagant. But what I leave more laxe here will be more particularly bounded in the Proportion of the *Inward* and *Outward* Court of the Temple; which will gird in this Time a little within 400 Years, but ſo as this preſent Way of Compute will be very flexible and obedient to it. For ſuppoſing the ſhort Term, viz. 120, ſubdivided into three Degrees or Parts, any thing above two thirds thereof may rationally be deemed *Short* in the firſt Degree of Compariſon,

pariſon. And we are to remember that the Duration of the Beaſt reſtored is computed by *Months of Years*, which, as I have above noted, intimates a Latitude no leſs than any thing within thirty in the Computation of theſe *Epocha's*; the Pinching of things to a Year's Coincidence being of no Uſefulneſs in theſe long Periods, nor in the Nature of the things that are predicted, and therefore not affected nor intended by that Spirit that dictated theſe Prophecies. Which I doubt not but is a very ſolid and true Obſervation. Wherefore it is plain enough that the Church's Lapſe into Antichriſtianiſm was not till about four hundred Years after Chriſt, the Reign of the Seventh King not expiring till then.

Conſect. III.

That the Reign of Antichriſt *is compriſed within the Compaſs of* 1260 *Years or thereabout.*

5. For thus long is the Empire to continue Idolatrous, as is evident out of our Joint-Expoſition and the firſt Conſectary thereof. But it is in a manner impoſſible for the Empire to continue Idolatrous any longer than the Idolatrous Clergy thereof rides it and guides it, which is the *Whore* or the *Two-horned Beaſt*, and theſe Types the Types or Symbols of *Antichriſt*: Which we ſhall farther prove to ſynchronize with the *Ten-horned Beaſt*, that is, with the *Pagano-Chriſtian* Empire, in the following Chapter.

Conſect. IV.

That Antichriſt *is long ſince entred into the World, and has reigned about twelve hundred Years already.*

The Truth of this Conſectary is evident from the Second, wherein is ſhewn that ὁ ἀπὸ, or the Succeſſion of the purely Chriſtian *Cæſars*, was not above 120 Years or thereabout. Which added to the Year of *Conſtantine*'s Converſion, 312, make up 432. From about that Time *Antichriſt* began his Reign, and therefore has reigned at leaſt twelve hundred Years already.

Conſect. V.

That according to Prophetical Compute, the Ruin of Antichriſt is near, and that nothing can retard it but the Sinfulneſs, Hypocriſie, and Factiouſneſs, if I may ſo ſpeak, of the Reformed Churches.

This Conſectary is exceeding plain from the three Conſectaries immediately going before, nor is it needful to add any thing to the farther clearing it. Only ſee, if you will, my *Myſtery of Godlineſs*, Book 5. Chap. 17. Sect. 10. Which Place verily, as alſo what is here ſaid in this fifth Conſectary, is grounded upon Mr. *Mede's Hypotheſis*, of Reckoning the Duration of the Beaſt and what was contemporary therewith by Years. But what my own Opinion of it is, I have ſignified in many Places, and have plainly declared that the Period of One thouſand two hundred and Sixty Days, or of *Time, Times, and half a Time*, is already ended as to any prophetick Uſe, and that a Specimen of the Ruin of Antichriſt is already given in the *Reſurrection of the Witneſſes*. Notwithſtanding that does ſtill remain a Truth, That the Sins of our Churches, may prove an Obſtacle, to retard the final approaching Ruin of *Antichriſt*, and the Haſtening of the *Philadelphian* Age.

Conſect. VI.

That the Roman *Empire divided into Ten Kingdoms is the Seat of Antichriſt.*

This is directly contained in our *Joint-Expoſition*; the *Beaſt with ten Horns* being there proved to be the *Roman* Empire thus divided. And *the Whore*, which is *Antichriſt*, is ſaid to ſit upon this Beaſt, and the *Two-horned Beaſt* to be the Idolatrizing Clergy of the Empire under thoſe two Imperial Patriarchates of *Rome* and *Conſtantinople*; as alſo the *Whore* and the *Two-horned Beaſt* are proved to be all one. Which fully make good this Sixth Conſectary.

Conſect. VII.

That the Ruin of the Fourth Monarchy, and the Introducing of the Fifth, which is the Kingdom of the Saints of the moſt High, *as* Daniel *calls it, does not imply Wars and Spoil and the Invading of the Rights of any Prince or People, according to the Tenour of the Prophetick Style, but merely the renewing of the Empire into an Evangelical Purity in Doctrine and Worſhip and in Chriſtian Life.*

6. This plainly appears out of our *Joint-Expoſition*, where it is manifeſt that the *Beaſt*, which is the *Roman* Monarchy, is ſaid to be ſlain and not to be *in rerum natura*, merely becauſe the *Pagan Idolatry* was expelled out of it, or ceaſed to be the Religion of the Empire; and that the Beaſt was revived from the Dead and brought into Being again, merely by re-introducing *Idolatry* again into the Empire, and by

Paganizing

Paganizing upon the Objects of Chriſtianity. Which may be alſo farther confirmed from the Sixth Seal, where Heaven and Earth ſeem to fall together, and the whole *Political* Univerſe to be diſſolved, and yet the *Roman* Empire it ſelf ſtood ſtill in Being, only there was a Change from *Paganiſm* to the *Chriſtian Faith*. Of which Sixth Seal the learned Mr. *Mede* himſelf notes thus: *Jam verò Mutationis hujuſce Objectum eſt Imperium Romanum; at non quà politicè à Cæſaribus gubernatum, ſed quà* Satanæ *principi ejúſque Angelis Dæmonibus religioſo nomine ſubditum.*

Wherefore it is evident that according to the Prephetick Style this Fourth Idolatrous Monarchy may be deſtroyed by the mere Extermination of *Idolatry* out of it again and whatſoever is *Antichriſtian*, and that thereupon *ipſo facto* the true Kingdom of the *Saints of the moſt High* begins, though not an Hair of any Man's Head falls to the Ground, nor any Prince or Subject be injured in any of their Rights or Poſſeſſions. This Conſectary is exceeding plain, and as highly uſeful for the aſſwaging that furious Heat in ſome kind of Fanaticks that expect ſuch a *Kingdom of the Saints* as the *Jews* did a *Meſſias*, one that would ſerve their temporal Advantage. But the Love of the World has blinded both their Judgments alike.

Conſect. VIII.

That no Expoſition of the Seventeenth Chapter of the Apocalyps, *that makes not* ὁ ἄλλος, or *the* Seventh King, *purely Chriſtian, can be true and perfect.*

7. This will eaſily appear if we conſider that wonderful Harmony which is found, upon this Suppoſition, betwixt the Thirteenth and Seventeenth Chapters; where the Beaſt is ſaid *to be ſlain*, in one of them, and to *ceaſe to be*, in the other; to be the *revived Image of the Beaſt*, in one, and the *Beaſt that was, is not, and yet is*, in the other. That though there be *eight Kings*, yet there are but *ſeven Heads* of the *Beaſt*, which Difficulty nothing can ſalve but this Hypotheſis. For while the ὁ ἄλλος reigned, the Beaſt was not. But if that Head was not *purely Chriſtian* but *Idolatrous*, the Beaſt *was* ſtill in Being, and had *eight Heads* in the Computation of the Angel himſelf. But it is plain that there is ſuppoſed in the Beaſt a Ceaſing to be, from thoſe Words, *Was, and is not, and ſhall aſcend out of the bottomleſs Pit*; of which that excellent Interpreter Mr. *Mede* has failed to give the genuin Senſe for want of this Suppoſition. For he ſaith, it may be ſaid of this Beaſt, and that in St. *John*'s Time, *& jam olim eam fuiſſe, necdum tamen natam eſſe*: which to an unprejudiced Mind muſt needs ſound very harſhly applyed to the Words of the Text. For no Man will ſay of a thing ſtill in Being, *It was*, much leſs add, *and is not*. Such an Harſhneſs as this grates ſo hard upon my Senſes, that if I could not underſtand the Prophecy without ſuch Violence againſt the ordinary Meaning of Words, I ſhould be much diſ-heartned from giving my Aſſent. But Mr. *Mede* has done ſo ſingularly well in other Things, that we may well excuſe him in this.

See preface Sect. 7, 8, 9.

Conſect. IX.

That the Whore of Babylon ſits not now at Conſtantinople, *but that* Old Rome *is, if we may ſo ſpeak, her Seat Imperial.*

8. The Truth of this Conſectary appears from ſeveral Concluſions in our Joint-Expoſition. 1. That the *Whore of Babylon* rides upon the *Roman* Empire, and guides and governs it in Matters of Religion; which is not true of the *Turk* at *Conſtantinople*. 2. The Whore ſits upon that Seven-hill'd City that was, as it were, the Lady of the World in St. *John*'s Time, (that is given as the ſureſt Character of her Seat,) which we know *Conſtantinople* then was not. 3. The Name of the Beaſt is found to be Λατεινος, which *Beaſt with two Horns* being the ſame with the *Whore*, it is plain that this Whore is ſeated in *Italy*. And though Biſhop *Mountague* has ſhewed his Wit and Pleaſantry in finding the Number 666 in Μαομέτις, yet I think he did it only to ſport with his deſpiſed Oppoſers, and to play upon their Ignorance. For how can 666 be ſuppoſed to be meant for the Name of *Mahomet*, whoſe Name is wrote ſo variouſly in Greek Hiſtorians? For in *Nicetas* he is called Μωάμεθ, in *Chalcocondylas* Μεχμέτης, in *Joannes Cantacuzenus* Μαχέμετ, in *Ducas Michael* Μέχεμετ, and laſtly in *Joannes Cananus* Μωάμεθ and Μαχμέτης: but Μαομέτις he is no where called that I can meet with, nor is it likely that his Name would end in τις, but της. So that I ſuſpect that it is only a witty *Commentum* of the Biſhop's to make himſelf merry withall. 4. The Famouſneſs of the *Seven Hills* at *Rome* does ſo drown the Notice of the other, that it is not likely but they are, though not only, yet chiefly aimed at in the Deſcription of the Seat of the *Whore*. But if one of the Cities only were aimed at, it were intolerable to conceit that the Prophecy is ſo lubricous and defective

ctive, as, when there were two Cities, the one exceeding famous for her Seven Hills, the other ſo little famous, that it is frequently queſtion'd whether ſhe has Seven Hills or no, that it ſhould underſtand this latter by the Seven-hilled City and not the former, there being no Intimation in the Text given to underſtand it of the latter, or any way to determine it thereto. 5. The *Whore* or *Antichriſt* that ſits on the Seven Hills was many hundred Years, as appears by the fourth *Conſectary*, before the *Turk* was Maſter of *Conſtantinople*, which happened not paſſing two hundred Years ago; ſo that Antichriſt it ſhould ſeem ſate a thouſand Years beſides the Cuſhion. 6. Upon the Forehead of the *Whore* of *Babylon* is written *Myſtery*; but the *Turk* is an open and profeſſed Enemy of Chriſtians. 7. And laſtly, The *Whore* or *Antichriſt* is the Debaucher of the Empire with Idolatry and the worſhipping of Idols; the *Turk* a Deſtroyer of them. So fond is their Conceit that can imagin the *Turk* to be the *Antichriſt* prefigured in the *Apocalyps*.

Conſect. X.

That the Church of England, *or any other* Proteſtant *Churche's departing from the Church of* Rome, *is no Schiſm.*

9. This is plain at firſt ſight out of our Joint-Expoſition. Nor can it be *Schiſm* to do that which it were a Sin to omit the doing of; or, if that will not ſerve, which we are exhorted to do by the Voice of God in the *Apocalyps*, *Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues.* Which is a Monition worth the liſtening to for as many as tender their Safety and Salvation, their Security from the Sin and Puniſhments of the *Whore*. Apoc. 14. 4.

Conſect. XI.

That the Authority of neither Fathers nor Councils after 400 *Years from Chriſt, or thereabout, is of any Validity to determine Controverſies againſt the* Proteſtant *Churches, touching thoſe things which the Church of* Rome *and they diſagree in.*

10. This naturally follows from the *Epocha* of *Antichriſtianiſm* falling about that Time we mention: After which the Church being ſuppoſed in ſome meaſure lapſed into that great *Apoſtacy*, neither the *Fathers* Doctrines, nor her *Councils* can have Right to decide the Controverſies betwixt the *Papiſts* and us, ſo as *authoritatively* to teſtifie againſt us. But it is obſervable that their Teſtimony will hold good againſt the *Papiſts* in ſuch Points as they contradict them in, becauſe they are in that Witneſſes of the ſucceſſive Mind of the Church as yet unaltered by this growing Corruption; or at leaſt teſtify Matter of Fact againſt the falſe Pretences of the *Popiſh* Traditions.

Conſect. XII.

That all Viſions that are Synchronal to this of the Beaſt with ſeven Heads and ten Horns, which is ſaid to continue fourty two Months, *have neceſſarily the Extent of one thouſand two hundred and ſixty Years.*

11. To be *Synchronal* is as much as to *begin, continue, and end together*. Whence it is plain that that which is *Synchronal* to what continueth 1260 Years, muſt it ſelf continue ſo many Years. But the 42 Months of the Beaſt are 1260 Years by the firſt *Conſectary*: Which is a plain Demonſtration of the Truth of this Laſt. The Uſe of which *Conſectary* is of very great Moment for the Detection of the Falſhood of ſuch petty Expoſitions as ſome put upon thoſe Viſions which are *Synchronal* to this of the *reſtored Beaſt*. For extend them but upon this Meaſure of Time, and they will all crack and break into Fitters, and thereby (which I ſhould have thus timely taken notice of) *excuſe me from any farther Confutation of them.*

Wherefore it will be worth the While to take notice of all thoſe Viſions that are *Synchronal* to this of the *reſtored Beaſt*, it being ſo neceſſary a Method to be aſſured of the right Senſe of them, and to diſcern more certainly in what Prophecies of the *Apocalyps* thoſe Lineaments of Antichriſtianiſm, which I have noted in my foregoing Treatiſe, are prefigured.

12. In the mean time I need not, I think, re-mind my Reader, that the Viſions of theſe two Chapters, which I have thus carefully interpreted, do plainly foretel that grand part of *Antichriſtianiſm* which conſiſts in *Idolatrous Worſhip*, how it ſhould over-run the Empire by the Seduction and Activity of an Impoſturous Clergy, figured out in the Type of the Beaſt with two *Lamb-like Horns*, but that would *ſpeak like the Dragon*, and re-introduce the Image of old Paganiſm again, under the Colour of a more heightned Devotion and Affection toward Chriſt, the Bleſſed Virgin, and the reſt of the Saints and Martyrs: As alſo in the Type of the *Whore of Babylon*, who is called the *Mother of Fornications and Abominations of the Earth*, that is, of *Idolatry* and Pagan-like Worſhip; who intoxicates the Kings of the Earth, and all

the Inhabitants thereof with the *Cup of the Filthineſs of her Fornications*, that is, ſeduces them to Idolatry. *Hoc enim eſt ποτήριον Idololatriæ calicem*, as *Grotius* himſelf has interpreted it. Wherefore theſe are two notable *Predictions* of the Apoſtaſie of the Church into *Heatheniſh* and *Idolatrous* Worſhip. But I ſhall alſo produce others out of the ſame Book, after I have prepared the way by making good certain *Synchroniſms* thereunto appertaining.

CHAP. VII.

1. *The Synchroniſm of the* Whore, the Two-horned Beaſt, the reſtored Beaſt, *or* the Beaſt that was, and is not, and yet is, *demonſtrated out of our* Joint-Expoſition. 2. *To which* the Falſe-Prophet *is alſo proved Synchronal*; the Virgin-Company, the Two Witneſſes, the Woman in the Wilderneſs *and* the Outward Court, *as being either the ſame*, Antiſtœchal, *or neceſſarily connected all along with them.* 3. *Again, in a more abſtract Way, That* the reſtored Beaſt, the Woman in the Wilderneſs, the Outward Court, the Two Witneſſes *are of equal time.* 4. *That* the Woman in the Wilderneſs *and* the reſtored Beaſt *begin together, and therefore are* Synchronal. 5. *That the* reſtored Beaſt *and* Two Witneſſes *are Synchronal, as ending together.* 6. *That the* Two Witneſſes *and* Outward Court *are Synchronal, as both beginning and ending together*; *And all theſe four Synchronal to the* Whore *and* Two-horned Beaſt, *becauſe the* Two-horned Beaſt *and the* Whore *are Synchronal to the* reſtored Beaſt, *to which the other three are Synchronal.* 7. *That the* Virgin-Company *and* the Sealed out of the twelve Tribes *are all one Company, and therefore both Synchronal to the* Whore *by an* Ἀντισυχία, *and conſequently with the reſt of the Six with whom She is Synchronal.* 8. *That the ſaid* Sealed Virgin-Company *is Synchronal to the* Series *of the firſt* ſix Trumpets, *as being ſealed immediately before the Blaſt of the* Firſt Trumpet, *and as being Synchronal to the* Mourning of the Witneſſes, *which ceaſes at the End of the* Sixth-Trumpet. 9. *The* ſix Firſt Seales, the Fight of *Michael* and the *Dragon*, and the Inward Court, *proved Synchronal.* 10. *That the Viſion of* * meaſuring the Temple *begins from the firſt* Epocha, *indicated from the Quality of the Perſon that holds in his Hand the* opened Book. 11. *From his ſupplying the Place of the* Seventh Angel, *and the Space of the* Seventh Trumpet *with Seven Thunders.* 12. *From the Suſpending of the Sound of the Seventh Trumpet to make a Regreſſion.* 13. *From the* Newneſs *or* new Condition *of the* Book *in the Angel's Hand* 14. *From the* Voice *communing or talking with* John *from Heaven, as in the Beginning of the Prophecies of the* Seals. 15. *From the* Bitterneſs of the Book in his Belly; *From his being bid* again to propheſie, *and that* before many Kings, and People, and Nations. 16. *From the* Epocha *of the Viſion of the* * *enſuing Chapter.* 17. *The Synchroniſm of the firſt* Six Seals *with the* Inward Court, *of weighty Concernment.* 18. *The* Millennial Empire of Chriſt, the Palm-bearing Company, the New Jeruſalem *and* the Ligation of Satan, *that they are all in ſome Senſe Synchronal to the Seventh Trumpet.*

* Apocal 11.

* Apocal. 12.

1. THat the *Beaſt with Seven Heads* in the Thirteenth Chapter is Synchronal with the *Beaſt* that *carries the Whore* in the Seventeenth, is plain, in that they are the very ſelf-ſame Beaſt in every Reſpect, as appears out of my *Joint-Expoſition.* That the *Whore of Babylon* alſo and the *Two-horned Beaſt* are the ſelf-ſame thing, is made evident in the ſame Expoſition; and therefore they muſt be Synchronal, unleſs one and the ſame thing can begin to be after it has continued in Being, and continue after it ceaſes to be. That the *Whore* or the *Two-horned Beaſt* is Synchronal to the *Seven-headed Beaſt with Ten Horns* in theſe two Chapters, is evident, in that the *Two-horned Beaſt* is the Reviver and Healer of this *Seven-headed* Beaſt, or Reſtorer of him into Being; that is, *An idolatrous Clergy makes again an Idolatrous Empire*; one of them cannot be without another, nor continue longer one than another, as appears from the very Nature of the things themſelves. So that it is manifeſt, that the perpetual Connexion of the Nature of the things ſignified by thoſe Viſions aſſures them to us to be *Synchronal*, to begin, continue, and end together. And thus by the plain and palpably-demonſtrable Senſe of the Viſions of the *Thirteenth and Seventeenth Chapters* do we gather infallibly, That the *Two-horned Beaſt*, *the Whore of* Ba-

Babylon, the Beaſt that was, and is not, and yet is, or the *Beaſt Healed* or Revived, which is ſaid to have ſeven Heads and ten crowned Horns, are Synchronal one to another.

2. But there are four Viſions more, *Synchronal* to theſe three, which may after the ſame Manner be demonſtrated to be ſo; I mean from the natural and neceſſary Connexion betwixt the things themſelves prefigured, or by their perfect Identity under ſeveral Schemes and Types, the things that they naturally ſignifie being already contained in the *three firſt Synchronals*, or elſe by way of Ἀντισοιχία or continued Oppoſition to them. As, by way of Identity, the *Falſe-Prophet*, that is, the whole Body of Falſe Prophets, muſt needs be Synchronal to the *Two-horned Beaſt* or the *Whore*, they being but the ſame things under ſeveral *Types* or *Terms*. By way of Ἀντισοιχία, or *oppoſite Correſpondency*; as *the Mournful Witneſſes*, and *the Virgin-Company*. For ſuppoſing the true Church never failed to be, (as all are agreed upon) there muſt needs run along with the times of the Whore or Two-horned Beaſt the *Virgin Company* and *theſe Mournful Witneſſes* in correſpondent Oppoſition to them, and the latter by a *cauſal* Connexion with them, and therefore may be an Example of the firſt Way mentioned, though not inſtanced in before.

The Subject alſo of thoſe two *mixt* Viſions is neceſſarily implied in the ſame time with the three firſt Synchronals, upon this granted *Hypotheſis*, *That the true Church never fails*. For then *the Woman in the Wilderneſs* what is it but this *pure Virgin-Church* hid in the Paganizing Empire, which is the *Image* of the *Beaſt*? And what the *Exteriour Court of the Temple troden down by the Gentiles*, but the Chriſtian Empire dedicated to Chriſt and the true Worſhip of God, over-run again with a new Kind of *Gentiliſm* or *Idolatrous* Worſhip, which ſo overflows, that the true and *Virgin-Church* is hid in a Manner in this Deluge of *Idolaters*, at leaſt troden down and debaſed and made the Abjects of Chriſtendom? Wherefore, I ſay, from the very Nature of the things themſelves and cloſe Connexion they have one with another there is a very palpable Evidence that *the Whore, the Two-horned Beaſt, the reſtored Beaſt with ſeven Heads and ten Horns, the Falſe-Prophet, the Virgin-Company, the Woman in the Wilderneſs, the two Witneſſes, the Exterior Court of the Temple troden down by the Gentiles*, are all Synchronal one to another.

3. But we will not altogether omit that more abſtract Way Mr. *Mede* has gone to prove theſe *Synchronals*. Firſt, then, it is plain that the *Woman in the Wilderneſs, the two-horned Beaſt reſtored, the Exteriour Court troden down by the Gentiles, the Mourning of the two Witneſſes* are all of *equal time*. For the Woman's Stay in the Wilderneſs is noted by *a time, and times, and half a time*, as alſo by 1260 Days; both which Expreſſions ſignifie *Three Years and an half* literally. The *Ten-horned Beaſt reſtored*, his Continuance is ſet down by 42 *Months*, as alſo the *Conculcation of the Outward Court*; and the Days of the *Mourning Witneſſes* are 1260. All which Terms of times are equal to the *Remaining* of the *Woman in the Wilderneſs*, and are literally *Three Years and a half*. Of all which if any one ſignifie Symbolically, I think there is no Body that can be ſo *Sceptical* or perverſe as to deny that the other do ſo too. Now that theſe four are not only *Equal* but *Synchronal*, will appear briefly thus. See chap. 7. conſect. 1.

4. The *Woman in the Wilderneſs* and the *Ten-horned Beaſt reſtored* begin together. For while the *Woman* haſtens into the Wilderneſs, the *Dragon caſts a Flood out of his Mouth to carry her away*, if he could, before ſhe came thither: But he miſſing his Aim, and driven on with Fury, betakes himſelf to another Courſe immediately, reſtoring the *Ten-horned Beaſt*, and endowing him with his Forces, his Throne and his mighty Power. Wherefore the *Woman* could no ſooner get into the *Wilderneſs*, but the *Dragon* had furniſhed out an Enemy againſt her. But it is evident that *equal Times* beginning at one and the ſame *Epocha*, are *Synchronal*. Apoc. 12. 15. Apoc. 13. 2, 3.

5. The *Ten-horned Beaſt reſtored* and the *Mourning of the two Witneſſes* end together. For at the End of the *ſixth Trumpet* the *Witneſſes* aſcend into Heaven, and at the Beginning of the *Seventh*, which is conterminous to the End of the *Sixth*, this Acclamation is from Heaven, *All the Kingdoms of the World are become the Kingdoms of the Lord and of his Chriſt*. Whence it is plain, in ſome Senſe or other, that the 42 *Months*, which is the time of the Reign of the *Ten-horned Beaſt reſtored*, do then expire. But *Times* that are *equal* and expire together are alſo *Synchronal*. Apocal 11, 12, 14, 15.

6. The *Mourning of the two Witneſſes* and the *Conculcation of the Holy City* or *Exteriour Court by the Gentiles* begin together; as appears *Apocalyps* 11. where it is plainly implied that they commence at one and the ſame time, I mean the *Mourning* of the *two Witneſſes*, and the *Object* of their Sorrow, the *Holy City troden down by* Verſ. 2, 3.

the *Gentiles*. And beſides, at the End of the *ſixth Trumpet* the *Witneſſes* aſcend into Heaven, and at the Beginning of the *Seventh* the *Gentiles* are ſaid to be *wroth* by Reaſon of the Judgments of God upon them: So that this *Synchroniſm* (though, conſidering the *Synchrnals* were before found *equal*, it be needleſs) is made faſt at both Ends. But the *Woman in the Wilderneſs* being Synchronal to the *Ten-horned Beaſt reſtored*, this *Ten-horned Beaſt* to the *Two Witneſſes*, theſe *two Witneſſes* to the *Treading under Foot the Outward Court* or *Holy City by the Gentiles*; it is manifeſt that all Four are Synchronal one to another.

Verſe 18.

But in Virtue of our *Joint-Expoſition* it is demonſtrable alſo that the *Whore*, the *Two-horned Beaſt*, and the *Ten-horned Beaſt reſtored*, which is plainly the *Beaſt that was, and is not, and yet is*, are Synchronal one to another. For the *Whore* and the *Two-horned Beaſt* are all one Company or Condition of Men, by whoſe Perſwaſions and Directions the *Pagan* Empire, which had been wounded to Death by the pure Preaching of the Goſpel, was again made to *Paganize*, and ſo was healed of that wholſome Wound, and revived again into that former Idolatrous State, and became the *Beaſt that was, and is not, and yet is*. From whence it is plain that the Authors of this Reſtauration of the Beaſt, or theſe Makers of the *Image of the Beaſt*, as ſuch, began with the Beaſt: And they are, I mean this Beaſt and the *Pſeudo-Prophet*, (who is typified by the *Whore* and the *Two-horned Beaſt*) both of them at once taken and caſt alive into the Lake of Fire burning with Brimſtone, *Apocalyps* 19. 20. Wherefore this *Ten-horned Beaſt reſtored* being, as was above proved, Synchronal to the *Woman in the Wilderneſs*, to the *two Witneſſes*, and to the *Treading under Foot the Holy City* or *Outward Court*; it is manifeſt that the *Whore of Babylon* alſo and the *Two-horned Beaſt* are *Synchronal* to them, they being all Synchronal to the *Ten-horned Beaſt reſtored*. And that in Sum, *the Woman in the Wilderneſs*, *the Ten-horned Beaſt reſtored*, (which is the ſame with the *Beaſt that was, and is not, and yet is*, or the *Image of the Beaſt*) *the Holy City* or *Outward Court troden under Foot by the Gentiles*, *the Mourning Witneſſes*, *the Two-horned Beaſt*, *the Whore of Babylon*, that all theſe ſix are Synchronal one to another.

7. Of the Synchroniſm of the *Virgin-Company* with the *Whore*, (and conſequently with the other Five of theſe Six) ſee the excellent Mr. *Mede*. It is not a thing that can be ſtuck upon, by Reaſon of the neceſſary ἀντισοιχία, and the great Congruity that Chriſt ſhould have his marked Soldiers, which are the *Regiments of the Lamb* on Mount *Sion*, as ſoon and as long as there were ſuch as bore the *Mark of the Beaſt*, which is ſuppoſed all along his Reign, ſeeing the *Receiving this Mark* is nothing but an open Profeſſion of what Party one is, or at leaſt an Appropriation to that Party.

Of thoſe true Members and *marked* or *ſealed* Soldiers of Chriſt there is mention in the *Seventh and Fourteenth* Chapters of the *Apocalyps*, in both which Places the Number is the ſame, namely 144 *Chiliads*, or *Regiments*; and they are ſaid to be *ſealed* or *marked upon the Fore-head*: *Affliction* and *Patience*, and at laſt a *joyful Victory* over their Enemies, is the Fate of them both: They are both an *Apoſtolick* Company, and abhorring from *Idolatry*, in that they are called *Virgins* in the fourteenth Chapter, and in that there is ſuch Caution in the Ranging of the twelve Tribes in the Seventh, that they have the Precedence that are moſt notorious for their Zeal againſt *Idolatry*, and *Dan* and *Ephraim* quite excluded the Number for their ſpecial Obnoxiouſneſs in that Crime, as you may ſee more at large in Mr. *Mede*. For that theſe twelve Tribes are underſtood of *Chriſtians*, and not of *Jews*, no Man will doubt that conſiders how full of *Iſraeliſms* the *Apocalyps* is every where, inſomuch as that *falſe Chriſtians* are called *counterfeit Jews*, Revel. 2. 9. *I know the Blaſphemy of them that ſay they are Jews, and are not, but are the Synagogue of Satan.*

It is manifeſt therefore that the 144 *thouſand* ſealed Servants of God in the Seventh Chapter, and the 144 *thouſand* in the fourteenth Chapter, are the ſame Apoſtolick or *Virgin-Company*. Which is of marvellous great Uſe to take Notice of, foraſmuch as it will hence be evident, that the *ſix firſt Trumpets* are Synchronal *to our firſt ſix Synchronals*, they being all Synchronal to theſe 144 *thouſand ſealed Soldiers* or *Virgin Regiments* of Chriſt.

8. That our firſt ſix Synchronals are ſynchronal to theſe 144 Regiments has been already proved, in that they and Five of the Six ſynchronize with the *Whore*. That the *Series* of *the firſt Six Trumpets* is Synchronal to them is thus demonſtrated; For they begin with the *firſt Trumpet*, and continue to the End of the *Sixth*. That they begin with the *firſt Trumpet* appears from Chap 7. For after the Effect of the *ſixth*

ſixth Seal, whenas the Procedure ſhould immediately have been to the *Seventh*, which is the *Seal of the Trumpets*, there is a Suſpenſion a while till theſe 144 *thouſand* be *ſealed*, and ſo fore-armed againſt the Evils of the *Trumpets*; but they being once *ſealed*, the *Seventh Seal* is opened, and the ſeven Angels appear with their *Trumpets*, &c. That the 144 Regiments in their Condition of Warfare and ἀντιστοιχία to their Oppoſites that war under the *Mark of the Beaſt*, terminate at the expiring of the *ſixth Trumpet*, is plain, in that the mournful Condition of the *Witneſſes*, which ſynchronizes with this warfaring Condition of the Virgin-Company, ends at the Ending of the *Sixth Trumpet:* Chap. 11. 14. *The ſecond Woe is paſt*, that is to ſay, *the ſixth Trumpet is paſt*; which is ſpoken immediately upon the aſcending up of the *Witneſſes* to Heaven, and the great Commotion of things that befel at the ſame Hour. Wherefore the 144 *Virgin-Regiments* that were ſealed at the Beginning of the *firſt Trumpet* terminate, as to their conflicting Condition, at the End of the *Sixth*.

And thus you ſee that, according as it is in Mr. *Mede*'s Scheme of *Synchroniſms*, the Company of the 144 thouſand out of the twelve Tribes of *Iſrael*, ſealed with the Seal of God in their Fore-head, is as it were the *communis Terminus* of all thoſe Synchronals on this ſide and that ſide thereof, and then of our Six firſt Synchronals on the other; namely the *Ten-horned Beaſt reſtored*, *the Whore*, *the Two-horned Beaſt*, *the two VVitneſſes cloathed in Sack-cloth*, *the Treading under Foot the outward Court or Holy City*, and *the Woman in the Wilderneſs*.

9. So that we have a ſafe and faſt Graſp of the whole Succeſſion of things in theſe Prophetick Viſions, having laid hold on this middle Part ſo ſtrongly that they cannot wriggle from us, but it will be eaſie for us to diſcover the neceſſary Order of the reſt. For the *Six firſt Seals* muſt needs go before the *Seventh*; and the *Battel* betwixt *Michael* and the *Dragon* before the Wounding or Slaying of the Beaſt and the Reſtoring of him. Whence it will follow partly from the Nature of theſe things, and partly from their Order, that they are Synchronal; I mean the *Series* of the firſt ſix *Seals*, and the Battel of *Michael* with the *Dragon*. And that the *Inward Court* of the Temple, which the Angel found *Symmetral* or *Commenſurable* to his Reed, is alſo *Synchronal* to the *ſix firſt Seals*, may appear from hence, in that the *Symbol* is ſo ſignificative of the Condition of thoſe times: For in that bloody War of the *Dragon* the Saints of God willingly ſacrificed their own Lives for his Cauſe: which is moſt fitly ſet out by the *Altar* of Holocauſts placed in the *Inward* Court of the Temple, and anſwers very plainly and palpably to the Viſion of the *fifth Seal*, where the *Souls of the Slain* Apoc. 6. 9. are ſaid to cry for Vengeance from under the *Altar*.

10. But beſides this, Chap. 11. the *Viſions* begin again from the firſt *Epocha* of time that the *Seals* do; whence the *Inward Court* muſt be exquiſitely Synchronal to the firſt ſix Seals, being the *Outward Court* began with the Seventh.

Now that there begins a new *Series* of Prophecies from the firſt *Epocha*, there be ſeveral remarkable Indications, Chap. 10. and ſufficient to convince any one that has any Meaſure of Sagacity. As, firſt, The Magnificency of that *Angel*, as he is called, that has the *opened Book* in his Hand, is ſo great, that it is highly probable that it is no meaner Perſon than *Chriſt* himſelf: the Deſcription of thoſe bright Gleams of Glory differ not much from thoſe in the firſt Chapter which are attributed unto him. And that he is called Ἰσχυρός, what is that but אל גבור? And his being pictured out with a *Rain-bow about his Head*, *and his Face as the Sun*, what can this ſignifie leſs than the *Sun of Righteouſneſs* which is the *Eternal Word*, and whoſe Attire is the *World* which himſelf has made? His Speech alſo betrays him, his *Roaring like a Lion* intimating that he is *the Lion of the Tribe of Juda*. It ſhould ſeem therefore that he that under the Shape of a * *Lamb* had opened the *Book with ſeven Seals* even * Apoc. 5. to the very laſt *Seal*, appears here under another Shape, beginning a new *Series* of Prophecies from the ſame *Epocha* in this *opened Book*.

11. Which we may be the better aſſured of, if we conſider that he ſteps into the Place of the *Seventh Angel*, and fills up the Space of the *Seventh Trumpet*, with *Seven Thunders*. Which is an evident Sign that the whole Courſe of the *Seven Seals* is run through to the laſt *Thunder-Clap* of the Day of Judgment, ſo far, or rather in ſuch a manner, as he thought good at this time, till he began afreſh again.

12. Thirdly, In that he ſwears, *that there ſhall be Time no longer*, *but in the Days of the Voice of the Seventh Angel*, *when he ſhall ſound*, *and the Myſtery of God be finiſhed*, *as he had declared to his Servants the Prophets*, (in which certainly there is a regard to *Dan.* 12. 7.) it is plain that there is a forbearing to proceed explicitely till the very End of the *Seventh Seal*, that is, to the ſpecial and determinate Effect of the *Seventh*

venth Trumpet. Which Suspension does not a little assure us that there is a *Regression*; and whither, I pray, if not to the very first *Epocha* of a new *Series* of Prophecies? Nay, a *Regression* is necessarily implied from the Angel's swearing *there shall be no more Time* than what is taken up in the *Seventh Trumpet*, which sounds not till the *Resurrection of the Witnesses*, as you may see in the following Chapter, ver. 14, 15.

13. Fourthly, This either *new Book* (which yet I do not now think so probable, but rather that it is the former Book, all whose Seals are opened by the Lamb, and is still in his Hand, though he be now under another Shape) or *new Condition* of the Book (it being an *opened Book* now, whenas before it was a *sealed* one; the first a Book to be *look'd upon with the Eyes*, this to be *swallowed down* into the *Belly*) does imply a new *Series* of Prophecies to be begun, and of another Nature from the former; the one, suppose, respecting the *Fate of the Empire*, the other *of the Church*, as Mr. *Mede* would have it. But to have all this new Preparation for no new Design, were strange and incredible.

14. Fifthly, That which Mr. *Mede* urges of a *Voice from Heaven as of a Trumpet* talking with St. *John*, is not altogether devoid of Force. For, as I have noted elsewhere, the Mention of the *Trumpet*, which is in this third place suppressed, and which Mr. *Mede* would have understood, may be omitted, that the Meaning of the Prophecies may not lie too bare. But it is observable that there is a considerable Affinity betwixt the Entrance into the first *Series* of those Prophecies of the *Seals*, and these of the *opened Book*. For it is plain Chap. 4. 1. that he says there was *a Door opened in Heaven*, and that *the first Voice, which was of a Trumpet*, communed with him. So here, Chap. 10. he saith, that *a Voice from Heaven* communed with him, λαλοῦσα μετ' ἐμοῦ, whereby is intimated a vocal Discourse or Conference, and instead of ἡ πρώτη here is πάλιν· which though it may seem referrible to the *Voice from Heaven*, ver. 4. yet the less Need there is of that Intimation, in respect of the thing so freshly done, the more probable it is that it refers to that *Voice from Heaven*, that communed with him, Chap. 4. 1. And the rather because that Voice only is said λαλεῖν, this ver. 4. of this Chapter only λέγειν, and therefore it cannot so well be said πάλιν λαλεῖν, whenas it is not at all said λαλεῖν before. Whence ver. 8. πάλιν λαλοῦσα μετ' ἐμοῦ is most naturally referred to Chap. 4. 1. and therefore indicates a new Beginning of Prophecies from that very *Epocha*.

15. But, sixthly and lastly, upon *John*'s swallowing down the Book, we may observe such Circumstances as do strongly intimate a new *Series* of Prophecies, wherein the *Fate of the Church* may seem chiefly concerned. First, in that it is said to be *bitter in his Stomach, though sweet in his Mouth.* Of which *Bitterness* of these Prophecies more than of the former, no Reason can be given if they respect the same Subject, and one does not concern the *Empire*, the other the *Church of God.* Wherefore the *Fate of the Church* is contained in these, which consequently are to begin from as high an *Epocha* as those of the *Empire.* Secondly, in that the Angel saith δεῖ σε πάλιν προφητεῦσαι· which, unless it were to begin to prophesie from the first *Epocha* of the Times he has hitherto prophesied of, would be a very unaccountable Passage. For he had prophesied in another Sense again and again already, in seeing and declaring so many Visions as he had. Thirdly, in that it is added, *Before many Peoples and Nations and Tongues and Kings*, it is a Sign that he does not proceed to some few particular things behind, but is to act more rousingly, must *altiùs rem repetere*; and having taken his Repast in devouring the *little Book*, begin his Race afresh from the first *Epocha*, and with as general Concernment to the World as the Prophecies of the *Seals* were.

16. These Considerations, I think, may induce any one to believe that the eleventh Chapter begins from the *first Epocha* of the *Apocalyptick* Visions. But add to all this, that the twelfth Chapter does, as has been already demonstrated: for there is no Vision in the *Seals* higher than the Fight of *Michael* with the *Dragon.* Which is a Demonstration that St. *John* in this second Bout of Prophesying returns to the highest *Epocha*, and that he begins a new *Series* of Prophecies, namely, concerning the *Church.* Which being thus plainly evinced, I appeal to any one if it be at all likely or possible that he should begin with such an headless Vision as would fall short of the first *Epocha* three or four hundred Years.

17. Wherefore assuredly, as the *Outward Court trodden down by the Gentiles* is Synchronal to the *first six Trumpets* in the Seventh Seal, so the *Inward Court* is Synchronal to the *first six Seals*; which was the thing to be demonstrated, and which is a Conclusion of excellent Use and weighty Consideration, as may appear in its due place.

Chap. 8. sect. 5.
Cha. 9. sect. 1.

18. Finally

*

18. Finally, as our *Middle Synchronals* have thus necessarily detected those that precede, so they will with like Facility and Certainty discover them that succeed. For the *Thousand Years* wherein the *Saints reign, Satan is bound*, the *Palmiferous Company* triumphs, and the *Heavenly Jerusalem* is seen upon Earth, all these must in some Sense plainly Synchronize with the *Seventh Trumpet*. *And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of the Lord and of his Christ, and he shall reign for ever and ever.* So that it is plain that the *Millennial* Empire of Christ and of his Saints is under the *Seventh Trumpet*. The *Palmiferous Company* also immediately succeed the 144 *Virgin Regiments* which *are Synchronal to the first Six Trumpets*, whence necessarily this Company of *Palm-bearers* are under the *Seventh*. The *Fall of Babylon* also conterminates with the *Sixth Trumpet*, and therefore the *New Jerusalem*, which succeeds it, must needs be found in the Seventh. And, lastly, *Satan*, who fought with *Michael* all along the *first Six Seals*, and bore such Sway in the Kingdom of *Antichrist* in the *first Six Trumpets*, cannot be said to be *bound, cast into the bottomless Pit and sealed up there for a thousand Years*, till the *Millennial Empire* of Christ, till the Glory and Brightness of the *Heavenly Jerusalem upon Earth*, till the Victory and Triumph of the *Palm-bearing Company*, that is, till the Sounding of the *last Trumpet*; not only the *Series* of the Synchronals, but the very Nature of the things themselves, forcing the *Ligation of Satan* into this last Period of Times.

Apoc. 11. 15.

Apoc. 7. 9.

This is very easie and plain. But if any one be unsatisfi'd, he may read Mr. *Mede*, *Part* 2. *Synchronism* 4, 5, 6, 7. where he shall have a more full and copious Demonstration of these Synchronals contemporizing with the *Seventh Trumpet*. But how this *Contemporizing* is to be understood, will better appear out of this following Chapter.

CHAP. VIII.

1. *Mr.* Mede's *Account of placing the* first Six Vials *within the* Sixth Trumpet. 2. *That the Truth of this Account depends upon an unlikely Sense of the Expiration of the* Reign of the Beast, *as if immediately after* 42 *Months it should entirely and universally expire.* 3. *A Caution touching the Interpreting of the* prophetick Style. 4. *That the Expiration of the* Reign of the Beast *upon the* Exit *of the Sixth Trumpet is but* partial *or* speciminal, *argued from the Seventh Trumpet's being also called a* Woe-Trumpet. 5. *As likewise from the* Seven Thunders. 6. *Two more Arguments to the same Purpose.* 7. *Lastly, from the fixed* Epocha's *of the* Middle Synchronals *compared with the Affairs of* Europe. 8. *That it follows hence that all the* Seven Vials *are naturally to take their Places in the* Seventh Trumpet, *as being the* Seven last Plagues. 9. *The same further proved from the Song of the* Harpers *upon their Victory over the Beast.* 10. *And from the Order of the Vision of the* Vials; *as also from the appearing of the* Temple (*out of which the Angels come*) *after the* Sixth Trumpet, *and before any of the* Vials *be poured out.* 11. *In what sense the* Middle Synchronals *are to be fulfilled at the* Exit *of the* Sixth Trumpet. 12. *A larger Declaration how all the* Middle Synchronals *expire together, in what Sense or Degree soever they do expire.* 13. *Of the Commencing of the* last Synchronals, *and what the Time of the* Millennium *more eminently so styled.* 14. *The Serviceableness of the premising these orderly* Synchronisms *for his further Search into the Prophecies that foretel the* Lapse of the Church into Antichristianism.

1. I Had almost omitted the placing of *the Vials*; the *first Six* whereof Mr. *Mede* ranges within the *Sixth Trumpet*, briefly upon this Account: Because they being the *Seven last Plagues* of the *Beast*, they are to begin with the inclining of the *Beast* to Ruin. But it was proved above, that the 42 Months of the Beast's Domineering over the Saints and Overcoming them, expired with the last Breath of the Sixth Trumpet, as all those *middle Synchronals* do. And it is as true that the *Throne of the Beast* does not wax dark before the Fifth Vial. Wherefore he concludes, that at the least *Five Vials*, if not *Six*, precede the *Seventh Trumpet*.

2. Which

2. Which Ratiocination of Mr. *Mede*'s were very firm, if we could be ſure that the Meaning of the Continuance of the Beaſt for 42 Months were ſuch as he ſuppoſes it, namely, That this Duration or Reign of his is to be underſtood *abſolutely*, That he ſhall reign ſo long and no longer, and not *comparatively*, That after 42 Months he ſhall not reign with that full Power and Victory over the *Saints*, ſo keeping them under that they cannot appear a diſtinct Polity able to defend themſelves from his Tyrannies and Cruelties.

Which latter may be a warrantable Meaning of the Prophecy, as well as the other, namely, That as ſoon as there appears a *Kingdom* or *Polity* of truly *Evangelical* or *Apoſtolical Chriſtians*, not Superſtitious, nor Idolatrous, nor Perſecutive and Bloody, breathing out Threatnings and Slaughter againſt the true Diſciples of Chriſt, but ſuch as join heartily with one another in the plain Points of Chriſtian Religion, and make no other *Fundamentals* than the undoubted Meaning of the Word of God requires, and leave Men free in the reſt; That as ſoon, I ſay, as ſuch a *Polity* as this is in being, the 42 Months of the *Beaſt* may be ſaid to expire as to the *Entireneſs* of his Reign; and alſo for that there is that ſet on foot which will certainly be his Ruin, and therefore in the *Prophetick Style* he is accounted as ruined already. According to which Tenour Mr. *Mede* has interpreted that of *Iſaiah*, * *Babylon is fallen, is fallen*: whenas in the time of *Iſaiah* there was only the firſt Ground-work laid for her Ruin by the *Medes*, who caſting off the *Aſſyrian* Yoke, and reſcuing themſelves into Liberty, and building *Ecbatana* under their new King *Deioces*, laid the Foundations of a Kingdom which was to prove fatal to the City of *Babylon*.

* Chap. 21. 9.

Nor can we well underſtand that in the *Apocalyps* upon the ſounding of the *ſeventh Trumpet*, to that Height it ſeems to be ſpoken, *The Kingdoms of the World are become the Kingdoms of the Lord and of his Chriſt*. Of which I muſt confeſs I cannot but ſurmiſe the moſt ſober Meaning to be ſomething parallel to that Saying of our Saviour, *Now is the Judgment of this World, now ſhall the Prince of this World be caſt out*; and yet he kept Poſſeſſion till *Conſtantine*'s Time. But in ſuch a Senſe as the Kingdoms of the World at the Beginning of the *ſeventh Trumpet* are become the Kingdoms of Chriſt, the *Beaſt* has loſt his Kingdom, and his 42 Months are expired.

Chap. 11. 15.

Joh 12. 31.

3. Wherefore there is great Caution to be uſed in underſtanding the Prophetick Expreſſions, which always ſound very high and lofty, and expreſs things ſo as moſt fills the Mind and forcibly ſtrikes the Fancy, whenas if they were ſet down ſtrictly and reſtrainedly to a Μικρολογία, it would flat the Height and Majeſty of the Style, and make it loſe its *ecſtatical* and *rapturous* Power with the Reader; beſides that conſiderable Uſefulneſs which ſuch courageous and triumphant Expreſſions may carry along with them.

4. Nor is this only a poſſible Meaning of the Expiration of the 42 *Months* of the *Beaſt* with the *ſixth Trumpet*, but alſo very probable. Firſt, becauſe the *Seventh Trumpet* is one of the *Woe-trumpets*, and therefore ſignifies Ruin and Deſtruction in ſome Senſe or other. *The ſecond Woe is paſt*, (that is to ſay, the Prefiguration of it, in ſuch a Senſe as *Ovid* ſays, *Janus habet finem*. But it is plain that the Effect of the *ſixth Trumpet* may continue after the *Seventh* is begun, as the Effects of the *firſt Seal* and *firſt Trumpet* do after the *Second* are begun, the Succeſſion, in the Effects, of theſe Parts of the Viſions lying not always as the Quarries of a Pavement, but as the Scales of Fiſhes, one reaching over Part of the other. But this by the Bye.) *and behold, the third Woe cometh quickly*; which is this *ſeventh Trumpet*, which therefore is a Blaſt of Deſtruction upon all the Powers that oppoſe the Kingdom of Chriſt: Which ſuppoſes therefore that he is going on conquering and to conquer, and that all the Work is not done at the Entrance of the Seventh Trumpet, but ſo much is behind that in all Likelihood the 42 Months of the Beaſt are not expired in any other Senſe than ſuch as I have defined.

5. Which will appear yet more reaſonable, if in the ſecond Place we conſider the *ſeven Thunders*, which I doubt not but are the Contents of the *ſeventh Trumpet*; and the * Text ſays, That that *mighty Angel* (which Expoſitors ordinarily interpret to be Chriſt, the Lion of the Tribe of *Juda*) *cried with a loud Voice, as when a Lion roareth*, καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς, that is, *and while he cried, the ſeven Thunders uttered their Voices*. Wherefore this Roaring of the Lion of the Tribe of *Juda* all along thoſe *ſeven Thunders*, and the Diſtinction of the Space of the Seventh Trumpet into ſeven Portions, wherein certainly a State of War and of ſeven notable Battels and Victories, or Judgments and Triumphs, and wonderful Atchievements,

* Apoc. 10. 3, 4.

ments, in ſome Senſe or other is underſtood, does imply a vaſt Continent that *de jure* belongs to the Kingdom of Chriſt, unſubdued at the Beginning of the ſeventh Trumpet. And therefore it is very reaſonable that a very great Share of the *Roman Empire* may be under the Juriſdiction and Guidance of the *Two-horned Beaſt*, even at the firſt Blaſt of the *laſt Trumpet* or within the Sound of the *firſt Thunder*.

6. Thirdly, It is ſaid of the *Whore of Babylon*, who is adjudged to be burned, that her Smoke aſcends εἰς τοὺς αἰῶνας τῶν αἰώνων, that is, to the *remoteſt and utmoſt Ages of the World*, But there is no Smoke but there muſt be ſome Fire, nor any Fire but there will be Matter combuſtible. Wherefore that Paſſage inſinuates that ſomething of this *Whore* will be left to be burning to the utmoſt Ages of the World, even to the Ages of the *laſt Trumpet*. And it is plain that while ſome Kings burn her, others pity her, (*ſuch as had committed Fornication with her*) *and lament over her while they ſee the Smoke of her burning*. Apoc. 19. 3 Apoc. 18.

Fourthly, It ſeems more conſonant to the Wiſdom of God to continue theſe Antichriſtian *Canaanites* for a time, partly for a Foil to ſet off the Purity and Unſpottedneſs, the Beauty and Lovelineſs of the Apoſtolick Church, and partly to be an Excitement and Exerciſe of their Zeal, Vigilancy, and all other Graces and Virtues.

7. Fifthly and laſtly, The *Epocha* of the *middle Synchronals* is ſo firmly faſtened to the time of about 400 Years from Chriſt, both by the Proportion of the ſhort Space of the *ſeventh Kings* Continuance in Reſpect of the *Sixth*, and of the *Inward* Court in reſpect of the *Outward*, as alſo of the exquiſite Fitneſs of Mr. *Mede's* Interpretation of the *firſt Trumpet*; that there is no Likelihood that the Remains of the 42 Months or the 1260 *Years* of the *Reign of the Beaſt* ſhould ſuffice for ſuch a Mutation of the Empire, as will amount to any higher a Senſe of *finiſhing* his Continuance than I have given: and Interpreters (though Prophets write in Rapture and Ecſtaſie) are bound to expound their Viſions with Caution and Sobriety. Unleſs the Affairs of *Europe* ſhould break of a ſudden, as *Olaus* ſays the frozen Ocean does, and roars along like Thunder with the Crack of the Ice, and then immediately ſinks, (which is a Miracle above Belief) I ſee no Probability at all of any other Senſe of the ſtinting the Reign of the Beaſt to 42 *Months* than I have already declared.

8. The Conſequence of which Concluſion will be, that there is no Ground left for placing the ſeven *Vials* before the ſeventh Trumpet; and therefore it may juſtly be ſuſpected a Kind of Luxation to the Chronological Scheme of Prophecies, which the often praiſed Mr. *Mede* has otherwiſe ingeniouſly and judiciouſly diſpoſed. Wherefore let every Member take its right Place, and let the ſeven *Vials* eitheir run parallel to the *ſeven Thunders*, (which then its likely were the rather ſuppreſſed, becauſe they were to be ſupplied by theſe) let them run, I ſay, within the *ſeventh Trumpet*, as the *ſeven Trumpets* within the *ſeventh Seal*: for this appears the moſt eaſie, natural and proportional diſpoſing of them. And they ſeem to claim the right of this Poſture in that they are called the * *ſeven laſt Plagues* wherein the Wrath of God is finiſhed or ended; which would not be if they were not the Plagues of the *laſt Trumpet*: Or elſe at leaſt let them Synchronize with the *firſt Thunder*, as the *ſeven Thunders* do with the *laſt Trumpet*, Which I ſhall more determinately diſcourſe of in its proper Place. * Apoc. 15. 1.

9. To all which you may add what we find *Apoc.* 15. where there is Mention made of thoſe that *have already got the Victory* over the Beaſt, and like the *Iſraelites* eſcaped out of *Ægypt*, and therefore having the *Harps of God in their Hands, ſing the Song of Moſes the Servant of God, and the Song of the Lamb, ſaying, Great and marvellous are thy Works, Lord God Almighty, juſt and true are thy Ways, thou King of Saints. Who ſhall not fear thee, O Lord, and glorifie thy Name? For thou only art holy: for all Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt.* Which anſwers exactly to our Suppoſition, That there is only at firſt ſome particular Victory and reſtrained Reign of Chriſt to ſome Nations or Kingdoms; which being a Pledge of future Succeſſes, that Acclamation was in Heaven, *The Kingdoms of this World are become the Kingdoms of the Lord and his Chriſt.* Of which this Song of the Harpers may be the trueſt Comment, *All Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt.* Not that they are come already, but will aſſuredly fall under his Subjection. Here is the firſt Eſpial of the * *Temple of the Tabernacle in Heaven*, whither alſo the Witneſſes did aſcend. Apoc. 15. 3, 4. *Verſ. 5.

10. But after this is the Effuſion of the ſeven *Vials*, as is plain out of the Order of things in the Text; whether you take Notice of thoſe *middle Synchronals* which

are ſet out by the time of their Continuance (as * that of the *reſtored Beaſt*, to which is added preſently the * *Virgin-Company*, as running in a parallel Oppoſition thereto) after which this Song of *Moſes* follows, as a Thankſgiving for thoſe firſt Victories over the Beaſt; or conſider the Temple opened in Heaven, which in Order follows after this Song of *Moſes*, and out of which the Angels come that have the *ſeven Vials*. For from both it is intimated that the *Vials* run all up into the *ſeventh Trumpet*. Which is farther ſtill to be confirmed from Chap. 11. where the *Temple of God* is alſo *opened in Heaven*, and *the Ark of the Covenant* mentioned as here, and a compendious Symbolical Periphraſis of Wrath and Vengeance; ſo that it is hugely reaſonable to conceive they mean the ſame thing in both Places. But that Appearance (Chap. 11.) of the *Temple* and *Ark* is after the ſeventh Trumpet began to ſound. Therefore the *ſeven Vials* are within the Blaſt of the *ſeventh Trumpet*.

* Apoc. 13. 5.

* Chap. 14.

11. In ſhort, (and yet to reach to the Bottom of this preſent Buſineſs) it is of exceeding great Moment to take Notice that the ſeven *middle Synchronals* of the Prophecies of the *opened Book* have their fulfilling either *quoad ſpeciem* or *quoad gradus*, *as to the Kind* or *as to the Degrees in the ſame Kind*, one Degree being ſufficient for the Fulfilling of the Prophecies *quoad ſpeciem*; and that one of theſe *Synchronals* cannot be fulfilled *quoad ſpeciem* or *quoad gradus*, but *ipſo facto* they are all fulfilled, they being ſo intimately united one with another. As for Example, Suppoſe that but in one State or Kingdom in Chriſtendom the Church has become purely Apoſtolical in Doctrine and Diſcipline, in Life and Converſation, it follows from hence that *quoad ſpeciem* the Reign of the Beaſt is expired, that is, that there is one *Specimen* or Inſtance of this *ſpecifick* Event, namely, of ſuch an Expiration of the *Rule* of the *Beaſt* as brings along with it the *Reſurrection* of the *Witneſſes* and the Succeſſion of the Kingdom of Chriſt in the Place. Which if it fall out at or towards the Expiration of the 42 Months and from a fit *Epocha*, the Prophecy is truly fulfilled in all Circumſtances *quoad ſpeciem*, in this firſt Example, but may proceed afterwards farther and farther in *Degrees* or *Latitude*.

But the thing that I particularly contend for is this, That this firſt Way of Fulfilling is only aimed at in theſe *middle Synchronals* of the Prophecies of the *opened Book*, and that the Degrees are reſerved for the *Vials* in the laſt *Trumpet*.

12. And what I inſtanced in the *Reign* of the *Beaſt* muſt be true of all the reſt, That their Fulfilling that contemporizes with the firſt ſix Trumpets, and terminates upon the firſt Blaſt of the Seventh, is a Fulfilling only *quoad ſpeciem* or *quoad eſſe*, not *quoad gradus*, which are reſerved for the *ſeventh Trumpet*. And my Reaſon is, Becauſe all theſe ſeven Synchronals are ſo nearly united or ſignifie ſo much one and the ſame thing, that they muſt neceſſarily advance or be retarded together. As for Example, We cannot conceive the *Whore of Babylon* burnt in any one Kingdom, that is, the *Clergy* to ceaſe to be *Idolatrous* and *Antichriſtian*, and to become purely Apoſtolick in Doctrine and Diſcipline, but we may be ſure that the Civil Magiſtrate ceaſes there to be *Antichriſtian* too, and that the *Ten-horned Beaſt* in this Place has finiſhed his forty two Months; the *Two-horned Beaſt* alſo vaniſhes, as being one and the ſame with the *Whore*; the *Witneſſes* break off their mournful Prophecy, as having here nothing to complain of; the *Outward Court* is in this part cleanſed of the Pollution of the Gentiles that trod it under Foot; the *Woman* is here no longer hid in the *Wilderneſs* amongſt brutiſh *Idolaters*, but appears as a glorious City upon an Hill to attract the Eyes of the Nation unto it; and, laſtly, the *Marked* or *Sealed Virgin Regiments* loſe their ἀντισοιχία in this Place, and inſtead of fighting Soldiers become a College of peaceful Prieſts clothed in white, and are before the Throne of God and ſerve him Day and Night in his Temple.

Thus jointly will theſe *middle Synchronals* ever be fulfilled, be it more or leſs, whether barely *quoad ſpeciem*, or repeatedly *quoad gradus*; the firſt Fulfilling conterminating with the Entrance of the *ſeventh Trumpet*, the other advancing in it to the Effuſion of the *laſt Vial*.

13. And what is worthy our Obſervation, thoſe laſt *Synchronals* we have above noted, namely, *The Millennial Reign of Chriſt*, *The Palm-bearing Company*, *The new Jeruſalem*, and *The Binding of Satan*, do commence in ſuch a Way and Proportion as theſe *middle Synchronals* expire. But that ſpecial and moſt eminent *Epocha* of the *Ligation of Satan*, as alſo of the *Millennial Empire*, I conceive commenceth not till after the *ſeventh Vial*; and the * *Devil's being let looſe again for a little time* is to be placed ſomewhat before the Voice of the *ſeventh Thunder*, wherewith the whole *Earth* is to be

* Apoc 20. 3.

be set on Fire, and *Death* and *Hell* to be all of a Flame thereby. And the intermediate Space is the *Millennium* eminently so styled. But what we have here delivered in a less exact Manner, is more nicely and accurately handled in our *Synchronistick Account of the Apocalyptick Visions*, whither we refer the Reader.

14. This I believe is the truest and safest Apprehension we can have of the *Series* of things in the *Apocalyptick Visions*. Which having thus competently cleared, I shall with the greater Satisfaction to my self, and to others, I hope, proceed to the Producing such Passages out of this Prophetick Volume as predict the several Kinds of *Lapses of the Church into Antichristianism*: for we now know whereabout to seek for them, namely, among the *middle Synchronals* of either Prophecy, which reach from about the four hundredth Year after Christ to these very Ages.

CHAP. IX.

1. *That there are three more* middle Synchronals *that foretel the Church's Lapse into* Idolatry: *As the Vision of the* Outward Court troden down by the Gentiles. 2. The Woman in the Wilderness: *What meant by* Wilderness. 3. *A brief Account of the Sense of the whole Vision.* 4. *That there is an* Hypallage *in her being said* to flie into the Desart, *like that of* Hades being cast into the Fire, *and of the* Kingdom being given to the Saints, *in* Daniel. 5. *That our Interpretation of the* Woman in the Wilderness *does not clash with Mr* Mede's, *though different from it.* 6. *The third Synchronal*, the Virgin Company: *The Meaning of the Number of their* Regiments, *and of the* new Song which none could learn besides them. 7. *How the Vision of these* Virgin-soldiers *implies the Lapse of the Church into* Idolatry.

1. BEsides those notable and leading Prophecies of the *Idolatry of the Church* in the Thirteenth and Seventeenth Chapters of the *Revelation*, there are farther Intimations of the same Lapse in other Places. Indeed no less than Six of the seven *middle Synchronals* of the Prophecies of the *opened Book* are Predictions of this *Idolatrous* State of the Church. Three of which we have done withal, namely, *the Whore of Babylon*, *the Two-horned Beast*, and *the Beast with seven Heads and ten Horns*.

The first of those three behind is the *Outward Court* or *Holy City troden under Foot by the Gentiles* for the Space of 42 Months. Which *Outward Court* or *Holy City*, Apoc. 11. that it is to be understood of those that make a visible Profession of Christianity in the World, appears from the Evidence of the *Synchronisms*, that of the *Temple* or *Inward Court* reaching from the Beginning of the Church to the time of its Lapse into such a Condition as was not commensurable to the *Reed of the Angel*, and therefore rejected. *The Court that is without the Temple*, ἔκβαλε ἔξω, *cast it out*: so the Words signifie. But the *Outward Court* belongs to the *Inward*; and the *Jews* having been cast off long before, it is plain from hence that all this is understood of *Christendom*. Nor is it any more Wonder that the *Jewish Temple* or *Courts* thereof should typify the Christian Church, than that their *Tribes* did, Chap. 7. For this is but an usual *Israelism*.

Wherefore Christendom being the Scene of these Transactions, and it being presently after added concerning this *Outward Court*, that it is given to the Gentiles, (as it is written in the seventeenth Chapter. *For God hath put in their Hearts to fulfil his Will, and to agree, and give their Kingdom unto the Beast, until the Words of God shall be fulfilled*) and that they shall tread under Foot the *Holy City forty two Months*; (which *Holy City* and *Outward Court* is in a Manner the same thing, the very Camp of *Israel* being the Outward Court in the Wilderness, and this *Outward Court* the Receptacle of the People of *Israel* at their solemn times of Worship when the Temple was built, as, Mr, *Mede* has well observed) hence, I say it is evident, Christendom was to be over-run with *Gentilism*, that is, with *Paganism*, the Life and Soul whereof is *Idolatry*, so long a time; forasmuch as the *Holy City* or *Outward Court* is supposed here in Being, that is to say, a People that do profess *Christianity* and are externally dedicated to God, but in the *interim* are in a wonderful Manner over-grown with an *Heathenish* Kind of Superstition and *Idolatry*.

2. The next of those latter Synchronals is *The Woman in the Wilderness*, namely, That Woman that * *wears upon her Head a Crown of twelve Stars*, whose Glory is to * Apoc. 12. 1.

to be that pure and *Apostolick* Church, uncontaminated with After-Superstitions and
* Verse 2. *Idolatries*; that Woman that is said * *to travel in Birth and was pained to be delivered*, and after long Throws and Pangs, that is to say, sharpe Persecutions, at last
* Verse 5. * *brought forth a Male-Child that should rule the Nations.* This Woman not changing
* Verse 14. Place her self, is notwithstanding said * *to have the Wings of an Eagle given her*, whereby she fled into the Wilderness, there to be secured from the Persecution of the *old-red-Dragon*, which is the bloody Pagan Powers of the *Roman* Empire as yet unconverted to Christianity: And indeed by being thus escaped, though but into a *Wilderness*, she was sheltred from them. But in that she is said to be *in a Wilderness*, it is an Intimation that she is hid and blended amongst them that under the outward Profession of Christianity did again *Paganize* in their Superstitious and *Idolatrous* Worship; as you may understand out of the acknowledged Meaning of *Wilderness* in the *Prophetick Alphabet*. For that *Men*, not a mere Solitude of *Trees* and *Beasts*, is
Matt. 3. 3. understood by *Wilderness*, is plain also out of that in the Evangelist, *The Voice of one crying in the Wilderness, prepare ye the Way of the Lord, make his Paths straight.* Which he spoke not to *Beasts* and *Trees*, but to *Men*, whom these resemble when they are wholly taken up in the Functions and Delights of the mere Vegetal and Animal Nature, of which *Superstition* and *Idolatry* is one Part, as I have above intimated.

3. The Sense therefore of this Prophecy is this, That the pure and *Apostolick* Church, though sheltered therewithal for a time from the *Red-Dragon* was over-run with a Kind of Christiano-Paganism from one Side to the other, from the *East* Wing to the *West* Wing of the *Eagle* or *Roman* Empire; which, because it had its *Eastern* and *Western* Cæsars, is figured with *two Wings*, and that with greater Facility than
* Chap. 7. 6. the *Leopard* in * *Daniel* with *Four*, which signified the Quadripartition of the *Greek* Empire into four Parts. This therefore intimates the *Greek* Church as well as the *Latine* to be culpable in this Matter of Idolatrous Worship, correspondently to what I have said of the *two Horns of the Beast*, that they intimate the *two* Imperial *Patriarchates*, that of *Rome*, and the other of *Constantinople*, the two chief Summities of the *Idolatrizing* Clergy. This I doubt not but is the Meaning of the *Woman in the Wilderness*, though it seems something hard that she is said *to fly into this Desert*, this Desert rather coming upon or over-running her in the thing signified.

4. But it is an *Hypallage*, of which this is no solitary Example, but like that of *casting Hades into the Lake of Fire and Brimstone*, whenas that Fire is rather cast into *Hades* at the Conflagration of the World by Thunder and Lightning; a Figure even needlesly affected for Elegancy Sake by Poets.

Brutium ponto feriente Corum.

Such an *Hypallage* as this I suspect also to be in *Daniel* Chap. 7. where he speaks of the *Kingdoms under the whole Heaven being given to the Saints of the most High.* The Meaning whereof may be nothing else but that they that are possessed of these Kingdoms may turn Saints, that is, Professors and Abettors of the *pure* and *Apostolick* Religion, unsophisticated with the Idolatrous Inventions and Injunctions of Antichrist. But however it were desirable that those that are over-ready to fancy themselves *Saints*, if this *Hypallage* does not please them, that at least they would imitate the Modesty of the Expression of the Text, and would not take Kingdoms before they be given them.

5. Mr. *Mede* interprets this Vision of the *Woman in the Wilderness* in something a different Sense from us; paralleling the *Israelites* Flight from *Pharaoh* into the Wilderness to the Woman's Flight from the *Red-Dragon*, and their Liberty of serving *Jehovah* there after the Rites appointed by *Moses* to the Liberty the Christians had to exercise their Religion, their Lapses also into *Idolatry* to the *Idolatrous Apostasy* of the Church of Christ in this Condition, and finally their 42 Journeys in the Wilderness mentioned *Numb.* 33. to the 42 Months the Woman is said to be in the Desert. Which if they had been expresly set down in those Terms, and not only equivalently in 1260 *Days*, or *a Time and Times and half a time*, it had been the more pat and convincing. But however his Interpretation is very plausible and handsom, and may be one Sense of the Type, though not the only Sense. For it is the Property of these Prophetick Types to abound with Allusions. But the State of the Church in the *Wilderness* being the same with that of her Bondage in *Ægypt*, as appears from
Ver. 8. *Apocal.* 11, in that Respect I account that Interpretation I have given more passa-

ble

ble, or rather more authentick. But I see no need that they should one exclude another, the Reign of the *Dragon* being truly the Reign of *Pharoah* over these new *Israelites*, (saving that this of the Dragon was more bloody;) and the State of the *Wilderness* in which the Woman is hid being not only a Revival of that *Bondage* of *Ægypt* again, but the restoring again also of the *Dragon* as *Idolatrous*, in fabricating so lively an Image of him in this new *Pagano-Christianism*, which the *Apocalyptick* Visions do so copiously predict.

6. The Third and Last of these latter Synchronals of the *Opened Book of Prophecies*, is the **Virgin-company*, the *sealed Soldiers of the Lamb* upon Mount *Sion*, whose Description is admirable and mysterious. For in that they are said to be 144 *Chiliads* or Regiments, it is not the defining of their *Number*, but their *Nature* or *Quality*, according to the Use of the ancient *Cabbala* that describes the Property of Things by Numbers. The *Root* therefore of 144, which is *twelve*, plainly detects them to be the true Disciples and Successors of that Church that Christ founded in his *Twelve Apostles*, and that they had not adulterated the Christian Religion by any Idolatrous Worship or unwarrantable Institutes of Men, but that they were faithful to him whose Name they bore on their Fore-heads, as the *marked Servants* of *God and of the* Lamb, and being *bought* with the Price of his most precious Blood, would not become the *Servants* of *Men* in any thing that was to the Dishonour or Dis-interest of him that bought them. Apoc. 14. 1.

That * *New Song* also that the Harpers play upon their Harps before the Throne, *which none can learn but those* 144 *thousand*, What is it but the Joy of a pure and unstained Conscience before God and all his Holy Ones, and that ineffable Pleasure of the Divine Spirit dwelling in them, which none can be Partakers of but the Sons of the *New Birth*, who are *redeemed from the Earth*, and set free in Mind and Affection from all the Entanglements of this present World; who have a simple and sincere Heart, and *in whose Mouth there is no Guile*, but are upright and *irreprehensible before the Throne of God*? Which is so transporting a Condition and so unexpressible, I mean this *Righteousness, and Peace, and Joy in the Holy Ghost*, that it is no wonder that it is said that none but those 144 thousand know what belongs to this Melody. * *The Heart knoweth its own Bitterness, and a Stranger does not intermeddle with its Joy.* But this is an Excursion not so close to our present Purpose. * Verse 3. *Prov. 14. 10.

7. That which we are chiefly to observe is this, That this *Virgin-company* is a Synchronal that runs along in parallel Opposition to those that receive the Mark of the Beast, and are professed *Idolaters*, as this Expression of their *Virginity* in the Sense of the *Prophetick Style* plainly implies; according to which, *These are they that have not defiled themselves with Women*, may fitly be understood. Nor do they only abstain from *Idolatry* themselves, but also exhort others to make choice of a due Object of their Adoration, to *worship Him that made Heaven and Earth, and the Sea and the Fountains of Waters.* They denounce also the Judgments of God against *Babylon*, saying, *Babylon is fallen, that great City; because she made all Nations drink of the Wine of the Wrath of her Fornications.* And, lastly, a third Angel out of the same Company denounces most direful and ever-durable Torments to those that *worship the Beast and his Image*, that is to say, that submit themselves to that revived and enjoined Idolatry which I have already so fully described. Which Commination, how grievous it is, I would have them seriously to consider that think it so indifferent a thing to be a *Papist* or *Protestant*: as if such tragical Menaces as these were mere Scare-crows and idle Mockeries. Apoc. 14. 4. Ver. 7, 8, 9.

CHAP.

CHAP. X.

1. *Three more Prophecies predicting the Church's Lapse into Idolatry. As the Vision of the* Sixth Trumpet, *which is proved to respect the* Roman *Empire long after it became Christian.* 2. *That in this Vision the* Greek *and* Latin *Church are both apparently taxed of* Idolatry, *and with Aggravations common to Pagans and them.* 3. *That it appears from the same Vision, of what great Consequence it would be for Christendom to reform from this gross Sin, and that they are their best Friends that plainly and freely rebuke them for it, and for those other Crimes reflected upon in this Vision.* 4. *The Prophecie of* Paul *to* Timothy *proposed, and the first part thereof expounded out of* Epiphanius *touching the Inspirers of this predicted Error.* 5. *As also that Part that contains the Error it self, namely the Worship of* Dæmons: *From whence it is plain the Prophecie concerns this notorious Lapse of the Church into* Idolatry. 6. *As also from the Instruments of the Broaching this Error.* 7. *And from the mentioning of the* Mystery of Godliness *immediately before, to which this* Mystery of Iniquity *is opposed.* 8. *And lastly from the Times of the Lapse, which are termed* ὑστεροι καιροι. 9. *Which is proved to be a proper Term of the* Prophetick Style *denoting that* Time and Times and half a Time, *which is the latter Section of the Continuance of the Fourth Monarchy.* 10. *That the Course of the* ὑστεροι καιροι *and of the Reign of Antichrist is indigitated by those* Numbers of Days *in the last of* Daniel.

1. TO these *Middle* Synchronals of the *opened Book of Prophecie*, we will only add the Vision of the *Sixth Trumpet*, the Prediction of St. *Paul* concerning the *Apostasie of the latter Times*, and that Prophecie in *Daniel* from whence he seems to have drawn that Prediction; and then we shall have done with Prophecies of this kind.

And truly the Vision of the *Sixth Trumpet* is very signal and notorious. That it is meant concerning the *Turks* invading Christendom, according as Mr. *Mede* has interpreted, I have abundantly made good against *Grotius* in my **Mystery of Godliness*. To which we add briefly, That it is plain that the Invasion of these *Euphratean* Horsemen is long after the Empire became Christian, nay indeed *Pagano-christian*; forasmuch as it is the *Sixth Trumpet*, the last of those that taken together in order synchronize with the Reign of the *Pagano-Christian* Power, *The Beast that was, and is not, and yet is.* And for the *Place* as well as the *Time*, that it was the *Empire* to which this Vision belongs, appears from that often-repeated Character whereby it uses to be denoted, the Proportion of a *Third part*; For *the* **third Part of Men* are here said to be killed. But that the *Roman Empire* was look'd upon by St. *John* as the *Third part* of the known World in his Age, is evident in that Description of the *Red Dragon with Seven Heads and Ten Horns*, in that he is said *with his Tail to have drawn the third Part of the Stars of Heaven, and cast them to the Earth*, Apocal. 12. 4.

*Book 5. ch. 16. sect. 5.

*Apoc. 9. 15.

Moreover the Posture of these Horsemen was such, as Mr. *Mede* has also noted, in respect of St. *John* in *Patmos* his seeing them coming as from *Euphrates*, that they must needs march upon the Territories of the *Roman* Empire: Which also the Consideration of *our third Rule* of Interpreting Prophecies does more fully assure us of. For what had St. *John* to do with any Visions but such as concerned the Church of Christ? Wherefore there is no Reason to doubt but that Mr. *Mede's* Interpretation of the *Sixth Trumpet* is very true.

2. From whence it will evidently appear, that there is a Prevision of that gross *Idolatry* which would be in both the *Greek* and *Latin* Church. For after the Description of that numerous Army of the *Turks* under the Type of the *Euphratean* Horsemen, and the great Execution they did, the *third Part of Men* being killed by the Fire, Smoak, and Brimstone that issued out of their Horses Mouths that roared like Lions against their Enemies, to which you may add the preceding Plague of the *Sarazens*, those tormenting *Locusts*; it is said, that *The rest of the Men which were not killed by these Plagues, repented not of the Works of their Hands, that they should not worship Devils, and Idols of Gold and Silver and Brass and Stone and of Wood, which neither can see nor hear nor walk; Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Thefts.* Can there

Apoc. 9. 20, 21.

be

be a more expreſs and plain Prophecy of the *Idolatry* of the Chriſtian Empire than this? For the Senſe plainly is this, That though the *Turks* and *Sarazens* had overrun the *Eaſtern* Churches, and laid all waſte with Fire and Sword, yet the *Weſtern* Part of the Empire did not lay it to Heart, (nor indeed the *Greek* Church as they ſhould do) but that the *Church* of *Rome* did notwithſtanding perſiſt in their *Idolatrous Worſhip*, in the Worſhipping of their *Dæmonia* or Dæmons, the Souls of Men departed, (our *Engliſh* Tranſlation reads it *Devils*, and none certainly (whenas they are not God) would receive Divine Honour after their Deaths, unleſs they were become *Devils*; ſo great a *Reproach is that pretended Honour the *Romaniſts* give to the Saints) in the worſhipping of Idols of Gold and of Silver and of Braſs, &c. *which neither can hear nor ſee nor walk.* This is added as an Aggravation and more palpable Detection of the Madneſs or Sottiſhneſs of this Sin.

*See Book 1. Ch. 12. Ver. 3. Sect. 4.

And is it not the ſame in the Images of the *Saints* as in the Images of the *Heathen Gods*? Can the *Images of the Saints* ſee more clearly, hear more quickly, or walk more nimbly than the *Idols* of the Heathen? Wherefore we ſee ſuch a ground of the Reprehenſion of this Sin of *Idolatry* is alledged as is common to that of the *Pagans* with this of thoſe that call themſelves *Chriſtians*. So that there is no Hole for them to eſcape out at.

But there are other Crimes alſo which the *Roman* Church, notwithſtanding the ſevere Judgment of God againſt the *Greek* Church, has not repented of: as namely of her *Murthers*, in ſhedding of innocent Blood, or cruelly and hatefully perſecuting Men under Pretence of *Hereſie*; of *Sorcery*, in ſuch a Senſe as I have expounded it in my **Idea of Antichriſtianiſm*; of *Fornication*, in the unnatural Conſtitution of their unclean Clergy; and of *Thefts*, in their *Frauds* and *Impoſtures* to emunge the ſimple People of their Money. But theſe things belong not to this preſent Head.

*Book 1. Ch. 18.

3. In the mean time it is exceedingly worth our Obſervation, of what infinite Conſequence it would be to the Safety and Proſperity of Chriſtendom, if they would reform this groſs Sin of *Idolatry*, the Worſhipping of *Dæmons* and *Images* of Gold and Silver, and other Materials. For who knows, or rather, who knows not, but that God, who brought that exceeding great Scourge of the *Turk* upon the Chriſtian World for their groſs Idolatries, may make him flow back again into his own Chanel, if we would once return to that Ancient, Pure, and Apoſtolick Chriſtianity? For the Cauſe of this great Evil once removed, the Evil it ſelf will be removed alſo.

Whence it is plain that they are the trueſt Friends to Chriſtendom, even to *Rome* herſelf, that do not ſooth and uphold them in their Sins, by mitigating and hiding their foul Miſcarriages, but deal apertly and plainly with them for their own Safety; that neither admit nor invent Subterfuges to countenance or palliate their *Idolatrous* and Superſtitious Practices, but tell them plainly how much they are apoſtatized from the true Worſhip of God and Chriſt into *Paganiſm* and *Idolatry*. Better are the Rebukes of a faithful Friend than the hired Flatteries of a glozing Mercenary.

4. Wherefore perſiſting in the ſame Liberty of Speech, I ſhall adventure to pronounce that that Prediction of St. *Paul*, 1 *Tim.* 4. reſpects the *Apoſtaſie of the Empire into Idolatrous Worſhip*, by means of the Seducing and Seduced Clergy thereof, who taught them to give religious Worſhip to mere Men departed this Life, and ſo turned the deceaſed Saints of God, as much as in them lay, into Pagan *Dæmons*. The Words of the Prediction are theſe: *Now the Spirit ſpeaketh expreſly, that in the latter Times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits and Doctrines of Devils; ſpeaking Lies in Hypocriſie, having their Conſcience ſeared with an Hot-Iron, forbidding to marry, and commanding to abſtain from Meats*, &c. The *Greek* Copy hath it ἐν ὑποκρίσει ψευδολόγων, &c. which ſhould be rendred, *Through the Hypocriſy of them that ſpeak Lies, having their Conſcience ſeared with an Hot-Iron*, &c. as any one that underſtands Syntax muſt needs acknowledge: for τινὲς and ψευδολόγων cannot agree in Grammar; neither *Devils* and *ſeared Conſciences* in uſual Phraſe or Senſe, if the whole Text be rightly conſidered.

There cannot be a better Gloſs upon the firſt Part of this Prediction than what *Epiphanius* has occaſionally wrote upon it in his ſharp Reproof of the *Collyridians*, who gave Divine Worſhip to the Virgin *Mary*, offering up a *Cake* or Cracknel to her. Their Cuſtom was εἰς ὄνομα τῆς ἁειπαρθένου κολλυρίδα τινὰ ὀπτελεῖν, as that Father ſpeaks; from whence they were called *Collyridians*. Of which Idolatry he ſays, certain Women in *Arabia* were the firſt Inventors, who came out of *Thrace* thither,

 and

and there practiſed this nefarious ἱερυργία, which he calls βλάσφημον πρᾶγμα (which I the more willingly take Notice of, becauſe *Idolatry* is is ſo often ſtyled by that Name in the *Apocalyps*) and at laſt concludes thus fully and roundly upon the whole Matter, Ὅπερ τὸ πᾶν ἐστιν ἀσεβὲς καὶ ἀθέμιτον ἀλλοιωθὲν ὑπὸ τῆς πνεύματος τῆς ἁγίας Πνεύματος· ὥστε εἶναι τὸ πᾶν διαβολικὸν ἐνέργημα καὶ πνεύματος ἀκαθάρτου διδασκαλίαν. Πληρῶται γὰρ ἐπὶ τούτοις τὸ, Ἀποστήσονταί τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίων. Ἔσονται γάρ, φησὶ, νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν. Which laſt Words do plainly import that this Apoſtaſie here is underſtood of giving Religious Worſhip to *Dæmons*, and *to the Souls of Men deceaſed*: And it is obſervable that *Chryſoſtom* and *Theophilact* read δαιμόνων not δαιμονίων, as *Eraſmus* has noted upon the Place, if any one like that Word better than the other. But *Epiphanius* ſeems to underſtand the ſame thing by both, that is, the Souls of dead Men religiouſly worſhiped, which he compares with the *Baalim* worſhipped by the *Iſraelites*, as the Pſalmiſt complains, *They joined themſelves to* Baal-Peor, *and ate the Offerings of the Dead.*

Pſal. 106. 28.

Wherefore in brief, according to the Mind of *Epiphanius*, πνεύματα πλάνης, which we render *ſeducing Spirits*, are erroneous and fallacious Doctrines or Prophecies (as *Grotius* alſo ordinarily interprets πνεῦμα) inſpired into Men's Minds by the Devil. For ſo he calls it, διαβολικὸν ἐνέργημα καὶ πνεύματος ἀκαθάρτου διδασκαλίαν, *a Diabolical Inſpiration and Doctrine taught by the unclean Spirit* to pollute the Worſhip of God. This reſpects thoſe Words in the Text, *Giving heed to ſeducing Spirits*, whereby he would have the *Original* of theſe wicked Doctrines noted.

5. But then the Matter or *Object* of them to be couched in that more definitive Expreſſion, καὶ διδασκαλίαις δαιμονίων, that is, not *Doctrines of Devils* as taught and ſuggeſted by them, (for that he had touched before) but *Doctrines of Dæmons*, that is to ſay, *concerning Dæmons*, or the Worſhipping of the *Dead*, anſwerably to the *Iſraelites* worſhipping the *Baalim*, which the *Pſalmiſt* intimates to be the Souls of Men deceaſed. Πληρῶται καὶ ὅτι τούτοις, ſaith *Epiphanius*, τὸ, Ἀποστήσονταί τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίων· For that Prophecy is fulfilled in theſe *Collyridians*, viz. *Some ſhall depart from ſound Doctrine, giving Heed to fabulous Stories and Doctrines concerning Dæmons.* For that this *Gentive* may be a *Genitive* of the *Object* as well as of the *Agent*, any one will grant. And that *Epiphanius* underſtands it in that former Senſe, is plain both from his prefixing μύθοις before διδασκαλίαις, (which fabulous Stories are not conceived to be told *by the Dæmons*, but *of* them) and alſo from what immediately follows, Ἔσονται γὰρ, φησὶ νεκροῖς λατρεύοντες, &c. *For, he ſaith, there will be thoſe that will worſhip the Dead*, &c. Which yet the Apoſtle does not ſay, unleſs διδασκαλίαις δαιμονίων ſignifies *Doctrines concerning* Dæmons, which are the *Souls of Men deceaſed*, as I have elſewhere ſufficiently intimated. Wherefore it is plain from this Expoſition of *Epiphanius* that this Prediction of St. *Paul* is very applicable to the *Apoſtacy of the Church of Rome* for their giving Divine Honour unto the Saints, which is apparently νεκροῖς λατρεύειν, *to give Religious Worſhip unto the Dead.*

6. Which will ſtill be found more exquiſitely to fit them of *Rome*, if we conſider by what external Means this *Dæmon-worſhip* is promoted. For theſe that are ſaid to *depart from the Faith*, that is, from the ſound Doctrine of it, as *Epiphanius* has interpreted it, and to *Apoſtatize* into the Idolatrous Worſhip of *Dæmons*, are ſaid to do this ἐν ὑποκρίσει ψευδολόγων, *through the Hypocriſie of Tellers of Lies*, (the *Apocalyps* calls them τοὺς ποιοῦντας ψεῦδος *thoſe that make Lies*) that is to ſay that feign *Legends* of the Miracles of their *Saints* or *Dæmons* or *Souls of the Departed*: And indeed do it ſo impudently, as if they made no Conſcience of thoſe pious Frauds and Fables, whence it is ſaid that they have their *Conſciences ſeared with an Hot-Iron.* What can be more expreſſive of the *Greek* and *Roman Legendaries* than this? and yet there is ſtill a more particular Character added, *Forbidding to marry, and commanding to abſtain from Meats.* Whom can this Character fit ſo well as the Orders of *Monks*, into whoſe Societies no Man could be admitted but upon ſtrict Obſervation of theſe Laws? They prohibited any one that would be of their Fraternity to marry, and enjoined them alſo to abſtain from certain Meats. Theſe things are ſo ſolidly and copiouſly made out in Mr. *Mede's Apoſtaſie of the latter times*, that I need add nothing more but a Recommendation of that *Treatiſe* to the Reader. There is ſcarce any Prophecy falls more fitly upon any Event than this does upon the Church in thoſe times when ſhe had lapſed into this *Dæmon-worſhip* by the Seduction of a fraudulent and ſuperſtitious Clergy.

7. Thirdly, The ſummary Deſcription of the whole *Myſtery of Godlineſs* preceding ſo immediately before in the very laſt Verſe of the foregoing Chapter, me-thinks there

there is a Congruity that this immediate Digreſſion into the Mention of a Lapſe from the Purity of this Myſtery ſhould be of no petty Concernment, ſuch as is the Perſtringing of a few *Pythagorizing* Chriſtians, or of ſuch as might leave Chriſtianity to follow *Apollonius*, of which notwithſtanding I do not remember any particular Stories; but a more ſolemn and notorious Apoſtaſie of the Church of Chriſt, and the converting of that great *Myſtery of Godlineſs* immediately before mentioned into a *Myſtery of Iniquity*, as it is elſe-where called. For that Expreſſion of [*Some ſhall depart from the Faith*] is no Bar at all to this Meaning, as Mr. *Mede* has demonſtratively made good by many and ſufficient Examples, where [*ſome*] is ſaid of the greateſt Part, and in a Manner of the whole People, as you may ſee in the above-named *Treatiſe*.

8. Fourthly and laſtly, The Preface to this Prediction, *Now the Spirit ſpeaketh expreſly that in the latter times*, &c. ſeems not only too big, but more determinate another Way, than to comply with what *Grotius* would put us off with, namely, a Glance at *Apollonius* and his Followers. For it is too dilute and frigid a Gloſs to make no more of ὕστεροι καιροὶ than to turn it off with a *Poſthac* or *Hereafter*; as if the term of ὕστεροι καιροὶ had not paſſed into a Phraſe of Art already, and had not been defined long ſince by the Angel in *Daniel*, or at leaſt was not a neceſſary Conſectary from his Definition, who being asked *how long to the End of theſe Wonders*, he held up his right Hand and his left Hand unto Heaven, and ſware by him that liveth for ever, that *it ſhall be for a time and times and half a time*: And being again asked by *Daniel* to declare more plainly *when the End of thoſe things ſhould be*, he gives this Anſwer, *That the VVords are ſealed till the time of the End*, (which is ſo called, as being that notable Section of time that lies next to the End of the Fourth or Laſt Monarchy:) but preſently after adds this hint to point him to this time of the End, *That from the time that the daily Sacrifice ſhould be taken away, and the Abomination that makes deſolate ſet up, ſhould be* 1290 *Days*, but that *bleſſed he ſhould be that came to the* 1335 *Days*. Chap. 12.

9. Now the End of thoſe things *Daniel* enquired after reached, as appears from the Text and general Conſent of Expoſitors, even to the Day of Judgment, however that Phraſe is to be underſtood. Whence it is rational to conceive that *Daniel's* Prophecies reach through thoſe four famous Monarchies or Kingdoms, the *Babylonian*, *Perſian*, *Greek* and *Roman*, and that the *Roman* Kingdom conterminates or ſynchronizes with the Fulneſs of Time, or the End of times and Ages, and being the Fourth and laſt Diviſion of this Sacred Kalendar of Prophecies, as Mr. *Mede* calls it, may rightly be termed *the laſt Times* or *laſt Days*, in which the *Meſſias* was expected and came. But after Chriſt's Coming, ſeeing there would be a very marvellous and notorious Reign of *Antichriſt* during this Fourth Monarchy or laſt time, who is figured out in the *Two-horned Beaſt* and the *Whore of Babylon*, which are of the *middle Synchronals* of the *opened Book of Prophecies*, and which I have already demonſtrated to begin about 400 Years after Chriſt, and that the time of their Continuance is the ſame with a *Time and times and half a time*, and that this is in ſome Senſe, 1260 Years; it is evident that this Share of time is the ὕστεροι καιροὶ, *the latter times* of theſe Laſt, or the *time of the End*, as lying next thereto, and the very times the Angel ſpeaks of in this Chapter, where he aſſerts with an Oath that thoſe *Wonders* (that is, that prodigious Reign of Antichriſt) ſhould continue for a *time and times and half a time*; but that *when he ſhall have accompliſhed to ſcatter the Power of the holy People*, namely, the *Jews*, then *all things* ſpoken of *ſhall be finiſhed*. Which is the very ſame with that in the *Apocalyps*, where the Angel ſwears by him that lives for ever, *that there ſhould be no more time*, ſaving in the Days of the Voice of the ſeventh Angel, when he ſhall ſound, and the *Myſtery of Godlineſs ſhould be finiſhed, as he has declared to his Servants the Prophets*, alluding particularly to this of *Daniel*. This is the right Meaning of this Paſſage of the *Revelation* according to common Senſe and Grammatical Conſtruction. Which plainly ſhews that the *Time and Times and half a Time* end with the ſixth Trumpet. Dan. 12. 7. Apoc. 10. 7.

From which Conſiderations it is evident to any one that is unprejudiced, that this term of ὕστεροι καιροὶ is a *Term* of the *Prophetick* Style, the ſame with the *Time of the End*, with an Alluſion to that *Sacred Kalendar* of *Daniel* conſiſting of the four *Monarchies*, as being the latter Section of the Continuance of the laſt, running on along with the *Reign* of *Antichriſt*. For ſo does the Church generally interpret that *Time and Times and half a Time* in *Daniel*,

10. And that they do belong to the Reign of Antichriſt even in our Senſe, Mr. *Mede* has, in my Judgment, moſt convincingly made good even from thoſe Numbers

Dan. 12. 9.

of 1290 Days and 1335 Days, in his little Treatiſe of thoſe Numbers, which he calls *Revelatio Antichriſti*. Which were certainly given as a Key to open the Truth of *Daniel*'s Prophecies concerning the *Reign* of that *Man of Sin*, and the *time of his Diſcovery*. *The Words are cloſed up and ſealed till the time of the End*, that is, till theſe latter times; but *the Wicked ſhall not then underſtand them, but the Wiſe ſhall*, and may be aſſured of them by this Key of Numbers of Years from the *Epocha* of *Antiochus* his *prophaning the Temple* compared with the Event, the firſt notable Inſtances of *Revealing of this Man of Sin*.

The Firſt of theſe Numbers from that *Epocha* ends in the Year of our Lord 1120, the latter in the Year 1165. (For I have already ſo undeniably demonſtrated that Days *ſtylo Prophetico*, do ſignifie *Years*, both in this Treatiſe and in my * *Myſtery of Godlineſs*, that I think no Man will doubt of it; and that they cannot ſignifie *Days* here, Mr. *Mede* has with no leſs Evidence evinced.) Now the Event agrees to the *Prediction* even to Admiration. For in the Year 1120 a true and perfect Detection or Deſcription of *Antichriſt* came forth, and not till then, as you may ſee by that compendious Account which Mr. *Mede* has given thereof.

* Book 5. Ch. 15. Sect. 2.

The Ending of the other Period is alſo notable for the *Waldenſes* and *Albigenſes*, in whoſe times the *Myſtery of Iniquity* was more fully detected, and by more numerous Companies proteſted againſt. Whence *they are ſaid to be bleſſed that reach to thoſe times*, by Reaſon of the great Clearneſs of the Light of the Goſpel that ſhined forth: nor leſs happy they that then alſo ſuffered for witneſſing to it; but certainly much more bleſſed by Reaſon that there Reward ſhould be greater and more ſingular. For the Prophecy declares how things are in Truth and Reality, and not according to the Judgment or Sentiments of the ſoft and falſe carnal Mind. See that judicious Author Mr. *Mede*, for I cannot dwell upon theſe things.

I will only add, for a farther Aſſurance of the Excellent Mr. *Mede*'s Expoſition, that no other will hold Water. For it is not likely that *theſe Numbers of Days* ſhould be any Interpretation of the Extent of the above-mentioned *Time and Times and half a Time*; they both of them varying from the juſt Meaſure of that Period, and the Senſe alſo of that Ænigmatical Expreſſion being not ſo hard but that all hit on it and agree in it. To which you may add, that the *Epocha* from *Antiochus* will not comply with this Deſign, (and it is hard to make that *Epocha* ſignifie otherwiſe than *literally* with any Credibility of Meaning:) As alſo, that this Way the main Difficulty about which *Daniel* was ſo ſolicitous will not be ſatisfi'd, which was, *When this time of the End would be*, not of what *Extent* it was. Unto the Courſe of which, I mean of theſe τὸ τέλος, or *the time of the End*, (which is that *Time and Times and half a Time*) theſe Numbers of 1290 and 1335 do in a ſpecial Manner direct reckoned from the above-ſaid *Epocha*, as you may ſee at large if you conſult that excellent Interpreter I referred to before. The Angel tells *Daniel*, *The Words ſhall be ſealed till the time of the End*: and Mr. *Mede* ſhews plainly how the Matter is revealed in *this time of the End*, and even in thoſe very Points of this time which theſe Numbers direct to, which verily is worth our Conſideration as well as Admiration.

* Dan. 8. v. 14. 26.

CHAP.

CHAP. XI.

1. Epiphanius *his Expoſition of the Prophecy of* Paul *to* Timothy *confirmed from the Reference it has to that in* Daniel. 2. Grotius *his Miſ-timing this Prophecy of* Daniel, *and applying it to* Antiochus, *how raſh and groundleſs.* 3. *A Confutation of his Application.* 4. *The right timing this Prophecy by* Calvin *and Mr.* Mede, *who both interpret it of the* Roman *State and Empire.* 5. *A more particular Account of the two firſt Verſes of the Prophecy Mr.* Mede's *Way.* 6. *As alſo of the third.* 7. *And Fourth.* 8. *That the Senſe of this Prophecy ſo clearly accords with that of St.* Paul, *that it is manifeſt he refers to it in τὸ δὲ Πνεῦμα ῥητῶς λέγει.* 9. *That though this Interpretation of Mr.* Mede *be unexceptionable throughout, yet the two firſt Verſes of the Prophecy may be otherwiſe expounded, and more ſuitably to St.* Paul's *Prophecy in his Epiſtle to the* Theſſalonians.

1. WE ſee therefore what ſmall Reaſon *Grotius* has to turn off theſe ἐν καιρῷ with a frigid and undeterminate *Poſthac*, when they ſignifie, in this Place at leaſt, ſo punctually and determinately. Which is yet implied ſtill more plainly in that the Apoſtle ſays that *the Spirit ſpeaks* ῥητῶς, which intimates ſome Record where this Prophecy is written in a Manner *totidem Verbis.* For if there be any Force in Reaſoning from Words and Phraſes, ῥητῶς muſt ſignifie ſome ſuch thing, not *ſimply Inſpiration*, but *verbal Deſcription* of what is inſpired. Which Advantage neither *Grotius* nor any one elſe, I think, can alledge for their Interpretation, if it agree not with this which *Epiphanius* firſt ſo happily lighted upon, and Mr. *Mede* has ſo marvellouſly well improved, and is found moſt exactly to agree with that Prophecy of *Daniel*; which ſhall be the laſt Prediction of the Churche's *Lapſing into Idolatry* which I intend to produce. The Words are theſe:

Then ſhall a King do according to his Will, and he ſhall exalt himſelf, and magnifie himſelf above every God, and ſhall ſpeak marvellous things againſt the God of Gods, and ſhall proſper till the Indignation be accompliſhed; for that that is determined ſhall be done. Dan. ch. 11. v. 36, 37, 38, 39.

Then he ſhall not regard the God of his Fathers, nor the Deſire of Women, nor regard any God; for he ſhall magnifie himſelf above all.

For together with God in his Seat he ſhall honour Mahuzzim; *yea together with a God his Anceſtors knew not, ſhall he honour them with Gold and Silver and with precious Stones and pleaſant things.*

And he ſhall make the Holds of the Mahuzzim *jointly to the foreign God, whom acknowledging he ſhall increaſe with Honour, and ſhall cauſe them to rule over many, and ſhall diſtribute the Earth for a Reward.*

2. This is Mr. *Mede*'s Tranſlation of the Text; which is very eaſie and natural as to Rules of *Grammar* and *Criticiſm*, as I ſhall take Notice afterwards. In the mean time I cannot but obſerve how groundleſs and irrational *Grotius* his Interpretation is, who expounds all this of *Antiochus*, both againſt the Stream of Antiquity, who always ſuſpected *Antichriſt* to be here prefigured, and againſt all *Probability of things.*

For to paſs by the Direction of thoſe Numbers above mentioned, that fall into that *Time and Times and half a Time* that compriſe the Continuance of the Wonders *Daniel* enquires after, (which *Wonders* are intimated in this preſent Prophecy as well as in that of the *little Horn*) as alſo the neceſſary Determination of this *Time and Times and half a Time* by the *middle Synchronals* of the *Apocalyps*; who can imagin that the *Series* of *Daniel*'s Viſions, Chap. 11 and 12. that reach to the Day of Judgment, as certainly they do, ſhould admit of ſo vaſt an *Hiatus* or Gap as from the Geſts of *Antiochus* to the End of Things, neglecting that long Tract of Time betwixt, in which the *Church* is ſo much concerned?

Wherefore *Calvin* has judiciouſly adventured to interpret theſe Verſes of the *Roman* Empire, which immediately ſucceeded the *Greek*, (in the laſt times whereof *Antiochus* is ſaid to reign, according to the Prophecy of *Daniel*) though he has over-raſhly on the other Side rejected the Opinion of the Ancients, who ſuſpected *Antichriſt* concerned in theſe Verſes. Mr. *Mede* therefore has moſt happily joined them both together, as we ſhall ſee anon.

3. Now accordingly as *Grotius* has miſ-timed the Prophecy, ſo his Applications are alike cold and incongruous. For he cannot make good that *Antiochus* was a *Rejecter*

of the Gods of his Fathers, nor of the Love of Women; againſt which the *Roman* Writers themſelves expreſly witneſs. For *à Lapide* upon the place, affirms that he both worſhipped the *Gods of his Fathers*, and made the *Jews* do ſo too; and both *Gaſpar Sanctius* and he tax *Antiochus* for his *Mulieroſity* and Exceſs in Luxury. And as touching *Mahuzzim*, beſides that מעזים in the plural Number is not ſo likely to be the proper Name of any one God, he does not make it out by any Hiſtory, that *Antiochus* was ſuch a zealous Worſhipper of this *Modin*, as he would have him called, or that he had a Temple built to him in *Modin*; which is a City in *Judæa* cut out in a Rock, and in all likelihood was a ſtrong Hold, and therefore was called *Modin*, but without any Reference to this imaginary *Modin* of *Grotius*, the ſtrange God of whom *Antiochus* ſhould be ſo zealous a Worſhipper. For which Conceit he brings no Proof but 1 *Mac.* 2. 15. where the Officers of *Antiochus* are ſaid to make the *Jews* to ſacrifice in *Modin*, but not to the God *Modin*. So that *Grotius* his whole Interpretation is but a mere precarious Fancy. Let us now caſt our Eyes upon Mr. *Mede's*.

4. Mr. *Mede* therefore, accordingly as *Calvin* before him, ſuppoſes that at the thirty ſixth Verſe of this eleventh Chapter the Prophecie of *Antiochus* breaks off, and that the *Roman* Kingdom comes into Conſideration: Which is not a Doubtful and Conjectural Opinion, but neceſſary from the Reaſons already intimated. Wherefore ועשה כרצנו מהלך is rightly rendred, *Then ſhall a King do according to his Will.* For that Particle ו is of ſuch a lax Senſe, that there is no Injury done in putting upon it this determinate Meaning. Accordingly as *Paræus* renders τὴ κλαύσονται *Tum flebunt*, *Apoc.* 18. 9. And by *King* is here meant, as elſe-where in *Daniel*, a *State* or *Kingdom*. And that the *Roman* is here meant, the Order of Succeſſion implies, it following the *Greek* according to all Chronologie, and according to the Senſe of Hiſtorians is conceived to ſucceed the *Greek* upon the *Romans* Conqueſt of *Macedonia*, which was in the latter times of *Antiochus*. So fitly do things fall in for Matter of Time in our Hypotheſis, which does promiſe an eaſie Flowing of the Senſe all along, which is this.

5. In the firſt of theſe Verſes, That the *Roman* State or *Kingdom* towards the End of *Antiochus* his Reign ſhall carry all before them and domineer as they liſt, they ſhall exalt themſelves and make themſelves greater than any Kingdom. For to *conquer a Nation* is to conquer their Gods, whom the *Romans* vocally called out of thoſe Cities they took by a certain Charm I ſpoke of above, and ſo led away the Gods of the Nations as it were captive as well as the People. Nay the Officers of this State *ſpoke marvellous things* and blaſphemous *againſt the God of Gods*, that is, againſt Chriſt *Jeſus* himſelf, when he was ſo mocked and deſpightfully uſed by his Perſecutors and Curcifiers; and yet they proſpered and were ſucceſsful in the Empire, notwithſtanding all this their Villainy towards Chriſt, and bloody Perſecution of his Members, wherein he was again reproached and blaſphemed, till the *determinate time of this Rage* ran out, and that the Empire became Chriſtian.

For, as it follows in the next Verſe, the Time was next to ſucceed wherein the *Roman Empire* ſhould contemn, neglect, and caſt off *the Gods of their Anceſtors*, that is, the Pagan Gods, and turn Chriſtians; but that withal *Marriage* (which was in ſo high Eſteem with the *Romans* before, as it appears by thoſe Laws which were called *Julia* and *Papia*, which *Conſtantine* abrogated) ſhould be much ſlighted at firſt, but in proceſs of Time be ſuperſtitiouſly forbidden as well to Prieſts as Monks, that *Man of Sin* then getting the Reins of the Empire into his Hands, who reſpected not any God, but for his nulling the Laws of Chriſt and trampling on the Necks of Princes, is juſtly ſaid to *magnifie himſelf above all:* according as it is written of him in the Epiſtle to the *Theſſalonians*.

6. And ſutably to this Lawleſneſs and Contempt of God it follows in the next Verſe, ולאלה מעזים על כנו יכבד, that is to ſay, *For together with*, or *beſides*, (for אל and ל will ſignifie ſo) *God will he honour* Mauzzim, על כנו, *in ſua ditione*, *Grotius* renders it, referring it to *Antiochus*. The *Latin* reads, *in loco ſuo*, referring it to the Idol. Mr. *Mede*, *in his Seat*, referring it to Chriſt the true God. There may be alſo another Senſe of על כנו, viz. *ſuper baſin ejus*; as if that Honour done to the *Mauzzim* was grounded in the Honour intended therein to Chriſt: which is the Plea of the *Pontificians*. The Senſe therefore briefly is this, That it is plain that this *Roman* Power, as was ſaid in the foregoing Verſe, has caſt away the true Fear of God from them, and exalt themſelves above every thing that is called God, even Chriſt himſelf, in that againſt the expreſs Law of God they do Divine Honour to the *Mauzzim* (though in pretence of worſhipping thereby the true God) with Gold and Silver and wooden Statues, and with whatſoever is coſtly and precious, as it immediately

ly follows, יבר ביהב אלה אשר לא ידעהו אבותיו, that is to ſay, *Even together with a God whom their Fathers knew not, that is Chriſt*, (who was truly Θεὸς ἄγνωστος, a very Stranger amongſt the *Roman* Deities, and ſuch as the ancient *Romans* never ſacrificed to) *will he worſhip them*, viz. *the* Mauzzim, *with Gold*, &c.

Whence it is plain that the *Dæmons* ſpoke of by St. *Paul* are here propheſied of: For theſe *Mauzzim* are they, namely, the *Saints* by this Idolatrizing Empire turned into *Dæmons*; which thus became *Deaſters* or *falſe Gods*, that is undue Objects of Religious Worſhip, as all undoubtedly are but He that made the Heaven and the Earth, Jer. 10. *The Gods that have not made the Heavens and the Earth, even they ſhall periſh from the Earth*, &c. And again in the *Pſalms*, Πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὁ δὲ κύριος τοὺς οὐρανοὺς ἐποίησεν. Which Places intimate, that there is no true Object of Religious Worſhip but the God which made the Heavens and the Earth; and that all other Things by being made the Objects of ſuch Worſhip, become upon that very Account *Dæmones* or *Dæmonia*, *Petty-Gods*, or *falſe Gods*, tho' to the Damage of the Worſhippers. But that they are here call'd *Mauzzim*, whom *Paul* terms *Dæmonia*, is by a wonderful ſtrange Previſion of God, this *Hebrew* Word being for Senſe the very Language of thoſe that by too ſuperſtitious a Zeal and Affection towards the *Saints* brought in this *Dæmon-worſhip*, placing a more ſenſible Truſt and Repoſe in their Reliques and Protection than in the Omnipreſent God himſelf. Theſe therefore they called πύργους, προβόλους, τείχη, ὀχυρώματα, ῥυστῆρας, ὑπερασπιστάς; *Towers*, *Fortreſſes*, *Walls*, *Bulwarks*, *Guards*, *Protectors*, and what not? All which *Mauzzim* does naturally and properly ſignifie, as you may ſee more at large in Mr. *Mede*. So eaſily does the Senſe flow concerning the Abuſe of *Saint-worſhip*, who, though Chriſt be pretended in all that Divine Honour done to them, yet it is plain they go Partners with him in the Dedication of Temples and other Religious Worſhip.

7. Which this laſt Verſe ſeems to aim at in thoſe Words ſo artificially couched, מבצרי מעזים עם-אלוה נכר, *The holds of the* Mauzzim *with the ſtrange God*, (as if they were Joint-Tenants, as Lawyers ſpeak,) which Holds are the Holy Houſes, Churches, Chappels, and Monaſteries dedicated to the Honour of *Chriſt* and the *Saints*. For theſe Holy Places are called מבצרים *Strong Holds* in alluſion to *Mauzzim*, which has a warlike Senſe in it, and ſignifies *military Protectors* and *Champions*, whoſe Houſes therefore may well be called *Strong Holds*. The Senſe of the whole Verſe is this: And this *Roman* Power ſhall erect Temples and other Religious Houſes to *Chriſt* and the *Saints*: where Chriſt is indigitated by אלוה נכר *a ſtrange God*, he being both according to his Humanity born of a Stock diſtinct from all the Heathen Nations, ſo that he is more ſtrange than any other could be in that Reſpect; and alſo being perfect God and perfect Man, which is ſuch a Deity as never the Nations had any Thought of before: ſo ſingularly ſignificant is this Deſcription of Chriſt in this Prophecy, by this Name of a *ſtrange God*: But that he being once known to them, they ſhould give him condign Honour, ſaving that they ſhould ſhare part thereof amongſt the *Mauzzim*, and make them alſo Rulers over the Empire, dividing the World amongſt them as a Reward of their Sufferings, (as is pretended) one *Saint* being conſtituted Patron or Protector of one City or Country, another of another, accordingly as I have above more fully declared. Book 1. Ch. 17. Sect. 4.

8. This is ſo clear and eaſie a Senſe, that it is no Wonder that St. *Paul* ſays that *the Spirit ſpeaks* ῥητῶς, *expreſly*, *that in the latter times*, that is to ſay, in *Daniel's Time*, *and Times and half a Time*, which is the latter Part of the Continuance of the *Roman* Empire, Men ſhould apoſtatize from the Faith, and embrace the Doctrine of *Dæmon-worſhip* or the Worſhip of the *Mauzzim*. To which Prophecy the Event is ſo exactly anſwerable, that a Man muſt be ſtrangely blinded with Prejudice that cannot ſee it: as alſo a ſtrange Contemner of Concinnity and Proportion, if he be not pleaſed to obſerve how handſomly and naturally that hideous and unproportionate *Chaſma* betwixt the Predictions in the eleventh Chapter of *Daniel* and the Twelfth is in this way filled up with Matters of weighty Concernment, and the *Series* of Times continuedly carried on to the Day of Judgment.

9. Thus unexceptionable in it ſelf is Mr. *Mede's* Interpretation of theſe four Verſes in *Daniel*, and for ought I know may be one continued Senſe really aimed at throughout. But I muſt confeſs when I look upon thoſe Words of the Apoſtle, 2 *Theſſ.* 2. *Who oppoſeth and exalteth himſelf above all that is called God or that is worſhipped*, which ſeems a plain Alluſion to theſe Words of *Daniel*, *He ſhall exalt himſelf and magnifie himſelf above every God*; I cannot but ſuſpect that, in an *After Completion*

of the Prophecy the *Pontifician Power*, which became a kind of revived Image of the Pagan Imperial Power of *Rome* ſo ſoon as the *Pope* had once out-topp'd the Emperor, is alſo here perſtringed; and that therefore the two firſt Verſes of theſe four may be alſo interpreted of the *Pope* and of his *Luciferian* Pride, as I ſhall more diſtinctly ſhew in its proper place.

Chap. 18. Sect. 11.

CHAP. XII.

1. *The Reaſons of his Prolixity hitherto in the Predictions of the* Idolatry of the Church, *and of his future Brevity in the reſt of the Parts of* Antichriſtianiſm. *Apoc. 11. 8. 2. The* Second Member of Antichriſtianiſm *prefigured in the* * Witneſſes lying ſlain in the Streets of the great City called Ægypt. 3. *A ſhort Paraphraſe and Expoſition upon that Verſe of the* Apocalyps. 4. *That the ſame thing ſeems to be prefigured in the* Whore of Babylon *her* riding the Beaſt. 5. *What Predictions concern the Oppoſition to the* Prieſtly *Office of Chriſt.* 6. *That the* Two-horned Beaſt *and the* Falſe-Prophet *are all one, and that both prefigure the* Antichriſtian Oppoſition *againſt his* Prophetick *Office.* 7. *That the Affliction of the true Prophets of Chriſt is prefigured in the Viſion of the* Two Witneſſes, *as alſo the* Antichriſtian *Oppoſition againſt the* Kingly *Office.*

1. IN the mean time we have, I hope, with ſufficient Copiouſneſs vindicated Divine Providence from the leaſt Suſpicion of ſo remarkable a Neglect or Defect, as not to have as well predicted as fore-ſeen this general Lapſe of the Church in this firſt and chiefeſt Point of Antichriſtianiſm, *Dæmon-worſhip* or *Idolatry*. Wherein I have been the more copious, it being the chief Characteriſtick of the *apoſtatized State* of the Church, and indeed the Root of moſt of the reſt of thoſe *Antichriſtian* Enormities that have crept upon Chriſtendom, I am ſure of that which is at leaſt next in Heinouſneſs, the *bloody Perſecution* of the dear Children of God and faithful Members of Chriſt *Jeſus*, who cannot ſubmit to ſuch Idolatrous Practices.

But I ſhall return into my firſt Method, and ſearch out the Predictions of each Part of *Antichriſtianiſm* in that Order I have ſpoken of them already. Which I ſhall be able to do with greater Brevity by far, having already made good my main Deſign, and having nothing elſe to do but to refer to many of thoſe Prophecies which I have expounded already. Not to add alſo how moſt of thoſe Parts of Antichriſtianiſm which are behind are nothing ſo fully and frequently predicted as this of *Idolatry*.

2. As it fares with the very next Member we are to conſider, which is that *Spiritual Bondage and Slavery Men are brought under by that Burthen of Superſtitious Opinions and of tedious and fruitleſs Obſervances, and a falſe Perſwaſion of Penances to be done, not for Emendation of Life only, but for Satisfaction*; as if the Blood of the Son of God were of no Price nor Value: whenas ſuch Fictions are forged for no other End than to uphold the Tyrannical Power, or to advance the unjuſt Gains of the Prieſt.

At which Condition of the Church I do not doubt but the Spirit of God points, *Apocal.* 11. where *the dead Bodies of the Two Witneſſes* are ſaid *to lie in the Streets of the great City, which ſpiritually is called* Sodom *and* Ægypt, *where alſo our Lord was crucified.* Ἥτις καλεῖται πνευματικῶς, that is, ἐπὶ τὸ μυστήριον, *in a Myſtery*, or *Typically*, as *Grotius* himſelf acknowledges. I ſay therefore that this *Great City*, which is this Myſtical *Ægypt*, that Houſe of Bondage to the ancient Church of God in the Type, and to the Modern in the Antitype, is the pretended Catholick Church of *Rome*; and that this Spiritual Slavery under the ſuperſtitious Impoſitions of the *Pope*, and of whatſoever other Clergy of the ſame Stamp, is glanced at in this Paſſage of the Viſion.

For the *Two-Witneſſes* being Synchronal to the *reſtored Beaſt*, it is in vain to dream of any thing at *Jeruſalem* that ſhould be the Fulfilling of this Prophecy. It is therefore, I ſay, the Church of *Rome* that is this *Myſtical Ægypt*, and the *Pope* the *Pharaoh* of this *Ægypt*, with his hard Task-maſters, that make the deluded People drudge and toil under the Burthens of their Superſtition. And the Overthrow of this Spiritual *Pharaoh* and his Eccleſiaſtick Hoſt is manifeſtly typified by that of the *Ægyptians*

*

ptians in the *Red-Sea*, which anſwers to the *Blood of Chriſt*, which is a Wall on the left Hand and on the Right to the ſimple-hearted *Iſraelites* in their Flight from theſe Tyrants of *Ægypt*, but overwhelms *Pharaoh* and his Hoſt, and puts the Song of Thanſgiving into the Mouths of thoſe who, through ſerious Meditation upon the proper Vertue and Intent of the bloody Paſſion of Chriſt, have eſcaped this *Ægyptian* Vaſſalage; *I will ſing unto the Lord, for he hath triumphed glorioufly; the Horſe and his Rider has he thrown into the Sea:* Or, which is the ſame, that *Song of Moſes and of the Lamb*, Apoc. 15. *Great and marvellous are thy Works, Lord God Almighty; juſt and true are thy Ways, O King of Saints*, &c. But of theſe things I have ſpoken already, and therefore this brief Intimation ſhall ſuffice. Book 1. ch. 4. Sect. 5.

Only for a Corroboration of this Typical Senſe of *Ægypt*, I cannot omit to take Notice how this Song of *Moſes* and of the *Lamb* is ſaid to be ſung ἐπὶ τ θάλασσαν τ ὑαλίνλω μεμιγμένλω πυρί. Which is a notorious Indication that the Eſcape of the *Iſraelites* from *Pharaoh* through the *Red Sea* is alluded to in this Song; both in that the Sea upon whoſe Shore it is ſung is called a *Sea of Glaſs*, which repreſents the hard Conſiſtency which the Sea then ſeemed to have, being as a thick glaſsy Wall on this Side and that Side of the *Iſraelites*, (nay indeed it is expreſly ſaid in the Song of *Moſes*, (Exod. 15. 8.) *The Floods ſtood upright as an Heap, and the Depths were congealed in the Heart of the Sea*;) and alſo in that it is ſaid to be *mixt with Fire*, which intimates how theſe two maſſy Walls of Glaſs were penetrated by the Sight of the Angel that went along with the *Iſraelites* through the *Red Sea* by Night. The Name or Colour alſo of the Sea may not unlikely be alluded to in this Deſcription, *Red* being not an improper Epithet of *Fire*. Apoc. 15. 2.

There may be alſo ſtill a more Myſtical Meaning of this *Sea mingled with Fire*, (the *Spirit* with the *Blood* of Chriſt) which for Brevity Sake I paſs over; and will only add a ſhort Paraphraſe upon the Verſe I firſt cited.

3. *In the Street of the great City, which ſpiritually is called Sodom and Ægypt,* ὅπε καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη, which is ordinarily rendred, *where alſo our Lord was crucified:* which is very good and eaſie Senſe if we refer ὅπε to the great City, and read [*which is ſpiritually called Sodom and Ægypt*] Parenthetically; but if we refer it to, or rather join it with, *Sodom* and *Ægypt*, the Senſe ſeems more harſh, unleſs we underſtand an *Ellipſis*, the Supply whereof would be, καὶ ἡ πόλις ὅπε ὁ Κύριος ἡμῶν ἐσταυρώθη, *In the Street of the great City, which is ſpiritually called* Sodom *and* Ægypt, *and the City where our Lord was crucified*, that is, the Prophet-murthering *Jeruſalem*, which certainly is alluded to, be this *Ellipſis* how it will: And the Meaning of the Text I conceive to be this.

That that great Body Politick which pretends to be the Catholick Church, though ſo groſly Apoſtatized from the Apoſtolick Doctrine and Practice, κατὰ τὸ μυςήειον, as *Grotius* ſpeaks, Spiritually or Myſtically called *Sodom*, *Ægypt*, and *the City where Chriſt was crucified*, with juſt Reproach to their contrary Pretences. As if the Spirit of God ſhould ſpeak thus; Whereas this degenerate Church of *Rome*, by boaſting of their Profeſſion of vowed Cœlibate and perpetual Virginity, would make Show of being that true *Virgin-Company*, and the holy and *chaſt Spouſe* of Chriſt and of the Lamb; I do openly pronounce them a Neſt of unclean Birds, as foul as *Sodom* and as polluted as *Gomorra:* And whereas they would pretend to be the only Church of *my Son Chriſt*, who hath declared that *if the Son make you free, then are you free indeed*, and to be that *Jeruſalem that is free, and is the Mother of all true Believers*; I do proclaim to all the World, that they are, *ſpiritually* or *myſtically*, that very Land of *Ægypt* and Houſe of Bondage wherein my People are oppreſſed and miſerably tired out with tedious ſuperſtitious and burthenſome Obſervances, that ſerve for nothing but to uphold the Pomp and Pride of that Spiritual *Pharaoh* and his unmerciful *Task-maſters*, a Tyrannical and Idolatrous Clergy: And, laſtly, whereas they would make Men believe that they are that *Holy City*, which is a Refuge and Protection to the Saints of God, and a Shelter from Perſecution, where all Tears ſhall be wiped from their Eyes, that *New Jeruſalem* that deſcended from Heaven, (which they were if they were what they boaſted, the true viſible Church of Chriſt;) they are indeed a Succeſſion of that old *Jeruſalem*, the ſuperſtitious and burthenſome *Scribes* and *Phariſees*, who were the Crucifiers of my Son *Jeſus*, as theſe are to this very Day of his true Members, who himſelf, accordingly as he has told them, is perſecuted ſo often as they are perſecuted.

And therefore ὅπε καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη may reſpect as well the Members of Chriſt as himſelf, notwithſtanding it is the firſt *Aoriſt*. For that is a good Note of *Grotius* his and a true one, *Aoriſti ſine deſignatione temporis deſignant quod fieri ſolet.*

And therefore here is intimated by ἐσταυρώθη the often Perſecution of Chriſt in his true Members under this Power of *Antichriſt*. For *Crucifixion* by a *Dioriſm* ſignifies any Kind of Perſecution.

Jeruſalem therefore literally is not here underſtood under the Diſguiſe of *Sodom* and *Ægypt*, (which would not be any ſuch *myſtical* or *ſpiritual* Meaning, but a mere *Synecdoche*, ſuch as every School-Boy underſtands) but that Great City, which is a Polity of Men that pretend to be the only true Catholick Church, though ſo miſerably Apoſtatized from the Faith: This City, in ſuch a myſtical Senſe as I have declared, is called *Sodom*, *Ægypt* and that *Jeruſalem* that kills the Prophets, and crucifies our Lord in perſecuting his Members.

But the thing that we note now eſpecially is there being called *Ægypt* for keeping the People of God in ſuch Spiritual Slavery and Bondage.

4. Which Slavery and Vaſſalage we may conceive alſo to be glanced at in the Figure of the *Whore of Babylon that rides upon the Beaſt*. For that this Imperious Clergy of *Rome* is ſo called, ſeems not only for that *Babylon* looks like the firſt Precedent of Idolatry in worſhipping *Belus*, but for their Tyrannical Pride and holding the People in ſuch a forcible Captivity, from under which no Man might withdraw himſelf and make back toward *Jeruſalem* and the true Temple of God, but he expoſed himſelf to the Cruelty of this *bloody Whore, that ſits as a Queen and ſaies ſhe ſhall never ſee Sorrow.*

The *Beaſt* alſo being ſaid to be *rid by the Where* inſinuates a Kind of beaſtly droyling and ſlavery the Chriſtian Empire has groaned under for ſo many Ages. Which, that it might be more like a Beaſt, (an *Horſe* or *Mule that has no Underſtanding*) they endeavoured to keep as ignorant as they could, that the People might be the more patiently *Prieſt-rid*, as the Phraſe is, and carry their Riders with more Eaſe and Safety.

5. Theſe are the chiefeſt Strictures that do occur to my Mind in the Prophetick Viſions that are applicable to this ſecond Member of *Antichriſtianiſm*, and that only in this general Way. That of St. *Paul* is more particular, *Forbidding to marry, and commanding to abſtain from Meats*; but ſo eaſie to be underſtood, that the naming thereof is ſufficient. And therefore I ſhall paſs to the next Branches of *Antichriſtianiſm*, thoſe Oppoſitions that would run down the *Secred Offices of Chriſt*, as he is *King*, *Prophet* and *Prieſt*. The grand Injury againſt the laſt of which is this, The making other Mediators beſides Chriſt, and giving them Religious Worſhip, (which is predicted in St. *Paul* and *Daniel* in thoſe Places we have already produced and expounded, touching the *Dæmons* or *Mauzzim*;) or elſe the Suppreſſing or Slighting the chief *Uſe* of the *Death* of Chriſt, which is a comfortable Eaſe of Conſcience from all Suſpicion of God's Diſpleaſure, or Fear of Puniſhment in the other World for Want of Satisfaction for our Miſdeeds here, ſo long as we have repented of them ſincerely, and have amended our Lives according to the Word of Chriſt. Which Abuſe is one grand Piece of that Slavery and Bondage that the People of God are held under in this Spiritual *Ægypt*; and therefore is generally prefigured in that Type we have already explained, and alſo in the *Whore of Babylon*, according to what we have above intimated. So that we may paſs over this Office of Chriſt, and proceed to his *Kingly* and *Prophetick Office.*

6. The Oppoſition to the latter whereof is plainly predicted in the Mention of the *Falſe-prophet* in the *Apocalyps*, which is the ſame with the *Two-horned Beaſt*, who is the Reſtorer of the *Beaſt wounded to Death*, (that is, of the *Pagan* Empire become Chriſtian) into a new Kind of *Paganiſm*, and is ſaid *to work Miracles in the Sight of the Beaſt, wherewith he deceived them that dwell on the Earth, and made them worſhip the Image of the Beaſt and receive the Mark of the Beaſt*, &c. Chap. 13. Which things are ſo plainly ſaid of the Falſe-Prophet, Chap. 19. 20. that there can be no doubt but the *Two horned Beaſt* and the *Falſe-prophet* are the ſame. *And the Beaſt was taken, and with him the Falſe-prophet that wrought Miracles before him, with which he deceived them that received the Mark of the Beaſt and them that worſhipped his Image.*

Wherefore it is plain that the *Falſe-prophet* and the *Two-horned Beaſt*, and conſequently *the Whore of Babylon*, are all one, as I have above noted; and that therefore the *Roman* Idolatrous Clergy, that pretend to be ſuch an *Infallible Church*, as if God did unfailingly inſpire them in what-ever is concluded upon by their Pope, or at leaſt by him together with what they will call a *General Council*, are figured out here, by Way of Reproach to this boaſt of *infallible Inſpiration*, in this Title or Style of *Prophet*. But for that they delude the World by falſe Doctrines, and either Diabolical

Miracles

Miracles or cunning Cheats and Forgeries of Miraculous Effects, the same Company of Men is more ignominiously and openly branded for this Impiety by the prefixing that deserved Epithet of *False*, ὁ ψευδοπροφήτης, *The False Prophet*, What can be more plain than this? Or what a more wicked Opposition to the *Prophetick* Office of Christ, than for one to take upon him to be his *infallible Vicar-General* of Christendom, and yet to fill the World with *Idolatry* and *Lies*? Which this Body of *Pseudo-prophets* have done in some Measure, more or less, for about these 1200 Years, as is manifest from the last Consectary of our *Joint-Exposition*.

7. Whence we may be sure that the true Prophets, who speak according to the Tenour of Apostolick Doctrine, would have but a sad time of it, and the *Prophetick Office* of Christ, as he illuminates these by his Word and Spirit, be opposed and resisted, nay these Instruments of his contradicted and oppressed with all imaginable Injury and Violence, accordingly as this *Mystery of Iniquity* should grow up in the Church; which seems to have commenced about 400 Years after Christ.

Which Condition of the Church I conceive is prefigured in the Vision of the *Two Witnesses*, whose mournful Prophecy in Sackcloth is Synchronal to the Reign of the *False-Prophet*, as has been above demonstrated. But the Description of things is such as comprises the Opposition to the *Kingly* Office of Christ as well as *Prophetical*, as shall appear in our Explication of the Vision. For for any one to take upon him to be the infallible Interpreter of the Law of a King, is to give Laws for him, and to despoil him of his Throne and Sceptre. Or by what-ever other Device his Laws may be suppressed and kept from the People and other Laws put in their Room, this *Kingly* Office is plainly made nothing by it. But that the Word of God contained in the *Old* and *New* Testament is thus dealt withal by this *False-Prophet*, I have in my *Idea of Antichristianism* sufficiently declared.

CHAP. XIII.

1. *An Explication of the* Witnesses. *Ver.* III. *The Reason why they are* Two: *Ver.* IV, V. *Why* Two Olive-trees *and* Candlesticks, *and what meant by their* killing Men by the Fire that proceeds out of their Mouths. *Ver.* VI. *That their Power of* shutting up Heaven from Raining *may be attributed to them only by a* Metalepsis. 2. *Or rather by a* Zoopœia *of the second Sort.* 3. *According to which Figure they are said* to smite the Earth with every Plague of Egypt; *And what the Meaning of these* Plagues *may be. Ver* VII. Ὅταν τελέσωσιν, Ἐκ τῆς ἀβύσσου, *The* War and Death of the Witnesses, *what they mean. Ver.* VIII. Ægypt *and the fore-going* Plagues *fitly mentioned together. Ver.* IX. *The Meaning of* Three Days and an half, *and of the* Bodies of the Witnesses lying unburied. *Ver.* X. *What meant by the* Dwellers upon Earth. *Ver.* XI. *What by* the Spirit of God coming into the Witnesses. *Ver.* XII. *That the true Witnesses do not invade Heaven, but ascend thither when they are called. Ver.* XIII. *The* Earth-quake, City, Fall of the City, *and the* Slaughter of 7000 Names of Men, *what they mean.* 2. *That the Antichristian Opposition to the* Regal *and* Prophetical Office *of Christ is clearly prefigured in this Vision of the* Two Witnesses.

1. LET us now enquire what News of these Injuries in this Vision of the *Two mournful Witnesses*; who complain not without a Cause, as well the *Regal* as *Prophetical* Office of Christ being so palpably opposed by that *Man of Sin*. We shall give a brief Explication of the Vision, proceeding orderly from Verse to Verse, beginning at the Third, and holding on till the Fourteenth, where the Story of the *Witnesses* endeth.

Ver. III. *And I will give Power unto my Two Witnesses, and they shall prophesy a thousand two hundred and threescore Days clothed in Sack-cloth.*

That these *Days* are so many *Years*, appears from the last Consectary of my *Joint-Exposition*. That these *Witnesses* are *Two*, is partly from the Types they allude to in the Old Testament, and partly from the Nature of the things they signifie. The *Types* they allude to are *Moses* and *Aaron*, *Elias* and *Elisha*, *Zerobabel* and *Jesua*, three several Pairs of holy Men that are famous for their Conduct of the People in such times as bear also Analogy to these of the *Two Witnesses*, whose Prophecy is during the

Conculcation of the *Outward Court* of the Temple by the *Gentiles*, that is, while it is polluted with Idolatry, as *Moses* and *Aaron* were over the *Israelites* in the Wilderness, where they often lapsed into *Idolatry*, (to which the *Woman in the Wilderness* may haply allude,) *Elias* and *Elisha* in their *Baalitical* Apostasie, and *Zerobabel* and *Jesua* when they were yet in the Captivity of *Babylon*.

There are also three Pair of things that may be fitly signified by these *Two Witnesses*. Either the suppressed *Magistracy* and *Ministry*, (such I mean as answer in Opposition to the *Ten-horned Beast* and *False-Prophet*, and bear a Resemblance with *Moses* and *Aaron*, *Zerobabel* and *Jesua*;) or else the *People of the Jews*, (I mean such of them as are so sincere, that were it not for the Sway of *Antichristianism* in the World, would be converted to Christ) together with the *Virgin-Company of Christians*; or lastly, (which answers to these two last Witnesses) the *Old Testament* and the *New*, which may be added by an *Henopœia* to the other.

Ver. IV. *These are the two Olive-trees, and the two Candlesticks standing before the God of the Earth.*

It is a plain *Israelism*, alluding to that in *Zechary*, Chap. 4. 11. *What are these two Olive-trees upon the right Side of the Candlestick and upon the left Side thereof?* And then Ver. 14. *These are the two anointed ones, that stand by the Lord of the whole Earth.* Which Interpreters universally understand of *Zerobabel* and *Jesua*.

Ver. V. *And if any one will hurt them, Fire proceedeth out of their Mouth and devoureth their Enemies; and if any Man will hurt them, he must in this manner be killed.*

It is an Allusion to the Story of *Moses* and *Elias* their bringing down Fire upon their Opposers. But here it is to be understood more *Mystically* of the *Fire* of the *Spirit*, or of the *Law of God* proceeding out of their Mouths, whereby they convince the World. *Jer.* 23. *Is not my Word like as a Fire, saith the Lord, and like a Hammer that breaketh the Rock in Pieces?* Like that of the Man out of the Sea, 2 *Esdras* 13. *whose Voice whensoever it went out of his Mouth, all they burnt that heard it.* And again in the same Chapter, *And lo, as he saw the Violence of the Multitude that came, he neither lift up his Hand, nor held Sword nor any Instrument of War: But only I saw that he sent out of his Mouth as it had been a Blast of Fire, and out of his Lips a flaming Breath, and out of his Tongue he cast out Sparks and Tempests. And they were all mixt together, the Blast of Fire, the flaming Breath, and the great Tempest, and fell with Violence on the great Multitude which was prepared to fight, and burnt them up every one; so that of a sudden, of an innumerable Multitude nothing was to be perceived but only Dust and Smell of Smoke.* Which is afterwards interpreted, ver. 38. *And he shall destroy them without Labour by the Law which is like unto Fire.*

Ver. 29. Ver. 4. Ver. 9, &c.

By this we may know what is meant by [*If any Man will hurt them, he must in this manner be killed.*] And it was the Word of the Lord to *Zerobabel*, who is alluded to in these *Witnesses*, *Not by Might nor by Power, but by my Spirit, saith the Lord of Hosts.* So plain is it that the Weapons of the *Two Witnesses* in the time of their mournful Prophecie are only *Spiritual*. Which is a thing worthy the noting and seriously considering.

Zechar. 4. 6.

Ver. VI. *These have Power to shut Heaven, that it rain not in the Days of their Prophecie; and have Power over Waters to turn them into Blood, and to smite the Earth with all Plagues, as often as they please.*

In the Days of their Prophecie, that is to say, of *their mournful Prophecie*, or in the Days of their Propheſying in *Sackcloth*; as is plainly to be understood out of the third Verse. It is a manifest Allusion to *Elias* his hindering it from raining in *Ahab*'s Time for three Years and six Months, which is exactly the Time of the *Prophecie* of these Witnesses, namely, 1260 Days. But the Meaning must needs be more mystical, these *Days* signifying *Years*. Wherefore by *Rain* is meant the distilling of that pure refreshing Doctrine of the Gospel unadulterated by the false Glosses of Men; which Heavenly Drops descend not during the mournful *Prophecie* of the *Witnesses*. But this *shutting up Heaven* thus is ascribed to them, not that they *positively* hinder the Descent of this celestial Dew, but by a *Metalepsis*, such as I have already observed in the *Rider of the red Horse*, to whom Power is said to be given *to take Peace from the Earth*, and that *there was given unto him a great Sword*, whenas yet there is no more understood by it, than that in his Time there would be much killing one another. So that the *Effect* is put upon the *Sign*, when such a thing should be: as in that vulgar Verse.

Apoc. 6. 4.

Pallida

Pallida Luna pluit, rubicunda flat, alba ſerenat.

2. This is one warrantable Senſe; and yet there is ſtill a better, If this *ſhutting up of Heaven* be attributed unto theſe two mournful Witneſſes not by a bare *Metalepſis* only, but by a *Zoopœia* of the ſecond ſort, ſuch as I have above deſcribed; wherein, though the Party to whom the Effects be attributed does not uſe any *Activity* to produce them, yet in ſome Senſe he has a *cauſal* Influence upon them; as the *abſent Sun* may be ſaid to be the Cauſe of *Night* and of all the Villainies committed under her Shelter. So the Suppreſſion and putting out of place theſe Witneſſes is the Cauſe of the *ſhutting up of Heaven*, and of the Scarcity of the pure Word amongſt the People; but cannot be attributed to the *Witneſſes* themſelves, but only by a *Metalepſis*, or rather a *Zoopœia*.

3. According to which *the turning Water into Blood* and the *ſmiting the Earth with all Plagues as often as they pleaſe*, is attributed to them, namely by a *Zoopœia*, though they have no *poſitive* Activity therein, no more than the Sun in all the Murthers and Adulteries that are committed by his Abſence in the Covert and Concealment of the ſhady Night. And therefore whereas it is added, ὁσάκις ἂν θελήσωσιν, *as often as they will*, (not to mention that the Word ἐθέλειν and θέλειν is by good Authors ſpoken alſo of things inanimate) it is but the Height and Sublimity of this Scheme, and ſignifies no more than, *as often as Opportunities are offered for ſuch Effects*, upon which the mournful Condition of theſe *Witneſſes* have a *conſequential* Influence, if we may ſo ſpeak, though not an *active*. And *Will* is attributed to them with as much Reaſon and Elegancy as the *Activity* it ſelf; and indeed according to neceſſary Analogie, thoſe *occaſional Conſequences* anſwering exactly to the *occaſional Exertions* of the *Acts* of the *Will* in him that is ſaid properly to act, and not by a *Zoopœia*. But if any one does not ſo well approve of this more accurate and diſtinct Explication of the Analogy, he may if he pleaſe call it a παραφυάδια, and ſay that the Greatneſs and Frequency of theſe *Ægyptian* Plagues in general is only here ſignified. The Alluſion is to *Moſes* his ſmiting the Land of *Ægypt* with thoſe ten Plagues: The inflicting of which, in a Myſtery, is aſcribed to theſe *two Witneſſes* while they are in this debaſed and dejected Plight.

The Senſe therefore in brief is this: That the *Roman Empire*, in which is this Spiritual *Ægypt* that holds the People of God in Bondage, whether the *Waters* thereof be turned into *Blood* by inteſtine Wars and Broils; or whether it noiſomly abound with *Frogs*, that is, with ſlimy, ſalacious, and venereous Perſons; or be full of lazy and *Louſy* Beggars, a ſordid and ſqualid Poverty over-running the Generality of Men by reaſon of either the Oppreſſion or ill Diſcipline of them that are in Power; or Men be infeſted and diſquieted with the importunate Incurſions of Swarms of *Gnats* and *Flies*, that is to ſay, with the Numeroſity of Superſtitious Scrupuloſities and vexatious Controverſies of Polemical Theologie, that ſting and bite and diſturb the Minds and Conſciences of Men to no purpoſe but for Affliction and Inquietude; or the *Beaſts*, which the *Platoniſts* call our Bodies, be plagued with *Murrain*, that is, be charged with Foulneſs and Corruption, and with the noiſom Poiſon of the deadly Sins; or that the Multitude be unquiet, as if enraged with *angry Boils* and *Ulcers*; or the barbarous Nations from the North invade the Empire like a *violent Storm of Hail-Stones*; or the *Turk* and *Sarazen* from the South, as a numerous Army of *Locuſts*; or that palpable *Darkneſs* and Blindneſs in Divine Matters ſeize the Minds of Men; or that the *Firſt-born* in every Family be found *dead*, that is (ſaith *Alcazar*) the Soul of every Man obnoxious to eternal Death, (as if he would have the Soul σώματος ὑστερογενῆ, *born later than the Body*, but to be the firſt born in Man; or rather becauſe ſhe has the *Right* of *Primogeniture*, the Right of Ruling over the Body:) That all theſe *Plagues of the Myſtical Ægypt*, what-ever they be, (as certainly they cannot ſignify well) are attributed to the two mournful *Witneſſes* by a *Zoopœia*, they being the *neceſſary Conſequence* of the *Witneſſes Diſgrace*, *Affliction*, and Deprivation of Power and Office, as Darkneſs, Thefts, Murthers, and Adulteries are of the Abſence of the Sun.

Ver. VII. *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the Bottomleſs Pit ſhall make War againſt them, and ſhall overcome them and kill them.*

The *Greek* has it, ὅταν τελέσωσι· which ſignifies no more than, *when they ſhall perform their Witneſſings*. And [*out of the bottomleſs Pit*] is Ἐκ τῆς ἀβύσσου, which is either, *Out of a deep Pit in the Earth*, or *Out of the Sea*, and ſo may intimate either the *Two-*

horned Beaſt, or the *Ten-horned*. The making War againſt them, by a *Diorifmus*, ſignifies any manner of oppoſing them, and Endeavour to ſuppreſs them, not excluding War and Blood-ſhed; as it happened to them toward the latter End of their Prophecie, among the *Waldenſes* and *Albigenſes* and others. And as *War* ſignifies any Oppoſition, ſo *Death* or *Killing* any changing their Condition into worſe, ſo that they ceaſe to be what they were before. And that this is a *Political Death* or putting out of Power is plain, in that their *Reſurrection* is ſuch. See *Death* and *Reſurrection* in my *Prophetick Alphabet*. So that the Senſe is this, That no ſooner ſhall they begin to perform their Office of witneſſing to the Truth, but they ſhall be aſſaulted, ſuppreſſed, and *politically* killed, that is, kept out of all Power and Dignity.

Ver. VIII. *And their dead Bodies ſhall lie in the Street of the great City that Spiritually is called* Sodom *and* Ægypt, *where alſo our Lord was crucified.*

This Verſe I have expounded already in the immediately preceding Chapter; only you may here take Notice how well this Appellation of *Ægypt* agrees with the Mention of the *Ægyptian* Plagues before alluded to, which abode upon the Land becauſe they ſtill kept the People of God in Bondage, and would not ſuffer them to ſerve God according to his own Will and Precept.

Ver. IX. *And they of the People and Kindreds and Tongues and Nations ſhall ſee their dead Bodies three Days and an half, and ſhall not ſuffer their dead Bodies to be put in the Grave.*

This *not being buried* has a double Senſe, as you may ſee in the *Prophetick Alphabet*. But I muſt confeſs I take the more favourable to be the truer, and that their *not being buried* is a Pledge of their Reſurrection at laſt, that is, *after three Days and an half*, which I have in my *Myſtery of Godlineſs* ſhewn to be *Three Times and an half*, 1260 Years; the very ſame with the Time of their *mournful Propheçie*. For they being only *Politically* dead, it is not at all inconſiſtent in the Verity of the Thing ſignified that they ſhould propheſy in a mournful Condition, nay indeed it is neceſſary to be ſo. And the Spirit of God deſigning and ſetting out theſe two Parts of their Condition, namely their *Prophetical Witneſſings* and their *Deveſtment* of all *Political Power*, (which the Scripture calls *the Death of a People*, and their *Recovery* again into a *Polity* their *Reſurrection*,) he has (partly becauſe it were very incongruous to make them propheſy while they were dead, and partly becauſe ſo long a time as their Prophecy is ſaid to laſt, *viz.* 1260 Years, was not ſo ſutable for a dead Body to lie unburied in the Streets and then to revive) ſo contrived the *Cortex* of this Viſion with ſuch admirable Artifice, as that theſe Harſhneſſes are avoided in that *Homonymia* of *Three Days and an half*, and all the Parts of the Prophetick Figurations made to keep due Proportion and Symmetry, as well as the inward Signification of the things meant; and yet without any Prejudice to the finding out of the true Meaning to him that is ſagacious, the *Three Days and an half* ſo eaſily caſting him upon *Three Times and an half*, which is the very ſame time with 1260 Days. But whether in a ſecondary Intention theſe *Three Days and an half* may have ſome ſuch Meaning as Mr. *Mede* has given them, Event will beſt define. For my own Part, I ſee very little or no Ground in the Text for any ſuch Meaning. See my *Myſtery of Godlineſs*, and what I have above intimated in this Treatiſe.

Book 5. Ch. 15. Sect. 4.

Ver. X. *And they that dwell upon the Earth ſhall rejoice over them, and make merry, and ſhall ſend Gifts one to another, becauſe theſe two Prophets tormented them that dwell on the Earth.*

The Dwellers upon Earth, *Ribera* in another Place, out of *Andreas*, interprets *Habentes in terra perpetuam cordis habitationem*, whoſe Minds dwell upon worldly things. Theſe muſt needs rejoice when the *Two Witneſſes* are ſlain, their free Rebukes out of the Oracles of God being very diſquieting and tormenting to theſe worldly and carnally-minded Men. See my *Myſtery of Godlineſs*.

Book 5. Ch. 17. Sect. 8.

Ver. XI. *And after three Days and an half the Spirit of Life from God entred into them; and they ſtood upon their Feet, and great Fear fell upon them that ſaw them.*

That the *Spirit of Life from God entred into them* is correſpondent to what we have already cited out of *Zacharie*, *Not by Might, nor by Power, but by my Spirit, ſaith the Lord of Hoſts*. That this *Reſurrection* of them has a *Political* Meaning, you may be farther ſatisfied in my *Prophetick Alphabet*, from what I have there ſaid upon that Term.

Ver. XII. *And they heard a Voice from Heaven ſaying unto them, Come up hither. And they aſcended up to Heaven in a Cloud, and their Enemies beheld them.*

I had

I had rather render, καὶ ἤκουσαν, *For they heard*, &c. this Voice from *Heaven* raising them from the Dead, as the Voice of Christ did *Lazarus*. By which *Heaven* is here understood the higher Places in the *Political Universe*, unto which the *slain Witnesses* are called by a Voice from thence, saying, *Come up hither*. Whence it will not be unreasonable to note, That those that are the true Witnesses will not come before they be called, nor, like the ancient *Giants*, invade this Heaven against their Wills that reside there; but stay till they have a lawful Call to Political Offices and Dignities. For it is not true of this *Political Heaven*, but of the *spiritual*, *The Kingdom of Heaven suffers Violence, and the violent take it by Force.* Mat. 11. 12.

And that these *Witnesses* are said *to ascend up to Heaven in a Cloud*, it seems an Allusion to *Christ's Ascension* after his *Crucifixion*, which is also alluded to here in the eighth Verse. And the time of *Christ's* mournful Prophecy before his *Resurrection* was about *Three Years and an half*, (if we may believe Chronologers) to make the Allusion still more perfect.

Ver. XIII. *And the same Time there was a great Earthquake, and the tenth Part of the City fell; and in the Earthquake were slain seven thousand Names of Men: and the Remnant were affrighted and gave Glory to the God of Heaven.*

That an *Earthquake* signifies *Political* Commotions and Change of Affairs, is obvious to any one to note. But that the *City* here mentioned should be understood not of a City of Brick or Stone, but a *Polity*, has not been so easie for every one to hit on. But I conceive it is plain enough that this City is the very City mentioned in the eighth Verse, which is called the *great City*, and *this great City* is the *Whore of Babylon*, and the *Whore of Babylon* is nothing but the Body of the *Idolatrous Clergy* in the Empire, who appertain to the *Seventh* or *last Head* of the Beast, which is an *Head of Blasphemy* as well as the Six first, that is to say, an *Idolatrous Head*. Whence we may understand what is meant by these *Seven Thousand Names of Men*: For neither *seven* nor *thousand* signifie *any determinate Number*, (though by a pleasant *Diorismus* they seem to do so) but only the *Nature* or *Property* of those *Names of Men* that are said to be slain, namely, That they are *Titles*, *Dignities*, *Offices* or *Orders* of Men belonging to the State of Christendom as under the seventh Head that is become *Idolatrous* and *Antichristian*. And in that this Number *Seven* is multiplied into a *Thousand*, it signifies perhaps a perfect and durable nulling all such Offices and Orders of Men, at least it serves for Adorning the external Cortex of the Prophecy. Which if Mr. *Mede* had taken Notice of, it would have saved him the Labour of making out the Sense of Ὀνόματα ἀνθρώπων, and also the Solicitude touching the Proportionableness of the Number of the slain. For no Men at all here are necessarily implied to be *slain*, but only *all Antichristian Offices and Fraternities* to be dissolved and abrogated, and things to be reduced to the Purity of the First four hundred Years. For *to slay*, by a *Diorismus*, signifies nothing else but a causing a thing to cease to be. This I little question but is the true Meaning of this Place. And τὸ δέκατον τῆς πόλεως will have a Sense marvellous coincident therewith.

But that there is any Design upon the Brick and Stone, the Walls and Buildings of *Rome*, either in this present Vision or any other in the *Apocalyps*, I do profess my self for the present so dim-sighted as not to discover; the *Papal Polity*, by an *Hylasmus*, not the *material City*, being understood in all the Denunciations against her, so far as I see yet. So that if she be to be burnt, or sack'd, or sunk by Earth-quakes, it may be but a By-Accident, and not directly pointed at nor prefigured in the *Apocalyptick* Visions. But if such a thing should happen in such Circumstances as should in a special and peculiar Way fit with some of these Prophecies, it will be therein compriſed by an *Henopœia* of the second Sort, as I have intimated in my *Prophetick Schemes*.

But be this how it will, I make no Question but this thirteenth Verse of the Chapter we are upon concerns mainly, if not only, the Idolatrous Clergy it self. But it is said of *the rest*, that they were *affrighted* and *gave Glory to the God of Heaven*, as being just in his Judgments, according to that of the Song of *Moses* and of the *Lamb*, *Who shall not fear thee, O Lord, and glorifie thy Name? For thou only art holy*, &c. Yea, which is more, that the Event might not seem less remarkable than really it was, there were those even amongst the *Clergy*, the *Popes* themselves not excepted, as appears in *Adrian* and *Clement*, who tho' still continuing in the *Roman* Communion, *were* not only *affrighted*, but also *gave Glory to God*, that is, they acknowledged that this great Change of Affairs happened because of the heinous Apoc. 15. 4.

Offences and Tranſgreſſions of the *Clergy*, as may be ſeen in the *Hiſtory of the Council of* Trent.

Book 1. ch. 17 ſect. 8.

2. Out of what I have written *here* and in my *Myſtery of Godlineſs*, I think it is evident enough that that *Antichriſtian* Oppoſition that is made againſt the *Prophetick* and *Regal* Office of Chriſt, is clearly prefigured in this Viſion of the *Two Witneſſes*, who are ſaid *to lie ſlain in the Streets of the great City* during the *Conculcation* of the Outward Court of the Temple by the Gentiles.

And truly though ſome pleaſe themſelves in conceiting this Viſion ſuch an invincible Puzzle, I cannot but profeſs that the Senſe thereof ſeems to me as clear as the *meridian Sun*. And for that ſpecial Knot or Scruple therein, imagined to lie in the eighth Verſe, how theſe *Witneſſes* can be underſtood of any of the Inhabitants of Chriſtendom, their Bodies being ſaid to lie dead in *the Streets of the great City where our Lord was crucified*, which therefore muſt be *Jeruſalem*; I have already anſwered by ſhewing that this City is called the *old Jeruſalem ſpiritually* or *myſtically*, as well as *Sodom* and *Ægypt*. And if any one have an *Heart* to hear, (for it requires no great Labour of the *Head* to underſtand it) the brief and plain Senſe of this Verſe is this: That theſe *Two Witneſſes* ſhall lie deſpoiled of all Reſpect and Power in the Precincts of the Juriſdiction of that Church which hitherto has always been the greateſt, (ſo that it may very fitly be repreſented by a great City) and is now very large indeed, conſiſting of mere formal, carnal, and Hypocritical Profeſſours of the Worſhip of the true God, in which Church *alſo our Lord was crucified*. What can be more eaſy and plain than this? For it only ſuppoſes that this *carnal, and Hypocritical, Witneſs-ſlaying* Church of the *Chriſtians* is one ſucceeding City, Synagogue or falſe Church with the *formal, Hypocritical, Prophet-murthering* Church of the *Jews*. Which is a plain Truth, whether this Prophecy ſuppoſe it or no. But we proceed.

CHAP. XIV.

1. *That the* little Horn *in* Daniel *is a Type of that Power which ſhould oppoſe the* Regal *Office of Chriſt.* 2. *That the* fourth Kingdom *in* Daniel *is not that of the* Lagidæ *and* Seleucidæ, *but the* Roman, *proved from the univerſal Conſent of Eccleſiaſtick Writers.* 3. *From the Eminency and Greatneſs of the* fourth Kingdom. 4. *From the Diſtance of time betwixt the Kingdom of the* Lagidæ *and* Seleucidæ, *and the Kingdom of the* Stone cut out without Hands, *or the Kingdom of the* Son of Man, *which is alſo the* Kingdom *of* Heaven *or of* God. 5. Grotius *his fond and prophane Interpretation of* the Son of Man, *as if thereby were meant* the People of Rome. 6. *The like extravagancy in his interpreting* the Stone cut out without Hands, *of the ſame People.* 7. *The unſoundneſs of that Conceit yet more clearly and diſtinctly diſcovered.* 8. *The Kingdom of the* Lagidæ *and* Seleucidæ *farther proved not to be the fourth Kingdom, from the* Coexiſtence *of the* Ten Kings *according to Type.* 9. *From their vaſtly-differing Periods, the one ending, according to* Daniel, *preſently after* Antiochus, *the other not before the* Day *of* Judgment. 10. *From* Daniel's *making the great Horn the firſt King in the Third Kingdom, and four leſſer to grow up after him on the ſame* Goat's *Head.* 11. *From the four Heads of the* Leopard, *which are the four Succeſſours of* Alexander *in this Third Beaſt or Kingdom, and from* Daniel's *reckoning* Antiochus *in the latter End of this Succeſſion.* 12. *That the* little Horn *does of Neceſſity appertain to the* Roman *Kingdom, become* Ten-horned *and* Pagano-Chriſtian *at once.* 13. *That it is of equal Duration with the* Whore *and* Two-horned Beaſt, *and at leaſt coincident in time with them and the* Beaſt reſtored. 14. *From which Equality and Coincidence he is diſcovered to be the* Whore *or* Two-horned Beaſt. 15. *That the Patriarch of* Rome *is more eſpicially concerned in this Type.* 16. *The exquiſite Applicability of the Characters of this* Horn *to the ſaid Patriarch.* 17. *The Application of thoſe Characters that more particularly concern his oppoſing the* Regal Office *of Chriſt.*

1. THat Prophecy alſo in *Daniel* of the *little Horn* that is ſaid *to change times and Laws* is a clear and expreſs Prediction of that *Antichriſtian* Oppoſition which is againſt the *Regal* Office of Chriſt. For that this *little Horn* is the ſame with the *Two-horned Beaſt* or *the Whore* in the *Apocalyps*, I think no Man will ſcruple that conſiders

ſiders that this *Horn* is Part of the *Roman* Kingdom which is decyphered by *Ten-Horns*, and that it belongs to that very time when the Kingdom is actually *Ten-horned*; which is not in *Succeſſion*, but *together*; as the *Ten Toes* of the Statue, which anſwer to theſe *Ten-Horns*, , do not ſignifie the *Succeſſion* of Ten Kings, but Ten Kings ranked in the ſame time, as the Toes of the Feet of the Image, which have not properly a *Precedency*, but rather a *Co-ordination* in Site.

2. Now that the *fourth Kingdom* which is prefigured by the *iron Legs, Feet and ten Toes of the Image*, and by the *Beaſt with iron Teeth and ten Horns*, is not that of the *Lagidæ* and *Seleucidæ*, as *Grotius* would have it, but the Kingdom of the *Romans*, there are theſe weighty Reaſons to convince us. Dan. 2.

Firſt, It is the univerſal Senſe of all Eccleſiaſtick, Writers *That the fourth Beaſt is the Roman Empire*; as both *Cornelius a Lapide* and *Gaſpar Sanctius*, both of them *Jeſuites*, yet do roundly aſſert. The Words of the latter are theſe: *Eſt ergò omnium ſententia innominata hæc atque horribilis bellua Romanum Imperium; neque neceſſe eſt quenquam nominare, cum nemo non dicat.*

3. Secondly, That it cannot be the Kingdom of the *Lagidæ* and *Seleucidæ*, as *Grotius* would bear us in Hand, (in which odd Conceit of his he forſakes the Judgment of the whole Church of Chriſt, to follow *Porphyrius* his, who was a ſworn Enemy to the Chriſtian Religion) appears from what is ſaid *Daniel* 7. 23. *The Fourth Beaſt ſhall be the Fourth Kingdom upon Earth*, רְבִיעָאָה מַלְכוּ תְשִׁיעָאָה מִן־כָּל־מַלְכְוָתָא, *Quod majus erit omnibus regnis, Which ſhall be greater than all Kingdoms*; ſo the vulgar Latine and *Vatablus*. The Seventy alſo render it, ἥτις ὑπερέξει πάσας τὰς βασιλείας. And it agrees beſt with what follows, *and ſhall devour the whole Earth*, (which muſt be underſtood in ſuch a Senſe as Earth was before) *and ſhall tread it down and break it in Pieces.* Which it could not be ſaid to do, unleſs it were ſo great a Kingdom as is here intimated. Now it is manifeſt that the Kingdom of the *Seleucidæ* and *Lagidæ* was neither greater, more excellent, nor a more victorious Kingdom than any of the three preceding, namely, the *Babylonian*, *Perſian*, and that of *Alexander* the Great, from whoſe Kingdom they would make this of the *Seleucidæ* and *Lagidæ* diſtinct. Wherefore their Kingdom cannot be this Fourth.

This Inference is ſo plain to *Gaſpar Sanctius*, that he does, though but juſtly, yet very ſeverely, chaſtiſe *Porphyrius* for this Error which *Grotius* has ſo unluckily taken up. For he breaks out in theſe Words upon this Text, *Vide* Porphyrii *ſtuporem & oſcitantiam, in cujus mentem venire potuit ut exiſtimaret regnum eorum qui* Alexandro *ſucceſſere omnium eſſe maximum, quodque omnem terram ſibi ſubjecerit conculcaveritque, cum reliquis reguis longè fuerit infirmius & ab omnibus conciſum aut malè vexatum.* Nay, the very Prophecy it ſelf makes the Kingdom of the Succeſſours of *Alexander* leſs than his in Power and Greatneſs, *Dan.* 8. 22. where it is ſaid that *four Kingdoms ſhall ſtand up*, but not in the Strength and Power of *Alexander*: Which is, they ſhall be inferior to him. Which queſtionleſs is meant of them jointly, ſeeing the Intimation were it underſtood of them ſingly or apart would be ſuperfluous, as if the Spirit of God had foretold that a *Part* would be leſs than the *Whole*; not to mention that its one and the ſame Goat that is ſaid firſt to have one great Horn, and afterwards to have four ſucceeding to it.

4. Thirdly, The Kingdom of the *Iron Legs and Toes*, and the Kingdom even of the *Ten-horned Beaſt* with *iron Teeth* are one and the ſame Kingdom, according to *Grotius* his own Acknowledgment, which he makes that of the *Seleucidæ* and *Lagidæ*. Now it is ſaid *Dan.* 2. that *a Stone cut out of a Mountain without Hands ſhould ſtrike and break in Pieces theſe Legs and Toes*, nay the whole Image of Iron, Braſs, Silver and Gold, and ſo ſhould ſucceed this Kingdom of the *Seleucidæ* according to his Senſe of the Viſion. And Chap. 7. *One like the Son of Man in the Clouds of Heaven comes to recieve a Kingdom*, namely, upon the Deſtruction of *Antiochus Epiphanes* that *little Horn* amongſt the ten in this fourth Kingdom of *Grotius* his framing, of whom it is ſaid, at the 21. Verſe, *I beheld and the ſame Horn made War with the Saints, and prevailed againſt them, until the Ancient of Days came, and Judgment was given to the Saints of the moſt High.* Which is the ſame with the *Son of Man his coming in the Clouds of Heaven, to receive the Kingdom of the Ancient of Days*, ver. 13. And both agree with the *Stone cut out without Hands*, to ſhew it is not the Work of *Man*, but of the *Ancient of Days*, *God himſelf*; and that this is indeed the very *Kingdom of Chriſt*, as Interpreters ever have expounded it. Which is a perfect Contradiction to *Grotius* his Dream, That the *Fourth Beaſt with iron Teeth and the iron Legs of the* Image denote the

the Kingdom of the *Lagidæ* and *Seleucidæ* and that *Antiochus* is this little *Horn*.

For *Antiochus Epiphanes* was dead almoſt two hundred Years before Chriſt ſo much as preached the Doctrine of the Kingdom, or had any Diſciples to follow him; and yet it is ſaid *Dan.* 2. 44. *And in the Days of theſe Kingdoms ſhall the God of Heaven ſet up a Kingdom which ſhall never be deſtroyed.* (From which Paſſage I doubt not but that Phraſe [*The Kingdom of God*] as alſo from that above [*The Kingdom of Heaven*] does ſo often occur in the Goſpel; as alſo that Title which Chriſt ſo often gives himſelf of the *Son of Man.* And *Grotius* himſelf upon *Matthew* Chap. 8. 20. acknowledgeth that בר אנש *the Son of Man* mentioned *Dan.* 7. 13. is to be underſtood of the *Meſſias.*) Wherefore it is impoſſible that the Kingdom of the *Lagidæ* and *Seleucidæ* ſhould be the *Fourth* Kingdom.

5. But here *Grotius*, contrary to his Judgment when he wrote upon *Matthew*, has found a Device which is ſcarce to be uttered without Horrour and Aſtoniſhment. So that I am infinitely amazed, that a Man otherwiſe ſo learned and laudable, (as he ſpeaks of *Porphyrius*) ſhould be miſled into ſo bad an Errour. *The Son of Man coming in the Clouds of Heaven*, according to him, is, *Populus Romanus nullum intra ſe habens regem.* When our Saviour Chriſt intimated to the high Prieſt that he was that *Son of Man that ſhould come in the Clouds of Heaven*, it ſeem'd ſo high an Arrogation, that he rent his Cloths and ſaid *he had ſpoken Blaſphemy.* And truly I think that neither *Jew* nor *Chriſtian* can well acquit *Grotius* of that Crime, who attributes that which is the peculiar Character of the *Meſſias* to a prophane and Pagan People, and that forſooth becauſe they had no King, as if they were ever the better for that. But they had Kings at firſt; and both in the Infancy of their Empire and afterwards they had a Supreme Power ſo great and imperial, as may excuſe them from the leaſt Shew of Contempt. They had always over them a Sovereignty, ſo that they could not be deemed *the Son of Man* for any ſuch private Condition. For the *Summa Poteſtas* is the *Summa Poteſtas* under what Name or Form ſoever, and of the ſame real Grandure. Beſides that they were a moſt glorious and victorious People before *Antiochus* his time. So that it is a very dilute and ſapleſs Conceit of *Grotius* to apply the Phraſe of the *Son of Man* to them, for any Inconſiderableneſs in them or Obſcurity: For they were not ſo in the times of *Antiochus.*

6. Again, the Kingdom of the *Son of Man* and the *Stone cut out without Hands* are all one, both in Truth and according to *Grotius* his own Conceſſion. But *this Stone* is Chriſt and his Kingdom, as being Heavenly. ἀχειροποίητον, a thing effected and conſummated not by humane Power, but by the *Power* and *Spirit of God.* That this is the Meaning of [*without Hands*] is the general Vote of Interpreters, St. *Jerom*, *Irenæus*, *Juſtin*, *Epiphanius*, St. *Auguſtin*, *Theodoret*, and ſeveral others.

Where think you does *Grotius* take ſhelter now? Why, This *Figure* which is ſo appropriate to Chriſt, and mentioned of him ſo often in the *New Teſtament*, *This Stone* muſt be caſt away, as if it were neither *precious* nor a *Corner-ſtone*, and be beſtowed again on a Pagan People, the *Romans.* For ſo *Grotius* does not ſtick to profeſs, *Idem Lapis & Filius hominis*; and he made *the Son of Man* before the People of *Rome.* But can a Man believe that the Original or Succeſs of that People was ἀχειροποίητόν τι, a thing brought to paſs by the ſpecial Power and *Spirit of God*, and not *more humano*, according to the uſual Courſe and Manner of the World, and that not of the beſt kind, their Beginnings being helped on by a Rabble of Ruffians and Robbers?

7. No, but that is not *Grotius* his Gloſs, you will ſay. Let us therefore hear what it is; *Lapis abſciſſus de monte ſine manibus*, according to him is, *Exercitus populi qui ſuæ eſſet ſpontis nullique regi pareret; cujus populi origo à monte; nempe Palatino.* In which Words verily there is nothing ſound nor ſolid. For was this *Roman* Army any thing more *ſuæ ſpontis* in that they had not a *Kingly* Government at *Rome?* That Supreme Power of *Conſuls* and *Senatours* was as directive and coactive as if it had been *Regal.* So that the Motion of this Army was never the more ſpontaneous for this, neither that of the People. Again, The *Stone cut from the Mountain without Hands* implies that it was then ſpontaneouſly divided from the Mountain, when it is ſaid to be *cut* thence: But when the *Romans* firſt iſſued from Mount *Palatine*, yea ſo ſoon as they were *populus Romanus*, *Regal* Government was amongſt them, it being the firſt Government of this People, and therefore they were not then *Populus ſuæ ſpontis*, according to *Grotius* his Conceit, ſo that he cannot bring both Ends together. And laſtly, To interpret *Mountain* here in a literal Senſe, is unskilfully done, and not according to the Analogy of the *Prophetick* Style, nor the very Intimation of the pre-

preſent Text, which ſays the *Little Stone that ſmote the Image became a great Mountain it ſelf, and filled the whole Earth.* Wherefore this *Mountain* ſignifying not *literally* but *politically*, there is no queſtion but the *other* does ſo too, and that the *Stone* is in ſome Senſe homogeneal to this rocky Mountain.

Whence the Senſe is plainly this: That out of the great Mountain, that is, the *Roman* Empire, there ſhould be a People raiſed, not by humane *Power* or *Policy*, but by the *Spirit of God*, and the Preaching of the Goſpel by *Jeſus* Chriſt and his Apoſtles, which ſhould be a peculiar People to him, and become the Subjects of his Kingdom; that is to ſay, That the *Church of Chriſt* ſhould be cut out of the *Roman* Empire without Humane Help. This is a moſt eaſie and undiſtorted Senſe, and againſt which there cannot be made the leaſt Exception.

8. Fourthly, which I have already intimated above, The *Ten Horns* of the Fourth Beaſt *with Iron-Teeth*, and the *Ten Toes* of the Iron-Legs of the *Statue*, ſignify the ſame thing. Wherefore it is plain, ſith the *Ten Toes* imply a Coexiſtence of the *Ten Horns*, by reaſon of the *Co-ordination* of their Site, that there muſt be Ten Kings *together* in the Fourth Kingdom. But in the Kingdom of the *Seleucidæ* and *Lagidæ* there were not Ten Kings together all at once. Therefore that Kingdom is not the Fourth.

9. Fifthly, *Antiochus Epiphanes*, part of this Kingdom of the *Lagidæ* and *Seleucidæ*, is ſaid to *riſe up in the latter time of the Kingdom* of the Succeſſors of *Alexander*, Dan. 8. 22, 23. Wherefore this Kingdom of the *Lagidæ* and *Seleucidæ* has expired near two thouſand Years ago. But the Kingdom of the *Fourth Beaſt* reaches even to the Day of Judgment. Dan. 7. 9, 10. *And I beheld till the Thrones were caſt down, and the Ancient of Days did ſit—His Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream iſſued and came forth from before him; thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him; the Judgment was ſet, and the Books were opened*, &c. That this is the Deſcription of the *Day of Judgment*, is the general Opinion of both Chriſtians and Jews, and anſwers exactly to the *Lake of Fire and the opening of the Books*, *Apocal.* 20. which *Grotius* himſelf does interpret of the Laſt Day. Whence we may ſafely conclude that the Kingdom of the *Lagidæ* and *Seleucidæ* is not the *Fourth Kingdom*, as having ceaſed ſo long before that time, though we underſtood the *Day of Judgment*, in the Senſe of the Rabbins יום דינא רבא. According to which the Meaning of [*I beheld till the Thrones were ſet—and the Books were opened*] is this, That the Prophet *Daniel* had a Proſpect even to the utmoſt End of that great Day. But he begins more particularly at the Beginning of that Day in the eleventh Verſe. But this I have only noted by the Bye.

10. Sixthly and Laſtly, *Alexander*'s Kingdom and that of his Succeſſors is all one Kingdom: But that of *Alexander*'s is the *Third* according to *Grotius* his own Conceſſion. Now that that of his Succeſſors (of which Line are the *Lagidæ* and *Seleucidæ*) is one Kingdom with that of *Alexander*'s, is evident out of *Daniel*, Ch. 8. 21. *The rough Goat is the King of* Græcia, *and the great Horn that is betwixt his Eyes is the firſt King. Now that being broken, whereas Four ſtood up for it, Four Kingdoms ſhall ſtand up out of the Nation, but not in his Power.* This is one plain Proof that the Kingdom of *Alexander* and his Succeſſors is all one Kingdom. For he calls *Alexander* the *firſt King*, which neceſſarily implies that his Succeſſors are the ſecond, and that therefore they all belong to one and the ſame Kingdom. Nay he ſays plainly, that *theſe four Horns ſtand up for that great One*, that is, in his ſtead. What is this but to ſucceed in Place of him, as the Heads of one and the ſame Empire? For no new Beaſt is ſaid to ſucceed this Beaſt, but the *Horns the Horn.* And then the comparing of them and ſaying, *but not in his Power*, farther intimates a Cognation and Succeſſion of one Line, and that he does not ſpeak of the Heads of two different Kingdoms.

Which appears farther from Ver. 8. *Therefore the Goat waxed very great, and when he was ſtrong, the great Horn was broken, and for it came up four notable ones toward the four Winds of Heaven.* But where ſhould theſe come up, but on that Head that had loſt this great Horn, which is compenſated with four leſſer ones, though in their kind notable? For it is very incongruous and extravagant to fancy them to come up in any other Head. Moreover the *Latin Verſion* and the *Seventy* Interpreters render תחתיה, the firſt *ſubter illud*, and theſe laſt ὑποκάτω αὐτοῦ, that is, *under it*, viz. that *great Horn*, hereby intimating a Place of the Head ſomewhat lower than that out of which the *great Horn* grew, but plainly ſuppoſing the ſame Head and the ſame Beaſt. And ſurely, if they had belonged to any other Beaſt, that Beaſt would not fail to have

been named. Wherefore they must either grow out of this Goat's Head, or no where, unless out of the Ground; which is ridiculous. And therefore it is plain, that *Alexander*'s Kingdom, and that of his *Successors* is but one Kingdom. For that Goat is but one and the same Goat under the Succession of this Variety of Horns.

11. And yet there is still greater Evidence of this Truth from Ch. 7. 6. *After which I beheld, and lo, another like a Leopard, which had upon the Back of it four Wings of a Fowl; the Beast had also four Heads, and Dominion was given unto it.* That the *four Heads* of this Beast are the four Successors of *Alexander*, namely, *Perdiccas*, *Seleucus*, *Ptolemæus*, *Meleager*, *Grotius* himself does frankly confess. The *Wings* therefore denote the four Kingdoms *Alexander*'s Empire was divided into after his Decease; which is still look'd upon as one Beast notwithstanding, as the *Roman* is with its Division into ten Kingdoms, noted by ten Horns, or into *Oriental* and *Occidental*, figured by the two Wings of an *Eagle*.

Here *Grotius*, if he would speak out, would make *Alexander* the Beast, as he has *Domitian* and others in the *Apocalyps* against all the Laws of Prophetick Interpretation, nay indeed against all Rhyme and Reason. For he glosses thus, *Pardus varium Animal, sic* Alexander *moribus variis.* But how grosly incongruous it is, let any one consider. For then would *Alexander* be inferiour to his four chief Officers, and they would be the Head of him, which is a *Political* Absurdity; nay the Head of him when he ceased to be, which is an Absurdity *Metaphysical.* Wherefore *Alexander* is the first *Head* or great *Horn* of this Beast, not the Body of it, that he may be superiour to his four grand Officers; and not be the Beast to bear these four Horns or Heads when he has quite ceased to be on this Stage of things. For these were not *Heads* nor *Horns*, before he was dead. *Alexander* therefore is the first of the Succession of the *Heads* or *Horns* of this Beast, not the *Beast it self.*

But to come up closer to our Business: I say, it is very manifest from these *four Heads* and *four Wings* that this *Leopard* is said to have, that the *third Kingdom* takes into it the *four first Successors* of *Alexander.* Nothing can be more plain than this from the very Text. For the *Leopard* is described in the *third Place*, and immediately after him the *fourth Beast* is mentioned, and called the *Fourth*, v. 7. Wherefore this *Four-headed Leopard* is plainly the *Third* Beast. But now that the Succession of these four Heads, even to *Antiochus Epiphanes*, is the Succession of one and the same Kingdom, is plain from Ch. 8. 22. *Now that being broken*, (namely the great Horn) *whereas Four stood up for it, four Kingdoms shall stand up out of the Nation, but not in his Power. And in the latter Time of their Kingdom* (the Original has it ובאחרית מלכותם, which the Seventy render καὶ ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν, which is the very same with our *English*, and there is no doubt of the Translation) *a King of fierce Countenance, and understanding dark Sentences shall stand up.* Which *Grotius* and every one acknowledges to be *Antiochus Epiphanes.*

Whence it is evident that the whole Succession of *Alexander*'s Captains from the first Four inclusively even to *Antiochus* his Time is one Succession and one Kingdom. For he calls the Times of *Antiochus* the *last Times of their Kingdom.*

Wherefore it is plain, seeing that the *Kingdom* of *Alexander* is one and the same with the *Kingdom of the four Captains*, (for that is the *third* Kingdom) and the Kingdom of the four Captains the same with their Succession even to *Antiochus* his time; that the whole Succession from *Alexander* to *Antiochus* is one Succession and one Kingdom. If this be not demonstratively true, there is no Demonstration in *Mathematicks.* But if this be true, the Kingdom of the *Lagidæ* and *Seleucidæ* are not the *fourth Kingdom*, but the Kingdom of the *Romans*, according as all sober Men have hitherto held.

12. Which we being so firmly assured of, we shall easily know where to seek for this *little Horn* that is said to *change Times and Laws.* For where can we find it but amongst those many Horns in the *Roman* Kingdom or Empire? not in the *Greek*, to which *Antiochus Epiphanes* appertains. And we have already plainly shewn that the Apocalyptick *Beast* with *seven Heads* and *ten Horns* is this *Roman* Kingdom; and that this Beast once healed, or in such a Condition that it may be said of him that he is the *Beast that was, and is not, and yet is*, (which is when he is become *Pagano-Christian*) is this Empire actually divided into ten Kingdoms, and that together with this Division the Empire began to relapse gradually into Idolatry by the Agency and Guidance of the *Two-horned Beast* or the *Whore*, whom I have also shewed to be Synchronal to the *healed Beast*, or the *Beast that was, and is not, and yet is.*

13. But the Beast restored or healed his Duration is 42 *Months*, which is 1260 *Days*, or a *Time or Times and half a Time.* For the Abode of the *Woman in the Wilderness.*

Wilderneſs is indifferently expreſſed by either of theſe latter; and the firſt and the ſecond are joyn'd together in the Viſion of the *Outward Court* and the *Two Witneſſes*. Wherefore 42 *Months* and a *Time and Times and half a Time* being the ſame with 1260 *Days*, they are the ſame one with another. But this *little Horn* in *Daniel* we ſpeak of, his Reign is alſo ſet out by *a Time and Times and half a Time:* Therefore it is of the ſame Duration with the *Whore* or *Two-horned Beaſt*, which is Synchronal to the *Beaſt reſtored*, whoſe Continuance is 42 Months.

Wherefore it is a ſtrong Suſpicion that there is a *Coincidence* at leaſt of time, if not of Affairs, or *Complication of Natures* (if not *Identity* of ſome) betwixt this *little Horn* in *Daniel* and thoſe three Synchronals, the *reſtored Beaſt*, the *Whore*, and the *Two-horned Beaſt*, For that Expreſſion, *Dan.* 7. 24. *And another ſhall riſe after them*, does not at all hinder, ſince the Seventy tranſlate אחריהון ὀπίσω αὐτῶν, *behind them*, it ſignifying Order of Situation as well as of time. And this being placed *behind* is the moſt convenient Poſture for ſuch an Exploit as is attributed to this Horn, which is ſaid to *throw down* or *humble three Kings:* which is more by *Treachery* and Craft than upen Force.

14. Now from this *Equality* of time it will alſo follow that the Duration of this *little Horn* is 1260 Years, by the laſt *Conſectary* of our *Joint-Expoſition*. Which again ſhews how impoſſible it is this Horn ſhould be *Antiochus Epiphanes*. To which you may add that it is ſaid to be *different from the reſt of the Horns*, in the Explication of them. * *And the ten Horns out of this Kingdom* (that is, the *Roman* Kingdom, as hath been already demonſtrated) *are ten Kings that ſhall ariſe; and another ſhall ariſe* ὀπίσω αὐτῶν *behind them*, והוא ישנא מן-קדמיא, *and he ſhall be diverſe from the reſt, and he ſhall ſubdue three Kings*, Now I demand what one of the ten Kings or Kingdoms is ſo different from all the reſt, unleſs it be an *Eccleſiaſtical* Kingdom. * Dan. 7. 24.

Wherefore the *Coincidence of Time* with the *Pagano-chriſtian* Empire, and the long *Continuance*, as alſo the *Difference* of this Kingdom from the other ten, is more than a ſtrong Suſpicion that it is part of the Succeſſion of a *Kingdom Eccleſiaſtick*, which is neceſſarily to run along with the Empire profeſſing Chriſtianity. But if the Queſtion be whether this Part of this *Eccleſiaſtick* Kingdom be the uncorrupted *Kingdom* of *Chriſt* or the *Reign* of *Antichriſt*, the Solution is not difficult. For that it is not the Kingdom of Chriſt, is plain, in that Chriſt is ſaid to come *to burn and conſume it*. Whence it is manifeſt that the Church has not been out in their Conjecture in deeming this *little Horn* to be *Antichriſt*; and therefore, ſay I, the ſame with the *Two-horned Beaſt* and the *Whore*, who is plainly *Iſochronal*, and, I doubt not but, *Synchronal* to this *little Horn*, and is adjudged to be burnt in the *Apocalyps*, as this *little Horn* is here in *Daniel*.

15. To ſpeak briefly therefore This *little Horn* is the *Idolatrizing Clergy* of the Empire, but more chiefly and particularly that great and notorious Part thereof under the Biſhop of *Rome*, who has been a more than ordinary ſtickler for both the obtaining this degenerate *Eccleſiaſtick* Empire, and in lapſing and keeping down the Empire in Superſtition and *Idolatry*; and thetefore is rightly ſaid to be an *Horn* growing out of this Beaſt, the Symbol (*Beaſt*) it ſelf, according to *Grotius* his own Confeſſion, intimating *Idolatry*.

16. And if exquiſite Fitneſs of Application will aſſure us of the right Senſe of a Prophecy, we cannot, certainly, fail in this, examining every Character of this *little Horn*. For as it is little, ſo is the Original of the *Popes mean* and obſcure, and their *Secular Principality ſmall* in Compariſon of thoſe Princes they have conteſted with. Again. As this *Horn* had *the Eyes of a Man*, ſo it is well known that for *Politick* ὀξυδορκία or quick-ſightedneſs in the Adminiſtration of Affairs,

(*Tu regere imperio populos* Romane *memento*)

there has not been any Body of Men comparable to the *Roman* Hierachy; inſomuch that it is Proverbial to ſay, *That the Roman Religion is nothing elſe but a mere Trick of Policy to encreaſe and keep up the Honour, Power and Wealth of the Pope and his Clergy*. See Sir. *Edwin Sandys* his *Speculum Europæ*, and you ſhall find this Part of the Prophecy fulfilled to Admiration, and that it is not for nothing that this *little Horn* is ſaid to have the *Eyes of a Man* in it, which is ſaid of no other *Horn* in all the Prophecies beſides this. Thirdly, As this *Horn* is ſaid to have a *Mouth ſpeaking great Things*, whether you mean thereby *boaſting of its own Sovereignty* or *Blaſpheming*, it is well known that from this *Horn* are uttered ſuch Words as imply the *Pope* greater than all *Princes* and *Emperours*, nay, that he is not only ſaid to be

Infallible, but ſtyled *God*, and declared worthy of Divine Worſhip. Fourthly, For the *humbling and ſubduing three Kings*, which this *Horn* is foretold to do, it is not long ſince performed by the Pope of *Rome*, in his Uſage of *Leo Iſaurus*, in ruining the Kingdom of the *Lombards* to get to himſelf the Exarchate of *Ravenna*, and in tormenting and diſquieting *Henry the Fourth* and his Succeſſours with his Eccleſiaſtical Thunder-claps and miſchievous Political Plots, till he wreſted from them all their Right and Juriſdiction in *Italy*?

17. Fifthly, and to come nearer to our Purpoſe in Hand; Whereas it is ſaid that *he ſhall ſpeak great Words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change Times and Laws; and they ſhall be given into his Hand for a Time and Times and half a Time*; I ſay this idolatrous Clergy has bid fair toward the fulfilling *this Period of times* already; the Degeneracy of the Church beginning about four hundred Years after Chriſt, and (which is more conſiderable) they having received ſo notorious a Check in the Decurſion of this *Half-time*, which is elſewhere called an *Half-Day*, in which his Swaggering is pretty well diminiſhed and chaſtiſed. Sixthly, And for his *wearing out and conſuming the Saints of the moſt High*, he has verily done it even more bloodily and cruelly than the very *Pagans* on the Primitive Chriſtians; which is the moſt furious Oppoſition againſt the *Regality* of Chriſt that can be imagined, thus to waſt and deſtroy his true Subiects. Seventhly, And for his *ſpeaking great Words againſt the moſt High*, that is, againſt the *Divine Sovereignty*, is it not plainly done in the *Pope*'s Pretences of having Power to diſpenſe with or altogether lay aſide the *Laws* and Injunctions of *Chriſt*, of which we have given ſeveral Inſtances in our *Idea of Antichriſtianiſm*, and ſuch as are notoriouſly well known to appertain to that Church? Beſides that he is *Reus læſæ Majeſtatis Divinæ*, in appointing Religious Worſhip to his canonized Saints, which is an Honour due to God alone. Laſtly, In that he is ſaid to *change Times and Laws*; what innumerable Inſtitutes are there of the Pope's injoyning, of which may be truly ſaid what our Saviour of old told the *Scribes* and *Phariſees*, Ἀπ' ἀρχῆς δὲ γέγονεν οὕτω, *From the Beginning it was not ſo*? And what is this therefore but to *change times and Laws*, and in many of them in a moſt perfect Oppoſition to the Laws of God and Chriſt, as I have already noted in its Place?

Whence we ſee plainly, that this *Antichriſtian* Oppoſition againſt the *Regal Office* of Chriſt is very expreſly foretold in this Viſion of the *little Horn*, which roſe up with the *Ten Horns in the Roman* Empire, and did fabricate *Imperium in Imperio*, as ſome phraſe it, and became a *Two-horned Beaſt* in the *Ten-horned Beaſt*, erecting an *Eccleſiaſtick Antichriſtian* Empire within the *Civil*, in Oppoſition to the *true Empire* or Kingdom of *Chriſt*, and in Defeatment of his Power and Laws in the Church; nay, in Oppoſition to thoſe *Immutable* Laws of the *Eternal Logos* that enlightens every Man that comes into the World.

CHAP. XV.

1. *The Viſion of the* Rider of the white Horſe *Apocal* 19. *propoſed.* 2. *A more general Account of that Viſion.* 3. *What meant by the* white Horſe, *what by the* flammeous Eyes *of his Rider.* 4. *What by* his Name known only to himſelf. 5. *What by his* Garment dipped in Blood, *and that this as alſo the precedent Characters are applicable to Chriſt's Body the Church.* 6. *The Meaning of the* Sword coming out of his Mouth. 7. *And of the* Treading the Wine-Preſs of God's Wrath. 8. *The Meaning of the* Inſcription upon his Thigh, *in Reference to himſelf.* 9. *As alſo in Reſpect of his Church to which it is applicable: As alſo the* Treading of the Wine Preſs, *and the* Sword coming out of his Mouth.

1. THE latter of which two Oppoſitions, I mean that againſt the Eternal *Logos* ſeems to me to be very lively prefigured *Apocal* 19, beginning at the eleventh Verſe. Where we may ſee what has been held under in the Reign of the *Whore of Babylon*, (which I have intimated to be the ſame with that *little Horn* in *Daniel*) by the Deſcription of his Triumph in her *Fall* and *Deſtruction*, namely of the *Whore*, who is the ſame with the *Two-horned Beaſt* or *Falſe-prophet*, who is taken and together with the Ten-horned Beaſt caſt into the Lake that burns with Fire and Brimſtone, ver. 20. But the Pomp and ſplendid Proceſſion to this War is thus deſcribed: For this

this Triumphal Pomp is upon her Ruin, as it appears from the precedent Chapter that describes it. But the Pomp is described thus.

12. *And I saw Heaven opened, and behold, a white Horse; and he that sat upon him was called Faithful and True, and in Righteousness he doth judge and make War.*

12. *His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name written which no Man knew but himself.*

13. *And he was clothed with a Vesture dipt in Blood; and his Name was called* THE WORD OF GOD.

14. *And the Armies which were in Heaven followed him upon white Horses, clothed in white Linen, white and clean.*

15. *And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations; and he shall rule them with a Rod of Iron: and he treadeth the Wine-press of the Fierceness and Wrath of Almighty God.*

16. *And he hath on his Vesture and on his Thigh a Name written,* KING OF KINGS, AND LORD OF LORDS.

2. In this Vision you see that the *Eternal Word of God*, of which the *Holy Bible* is in some Sense and some part a *Transcript*, is at last upon his Triumph adorned with many Crowns, and has got into Possession of his just Title exposed visibly to the View of all the World in a Writing upon the Thigh of this great *Heros*, KING OF KINGS, AND LORD OF LORDS. Which Power the *Lady of Babylon* had usurped before, and under the Pretence of her *Infallibility* had silenced not only the express *Law of the written Word of God*, but most coursly and barbarously had troden down those innate Principles of *Morality* and *Reason* that the *Eternal Logos* or *Word* had implanted in the Souls of Men, and by Terrour and cruel Forcibleness did what she could to smother, stifle and extinguish them. But here the Scene of things begins in a wonderful Manner to be changed, the *pure Word of God* going forth to Battel with so magnificent an Attendance against the Corrupt, Superstitious, Idolatrous, and Contradictious Opinions, and fond Institutes of that Antichristian Body of Men over whom the Pope has a special Headship and Soveraignty, in order to gain an assured Victory and to triumph over them.

3. There is no great Difficulty in the Understanding this Prophecy, if we have Recourse to my *Prophetick Alphabet*, where I have set down what *Horse*, and what the Colour of *white*, signifie. That the *Eyes* of this *Heros* are said to be as a *flaming Fire*, intimates his Sharp-sightedness, as it is said in the Epistle to the *Hebrews*, That *the Word of God is a Discerner of the Thoughts and Intents of the Heart*, and that *there is no Creature that is not manifest in his Sight*, but that *all things lie naked and open unto the Eyes of him with whom we have to do:* Where the *written Word* and the *Eternal Word* are jointly spoke of, as here they seem to be in this Vision, by an *Henopœia*. Heb. 4. 12.

Again, in that his *Eyes* are said to be as a *flaming Fire*, we may note also how Fire is a Symbol of *Intellectuality*, especially a *flaming Fire*, that implies light, as is easily understood out of the Philosophick *Cabbala* of the first Day's Creation.

Igneus est ollis vigor & cœlestis origo
Seminibus.——

And we read of πνεινὸς νῦς in the Magick Oracles, and of πῦρ φαεινὸν attributed to the Soul as being θεία τις ὐσία καὶ νοερά, as *Plethon* speaks. Wherefore the *Logos* here is rightly said to have *Eyes like a flaming Fire*, because he is not only *intellectual*, but that *Great and Eternal Intellect* from whence all Intellectual Beings are; as also all their Operations exercised by Virtue of the more pure, æthereal and igneous Spirits.

4. That also of *having a Name written that no Man knew but himself* seems to be agreeable to the *Cabbalistical* Doctrine, which makes *Aaron* a Symbol of the *Eternal Word* that fills the Universe, as also of Christ who is this *Word incarnate*. The Allusion therefore may be to *Aaron's* having the *Tetragrammaton* written upon his Mitre, that Name which is said to be ἄῤῥητον καὶ ἀνεκφώνητον, and could be read only by the High-priest that had it written upon the golden Plate on his Mitre, as *Alcazar* has observed, But in brief, it signifies the *Incomprehensibleness* and *Imperscrutableness* of the *Divinity* of our *Saviour*; he alone who is it, being able to compriſe it.

5. And in that *his Vesture* is said to be *dipt in Blood*, it is a Symbol of his *Passion:* so that we may know that it is the *Messias* that is here meant; of whom *St. John* in his Gospel has said, ὁ λόγος σὰρξ ἐγένετο, *The Word was made Flesh.* And here he is called ὁ λόγος τοῦ Θεοῦ, *The Word of God*, and yet in a *bloody Garment*, that indicates his

his *Humanity* or *Terreſtrial Body*, (for this Body is but a Veſtment of the Soul, no enduring Part of the Man, according to the *Platoniſts*) which made him capable of ſuffering Death.

This is all ſpoken of our *Head* and *Captain*; and yet it may be not without ſome Reflexion upon *his Body* the Church. To whom alſo the *riding upon white Horſes*, belongs, as appears in the fourteenth Verſe. They have alſo *flammeous and fiery Eyes*, becauſe of their intellectual Graces, and it is ſaid that *the ſpiritual Man diſcerneth all things*, 1 Cor. 2. They *have* alſo *a Name that no Man knows beſides themſelves*, which is their *New-birth*, or the Participation of the *Divine Nature*. Their *Garments* alſo *are dyed in Blood*, in that ſo many have ſuffered Martyrdom for the Teſtimony of the Goſpel againſt the *Idolatry* and *Tyranny* of Antichriſt; and all have been *martyr'd* that is, ſlain and mortifi'd as to the Life of Sin, and *beſprinkled* alſo with the *Blood* of the Lamb in the Pardon of what-ever Tranſgreſſions are paſt. And, laſtly, they are to be crowned and reign as Kings upon Earth, for *the Kingdom and Dominion, and the Greatneſs of the Kingdom, under the whole Heaven, ſhall be given to the People of the Saints of the moſt High*, Dan. 7.

6. But to return to the Deſcription of this Heavenly *Heros*: *A ſharp edged Sword* is ſaid *to go out of his Mouth*. Which is analogical to that in the Epiſtle to the Hebrews, *The Word of God is quick and powerful, ſharper than any two edged Sword*. And in that he is ſaid *to rule the Nations with a Rod of Iron*, it is an Alluſion to the ſecond Pſalm, which is a Prophecy of the *Meſſias*, *Thou ſhall rule them with a Rod of Iron, and break them in Pieces like a Potter's Veſſel*. Which is a Prophetick Symbol of that wonderful *Contrition* of Heart that the Powerful *Word of God* makes when ſincerely and ſeaſonably evibrated againſt the Enemies of his Kingdom; as in the Epiſtle to the *Hebrews* it is ſaid *to divide aſunder and cut betwixt Soul and Spirit, and hew down into the very Joints and Marrow*. Such is the *Militia* of this Heavenly Hoſt. *He ſhall ſmite the Earth with the Rod of his Mouth, and with the Breath of his Lips will he ſlay the Wicked*. Iſaiah 11. 4.

7. And in that he is ſaid *to tread the Wine-preſs of the Fierceneſs of the Wrath of Almighty God*, it looks as if it referred to that of *Iſaiah* 63. *Who is this that comes from Edom, with his dyed Garments from Bozrah, this that is glorious in his Apparel, travelling in the Greatneſs of his Strength? I that ſpeak in Righteouſneſs, mighty to ſave.* Which anſwers to that in this preſent Viſion, *Whoſe Name is faithful and True, and in Righteouſneſs doth he judge and make War*. But it follows in *Iſaiah*, *Wherefore art thou red in thy Apparel, and thy Garments like him that treadeth in the Wine-fat? I have troden the Wine-preſs alone, and of the People there was none with me. For I will tread them in my Anger, and trample them in my Fury, and their Blood ſhall be ſprinkled upon my Garments, and I will ſtain all my Raiment. For the Day of Vengeance is in my Heart, and the Day of my redeemed is come.* This anſwers to what is ſaid of the *Rider of the white Horſe* in this Viſion, that he was *clothed in a Veſture dipt in Blood*: Which in both theſe Prophecies refers both to the *Paſſion of Chriſt*, and his *Spiritual Victories* over his Enemies. The *Wine-Preſſes* alſo anſwer to one another in each Viſion.

And being that the *Harveſt* is, as our Saviour ſays, *the End of the World*, the *Vintage*, which is ſomething later than it, muſt be a later Part of the End of the World. So that this Viſion of *Edom* and *Bozrah* will very well ſute in that Reſpect alſo to this of the *Apocalyps*. And it is farther conſiderable that *Bozrah* ſignifies *Vintage*, and *Edom* the *carnal* perſecutive Church, real Enemies to the true *Jeruſalem*, as the *Edomites* were to *Iſrael*. And I need not add that *Edom* and *Iſmael* are Types of one and the ſame thing. So that the Warfare ſeems plainly to be ſpiritual, as it may be I ſhall take Occaſion to clear up more fully in another Place.

8. Laſtly, in that *it is written upon his Thigh*, *KING OF KINGS, AND LORD OF LORDS*, it ſhews the *Royal Deſcent* of Chriſt even according to the Fleſh, as if he had laid claim to this Sovereignty by Deſcent from *David* the King, accordingly as it is ſaid, Chap. 22. *I am the Root and Off-ſping of David, and the bright and morning Star*. The *Root of David* as to his Divinity; (ῥιζα Δαβιδ γενέσθαι, ἐγω εἰμι) and the *Off-ſpring of David*, as to his Humanity. But the Meaning of this Part of the Viſion is, That the *Word of God*, that is to ſay, the the *Law of Chriſt*, *inward* and *outward*, is juſt upon the point to gain a moſt compleat and abſolute Victory and Triumph, though it had been kept under and plainly troden into the Dirt for ſo long a time in the Reign of the *Two-horned Beaſt* or the *Whore*.

6. But

*

9. But that the Church of Chriſt, which is his Body, has alſo a Share in this Part of the Viſion, is eaſily diſcoverable. For in that this Title of *KING OF KINGS AND LORD OF LORDS* is written upon his *Thigh*, it ſignifies alſo the Dominion of his *Poſterity* the *Church*, as *Ribera* and *Alcazar* have rightly noted, and accordingly as it is ſaid elſe-where in the *Apocalyps*, *He has made us Kings and Prieſts*, &c. And for the *treading of the Wine-preſs of the Wrath of God*, or the Subduing of *Edom*, does not Chriſt do it by the powerful and convictive Zeal of his *Saints* and faithful Miniſters of his Word, who ſeriouſly and weightily laying the Law, and the heavy Wrath of God againſt Sinners, in the Hearts and Conſciences of theſe carnally-complexionated *Edomites*, ſqueeze out, if I may ſo ſpeak, their corrupt Blood, that is, the Principle and Nouriſhment of that ungodly Life in them, (for in the Blood thereof is the Life thereof) and ſo making them dead as to Sin, after revive them into Righteouſneſs unto everlaſting Salvation?

And ſo for that *ſharp-edged Sword* which is here ſaid *to come out of the Mouth of Chriſt*; it is in Effect the very ſame that comes out of the Mouths of his Saints, who rule the World by convincing them of their Wickedneſs, and cauſing them to return to God. This ſharp, piercing and vehement Reproof out of the Mouths of the People of God againſt the Beaſt and the Falſe prophet is here ſaid to be a *Sword coming out of the Mouth of Chriſt*, becauſe their Mouths are his Mouth by right Uſe and Poſſeſſion, and he inſpires by his Spirit, and they are only his ὑποφῆται, that tranſmit this *fiery Law*, this *Blaſt of Fire and flaming Breath*, as it is called in *Eſdras*, whereby the wicked are conſumed; They are, I ſay, but as a ſeized Gate or Paſſage through which or in which this ſharp-edged Sword, wherewith the Nations are ſmitten, is ſo powerfully braniſhed by our victorious Saviour. For *this Flame* and *this Sword* I take to be clear Truth, and ſound and ſearching Reaſon inſpired from the *Eternal Word*, which whetted with an holy, ſincere and unaffected kind of Enthuaſiaſtick Zeal, and backed with an unexceptionable Life and Converſation, will be like a ſharp-edged Sword with the Weight of running Quick-ſilver in the Back of it, whoſe Stroke will fall with ſuch a Sway, that it will even chine the Enemy at one Blow, will *divide aſunder Soul and Spirit*, and *pierce through the Joints and Marrow*, as the Apoſtle ſpeaks.

But this is more than our preſent Scope intended, which was only to ſhew that that Antichriſtian Oppoſition which is particularly made againſt the *Kingly* and *Prophetick* Office of Chriſt is prefigured in the Prophets; which I hope I have ſufficiently done in the Viſions of the *Two-witneſſes*, of the *little Horn with Eyes*, and in this preſent Viſion of the *Rider of the white Horſe*.

CHAP. XVI.

1. That the reſt of the Sacred Titles of Chriſt are referrible to the Prophecies we have already treated of. 2. As likewiſe all the Oppoſitions to the Divine Life in general, *ſaving that of turning the Church into a* City *of* Merchandiſes. *3. Which ſeems predicted in the Lamentation over the Ruins of* Babylon, Apoc. 18. *Ver. 9. An Expoſition of the ninth and tenth Verſes. Ver. 11. The Meaning of the eleventh, twelfth and thirteenth Verſes. Ver. 14. Of the fourteenth, fifteenth and ſixteenth. Ver. 17. Of the ſeventeenth, eighteenth, nineteenth and twentieth. Ver. 21. The Expoſition continued from the twentieth to the End of the Chapter.*

1. AS for thoſe other *Attributes* of Chriſt's Perſon, as where he is called *The everlaſting Father*, and ſtyled *God*, *Light*, *Truth*, *The Prince of Peace*; the Oppoſitions to them are referrible to thoſe Prophecies we have already treated of. The firſt to thoſe that concern the firſt Members of *Antichriſtianiſm*. For there is no greater Enemy againſt the *Second Birth* or *Holy Regeneration* than that Rabble of Idolatrous and Superſtitious Practices compriſed in the two firſt Members of *Antichriſtianiſm*. Thoſe Prophecies alſo of the *Mauzzim* or *Dæmons* to be worſhipped are Prophecies of the Oppoſition againſt Chriſt's *Divinity*; and the Darkneſs of *Ægypt*, of that againſt the Light of the Goſpel: The *Falſe Prophet* and makers of *Lies*, againſt the *Truth*; and the *warring againſt the Saints*, of the Rebellion againſt the *Prince of Peace*. Theſe Hints may ſuffice for thoſe remaining Attributes of Chriſt's Perſon.

We

We ſhall now proceed to the Predictions of the Antichriſtian Oppoſitions to the *Divine Life*.

2. And the firſt were ſuch as oppoſed the *Divine Life in general*. Of which ſort are indeed all thoſe Oppoſitions hitherto mentioned, *groſs Idolatry*, *burthenſome Superſtition*, the *Oppoſitions* againſt Chriſt as *King*, *Prieſt* and *Prophet*. To which thoſe particular Oppoſitions againſt the *Divine Life in general* which I noted are alſo referrible, and therefore treated of already.

Idea of Antichriſtianiſm. Book 2. Ch. 7. Sect. 3.

There is only one thing behind; which is the Turning of the *Church of God* into a *Mart* or *Fair* by thoſe religious Nundinations and Collations of Eccleſiaſtick Preferments for mere *Worldly* and Secular Intereſt, the turning the Exerciſe of Chriſtian Offices into a mere Trade of Gain for the Prieſts of what Dignity ſoever. This is known to be a groſs Miſcarriage in the Church of *Rome*, and is in my Mind moſt lively and graphically prefigured and depainted in that *Lamentation upon the Ruin of Babylon*, Apoc. 18. beginning at the ninth Verſe.

3. Which I ſhall endeavour briefly to give ſome Light to in my rehearſing the Prophecy.

9. *And the Kings of the Earth, who have committed Fornication and lived Deliciouſly with her, ſhall bewail her and lament for her, when they ſhall ſee the Smoke of her burning.*

10. *Standing afar off for the Fear of her Torment, ſaying, Alas, alas, that great City Babylon, that mighty City! for in one Hour is thy Judgment come.*

That this City *Babylon* is not a City of Brick and Stone, but a *Polity*, and particularly the *Roman Hierarchy*, I have evidently proved in my *Joint-Expoſition*. And truly it ſeems improbable to me, that the Spirit of God ſhould put the Apoſtle upon compoſing ſo long and copious a *Threnodia* upon her Ruin and Deſolation, if it ſignifi'd no more than the Burning of the City of *Rome* in a literal Senſe, and ſo ſlightly as did *Totilas*, and with ſo little Deſign or Effect. Wherefore in that Senſe which we have already given, and do not at all doubt but is true, let us hold on briefly to illuſtrate the Text.

In theſe two firſt Verſes comes in the *Lamentation of the Kings of the Earth*, ſuch as *committed Fornication with her*, that is to ſay, ſuch as were of her *Idolatrous* Profeſſion. For it is ſignified that the time ſhould come wherein ſhe ſhould be in ſuch Diſtreſs, that the Kings of the Earth, whom ſhe has made drunk with the Wine of her Fornication, ſhould not dare to aſſiſt her for Fear, but let her burn till the End. Which again ſhews that *Babylon*'s Fall is not at once, but by Degrees, as I have already noted. For though her *Judgment be come in one Hour*, yet the Execution of it may take up a conſiderable time.

Ver. 11. *And the Merchants of the Earth ſhall weep and mourn over her, for no Man buyeth her Merchandiſe any more.*

12. *The Merchandiſe of Gold, and Silver, and precious Stones, and of Pearls, and fine Linen, and purple, and ſilk, and ſcarlet, and all Thyine wood, and all Manner of Veſſels of Ivory, and all Manner of Veſſels of moſt precious Stones, and of Braſs and of Iron, and of Marble.*

13. *And Cinnamon, and Odours, and Ointments, and Frankincenſe, and Wine, and Oil, and fine Flower, and Wheat, and Beaſts, and Sheep, and Horſes, and Chariots, and Slaves, and the Souls of Men.*

The firſt Sort of Mourners or Lamenters ſeem to be thoſe of the *Secular Power*; but by theſe ἔμποροι τῆς γῆς ſeem to be underſtood *Eccleſiaſtick Perſons*, that traffick in the Church, where all is ſuppoſed to paſs or be diſpoſed of for Money or *Earthly* Intereſt: and therefore in Reproach they are called *the Merchants of the Earth*, though otherwiſe their Titles and Profeſſions point to nothing but to Chriſt, and God, and Heaven; *Divine*, *Holy*, *Sacred* or *Religious* being the external Badge of them all.

The Varieties of the Commodities they deal in are ſo numerous, that it were too great a περιεργία to ſeek a Myſtery in them all, when it may poſſibly be nothing elſe but an *Hylaſmus* or dwelling upon *Material* Objects in a redundant Manner for the better adorning of the outward *Cortex* of the Prophecy, which may therefore be alſo accounted a Λεμματοκοσμησία. But the Ground in general of the *Lamentation of theſe Merchants* is, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει ἐκέτι· that the *Fair* is either violently broke up, or elſe quite unfrequented; that there is no buying and ſelling of ſuch Commodities in *Babylon* as was wont, ſith *Babylon* her ſelf is unacceſſible, as lying burning and ſmoking in the Wrath of God: no Sale of *Gold*, *Silver*, *precious Stones*, *Pearls*.

Pearls, *fine Linnen*, *Purple*, *Silk*, and *Scarlet*, the rich Attire of thoſe higher Parts of the *Whore*, (as you may ſee in the * foregoing Chapter) fit for *Popes*, *Cardinals*, and other great Perſonages of that *Babyloniſh* Body, and their Officers: No *Thyine Wood* for the Roof of their Temples, or for carved *Idols* to whom Sacrifice is done, or Offerings made; (for I ſuſpect ſome ſuch Alluſion in πᾶν ξύλον θύϊνον) no *Incenſe* for Burnt-Offerings for their adored Images; no Images of *Ivory*, *precious Stone*, *Braſs*, *Iron*, or *Marble*, nor any other ſacred Utenſils; for of this Latitude of Signification is σκεῦος, as the Uſe of the Word occurrs in the *Byzantine* Hiſtory, where Images of Silver and Gold are called τὰ ἅγια σκεύη. And *Achmetes* Chap. 12. Ἐὰν δὲ τὸ εἰδώλον χαλκοῦν ἢ σιδηροῦν ἢ μολιβδοῦν ᾖ, ὁ τοῦτο ἰδὼν ἁδδόπλουτος ἔσαι· ἰαῦτα γὰρ πάντα σκεύη τοῦ κόσμου εἰσίν. *Apoc. 17. 4.

But to proceed; No Trafficking any longer in *Aromatick Odours*, *Oils*, or *Ointments* for ſacred Unctions. No man will participate any longer of her *Panis benedictus*, nor taſte of her idolized Wafer made of the *fineſt Flower*, nor ſip of the *Wine* of her *Chalice*, even tho' they were willing to allow unto the Laity the Privilege of partaking thereof. The Tithe *Calf* and *Lamb* alſo with his conſecrated Wool ſhall fail; nor ſhall there be any more *Redemption of Souls* out of Purgatory by *Maſſes* hired for Money. The Merchandiſe alſo of *Horſes*, *Chariots* and *Slaves* ſhall ceaſe in that Day. The Greek has it, ἵππων καὶ ῥεδῶν καὶ σωμάτων. Which three Words being in the Genitive Caſe alone amongſt all the reſt, nor yet *in regimine*, as does appear if together with theſe you read the preceding and following Parts of the Verſe, καὶ σιμίδαλιν, καὶ σῖτον, καὶ κλήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων, plainly intimates that they muſt go together, and make up one thing. Which therefore I conceive to be the Pomp or uſual *Equipage* of ſome of thoſe greater Dignities in this Myſtical *Babylon*, and to be a Key to the meaning of the reſt of theſe Commodities, that they are undoubtedly thus to be underſtood; namely, ſome ſuch way as I have interpreted them, and would interpret theſe, not *Horſes*, *Chariots*, *and Slaves*, but as if it were written, καὶ ζεύγη ἓξ ῥέδης καὶ ἵππων καὶ σωμάτων συνεζυγότα, *Rhedas bijugas*, *quadrijugas vel ſejugas*, that is Chariots with two, four, or ſix Horſes, and Lacquays running on each ſide, who are here call'd σώματα, Bodies, not only becauſe this Word ſignifies *Slaves*, but more eſpecially perhaps becauſe theſe *little Slaves* uſed to run *naked*, that is without *Gown* or *Cloak*, called by the *Spaniards*, *in Querpo*. Now for ſuch Chariots with four or ſix Horſes and Livery-Men to be ſold altogether as one Merchandize, is doubtleſs an unuſual thing, which yet is ſuppos'd in the *literal* Senſe. Wherefore the true Senſe being myſtical, is, That the Merchandiſe of ſuch Dignities in their Church, as whoſe Equipage is to go with their Coach and Horſes and Lacquays to run by them, that this Merchandiſe will fail alſo amongſt the reſt, in the Ruin and Deſolation of *Babylon*. v. 13.

Ver. 14. *And the Fruits that thy Soul luſteth after are departed from thee; and all things that were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.*

That is to ſay, Thoſe *great* and *opime* Preferments and Dignities which thy ambitious and worldly Mind ſo longingly hankers after. For theſe are the ὀπώρα τῆς ἐπιθυμίας, the *Poma deſiderii*, as the vulgar Latine has it, the τὰ λαμπρὰ καὶ τὰ λιπαρὰ, thoſe fat and fair Objects that make their Mouths run a-water ſo in this full *Babyloniſh* Market, where every thing is to be had for Money, and nothing without it.

15. *The Merchants of theſe things, which were made rich by her, ſhall ſtand afar off, for the Fear of her Torment, weeping and wailing,*

16. *And ſaying, Alas, alas, that great City that was clothed in fine Linnen and Purple and Scarlet, and decked with Gold and precious Stones and Pearls! for in one Hour ſo great Riches are come to nought.*

The Senſe is, As well the Buyers as Sellers of *Spiritual Perferments*, who had thriven on the Trade, ſhall be very ſorry to ſee the Ruin of that *Polity* that ſuſtained them, but not be able to help it; and ſhall magnify the great Pomp and Splendour of the *Whore* amidſt their Lamentations over their own Loſſes. For it is obſervable, that this ſixteenth Verſe is the very ſame in a manner with the Fourth of the preceding Chapter, where the *Raiment of the Whore* is deſcribed. Which is underſtood of the *Pope*, the *Cardinals*, and other *Grandees* of that *Idolatrous* Church

Ver. 17. *And every Ship-maſter, and all the Company in Ships, and Sailers, and as many as Trade by Sea, ſtood afar off,*

18. *And cried, when they ſaw the Smoke of her Burning, ſaying, What City is like unto this great City?*

19. *And they caſt Duſt on their Heads, and cried, Weeping and Wailing, ſaying, Alas, alas, that great City, wherein were made rich all that had Ships in the Sea, by reaſon of her Coſtlineſs! for in one Hour is ſhe made deſolate.*

If we conſider what *Sea* ſignifies *ſtylo prophetico*, the Multitudes of Men upon Earth; Analogy will eaſily lead us to the Underſtanding of what may be intimated by *Ships*, namely conſecrated Houſes disjoyned from the reſt, as Ships are uſually ſeparate in the Sea. It ſeems therefore to give a Glance at the *Babyloniſh* Churches abuſed to gainful Idolatries and Superſtitions, where they ſell the Uſe, the Sight or Poſſeſſion of ſeveral conſecrated things, exchange Souls out of Purgatory for Money, and may not improperly be ſaid, καπηλεύειν τὸν λόγον τῦ Θεῦ, turn the very Word of God into an adulterate Piece of Ware or Merchandiſe.

It might haply ſeem ſomething too fanciful to imagine that theſe πλοῖα ἐμπορεύσιμα, theſe *Naves Mercatoriæ*, have any Alluſion to that known Term of Church-*Architecture*, the *Nave* of the Church; and yet Mr. *Mede* thought that in the Viſion of the *Goat*, which ſtood for the *Greek* Empire, there is an Alluſion to αἴξ, from whence the *Ægeadæ*, which are the *Macedonians*, are named. Nor is there any Improbability (to anticipate the Objections of thoſe who deſervedly have a great Reſpect and Reverence for Places conſecrate to Divine Worſhip) that Chriſt, who complained that the *Jews* had made the *Temple* at *Jeruſalem* a *Den of Thieves*, ſhould in this *Viſion*, being as highly provoked, rebuke as ſeverely, in ſaying theſe Men of *Babylon* have turned his *Churches*, which ſtand for better Uſes, into ſo many *Ships of deceitful and cunning Merchants*. See the *Prophetick Alphabet*.

And they caſt Duſt on their Heads, &c. Theſe three Verſes do plainly allude to, and are in a manner a *Tranſcript* of, the Viſion of the Deſtruction of *Tyre* in * *Ezekiel*. *And all that handle the Oar, the Mariners and all the Pilots of the Sea, ſhall come down from their Ships, they ſhall ſtand upon the Land; and ſhall cauſe their Voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up Duſt upon their Heads, they ſhall wallow themſelves in the Aſhes: And they ſhall make themſelves utterly bald for thee, and gird themſelves with Sack-cloth, and they ſhall weep for thee with Bitterneſs of Heart and bitter Wailing. And in their Wailing they ſhall take up a Lamentation for thee, and lament over thee, ſaying, What City is like* Tyrus, *like the deſtroyed in the midſt of the Sea?* Which is like this concerning *Babylon*, *Alas, alas, the great City*, &c. *What City is like to this great City?* And ſo like Paſſages there are both in this Viſion of *Ezekiel* and in *Iſaiah*, Ch. 23. that I muſt confeſs I ſuſpect theſe alſo to be Prophecies of the ſame thing, eſpecially conſidering that the *Whoredom* of *Tyrus* is ſo much upbraided to her in thoſe Prophecies, as it is here to *Babylon* in this.

* Chap. 27. & 9, &c.

For in one Hour is ſhe made deſolate; that is to ſay, ſuddenly and unexpectedly is ſhe a-making deſolate. For ſhe may be a long while a-burning, and not ſet on Fire on all places at once, as I have intimated above. But that theſe Sea-Men ſhould ſet up ſo piteous a Note and Lamentation, the Cauſe is plain, their Trade and Livelihood is gone. For they were made rich *by Reaſon of her Coſtlineſs*; ſo the *Engliſh* Tranſlation, and accommodately enough to the literal Senſe. But ἐκ τῆς τιμιότητος may as well ſignifie *out of that Treaſure of Honours, Dignities, Preferments, and Offices, wherewith ſhe was able to enrich theſe Merchants.*

20. *Rejoyce over her, thou Heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her.*

That is to ſay, Rejoice ye *heavenly-minded* over theſe *Merchants of the Earth*, and ye that are Teachers of the Pure and Apoſtolick Doctrine, and declare the naked Truth of things unto the World, be ye glad that the Lord has avenged the Blood of your Predeceſſours upon her, the Blood of the *Waldenſes* and *Albigenſes*, and of thoſe that ſuffered in Queen *Mary*'s Time, with the reſt of the holy Martyrs of *Jeſus*.

Ver. 21. *And a mighty Angel took up a Stone like a great Mill-ſtone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City Babylon be thrown down, and ſhall be found no more at all.*

The Senſe is this, That at laſt there will be an utter Ruin and Diſſipation of this *Idolatrous City* or *Polity*, namely, at the pouring out of the *Seventh Vial*. But in the mean time, I cannot omit to note how unlikely a thing it is that this great Triumph and Rejoycing, and that ſo perfect and *final Deſtruction* figured out by the *Plunging of a Mill-ſtone by a mighty Angel to the Bottom of the Sea*, ſhould ſignify nothing elſe but *Totilas* his Sacking of *Rome*, (which preſently recovered again) and the

the Spirits of the Apoſtles and Prophets their looking down through the Windows of Heaven, and making merry at that Spectacle, which could not but be very ſad and tragical to many a good Chriſtian.

22. *And the Voice of Harpers and Muſicians, and of Pipers and Trumpeters ſhall be heard no more at all in thee; and no Crafts-man, of whatſoever Craft he be, ſhall be found any more in thee, and the Sound of a Mill-ſtone ſhall be heard no more at all in thee.*

23. *And the Light of a Candle ſhall ſhine no more at all in thee, and the Voice of the Bridegroom and the Bride ſhall be heard no more at all in thee: For thy Merchants were the great Men of the Earth; for by thy Sorceries were all Nations deceived.*

24. *And in her was found the Blood of Prophets and of Saints, and of all that were ſlain upon the Earth.*

The twenty Second, and part of the twenty third Verſe, compriſe the ſad Silence and Deſolation of this City; the reſt the Reaſon of her Deſtruction. *And the Voice of Harpers and Muſicians*, &c. All this firſt Part may be either nothing elſe but a Prophetick *Hylaſmus*, (ſaving that it can ſcarcely be diſtinguiſhed from a Δεμματοκοσμοία) ſetting out one ſingle thing, the Deſtruction, Silence, and vaſt Solitude of this *Idolatrous Hierarchy*, by the Privation or Abſence of ſuch groſs and palpable Objects as occur in a City inhabited, as the Noiſe of Muſicians, the hammering and knocking of Artificers, the grinding of Mills, the Light of Candles in the Night, and the ſinging and dancing at Weddings, and the like: Or elſe there may be a more particularly contrived Allegory in reference to this *Myſtical City* here meant; As if we ſhould underſtand rather the *Muſick* at their Idolatrous Worſhip, by theſe here ſpecified, which were only a *Dioriſmus*; and by theſe τεχνῖται, ſuch as do *technas conſuere ſophiſticas & politicas* in Theology and Church-Adminiſtration, for the Intereſt of their Hierarchy, theſe *Artifices Imperii in Imperio*, and thoſe alſo that work curious Work in the *Scholaſtick* Divinity; by the *Sound of the Mill-ſtones*, their fraudulent Profit, for ὁ μύλος ἐις ζωλὼ καὶ πλοῦτον λείνεται, as you may ſee in *Achmetes*, and *Millers* you know are infamous even to a Proverb, for their *Frauds* and *Thefts*; by the *Light of a Candle*, Honour and Proſperity, as you may read in the ſame Author; and laſtly, by *the Bridegroom and the Bride*, not the *Spiritual Marriages* betwixt *Chriſt* and a *Nun*, or the Virgin *Mary* and a *Monk* in the Monaſteries, but the Propagation of this *Pſeudo-Catholick* Religion, that it ſhall be no longer propagated; for the End of Marriage is Propagation.

For thy Merchants were the great Men, &c. Now follows the Reaſon of this great Deſolation, which is threefold. The firſt, The *Riot* and *Lordlineſs* of theſe Myſtical Merchants; they were μεγιστᾶνες τῆς γῆς, that is to ſay, *Great Men* of the *World*, and greatly worldly, ambitious, covetous, and ſenſual, which is the very Eſſence of an earthly Mind. Which how much it has been amongſt the *Popes*, *Cardinals*, *Abbots*, and other μεγιστᾶνες, *Primates* or *Maximates*, if you will, of the *Roman* Church, Hiſtory and the Mouths of all Men are full of it.

The Second is, The *debauching the World with Idolatry*, accompanied and countenanced with the Pretence of a Power plainly *magical* of changing the Elements in ſuch a ſort as all the Magicians of *Pharoah* could never do, nor had the Face to attempt the like, it being ſo beyond all Credibility; beſides other magical Feats of an inferiour Rank, and Necromantick Stories of the Apparitions of dead *Saints*. Whence *Idolatry* is indigitated here by φαρμακία, as alſo that *Cup in the Hand of the Whore* is look'd upon as a *Philtrum*; and likewiſe their being ſaid to be *deceived* by theſe *Sorceries* implies their being *ſeduced* to *Idolatry*, to which they tend, as appears plainly from what is written of the Miracles of the *Two-horned Beaſt*, ch. 13. 13, 14.

The third and laſt Reaſon is, The *bloody Cruelty* of this *Roman* Hierarchy; *In her was found the Blood of Prophets and of Saints*, &c. namely, of ſuch as out of Conſcience to the Law of God and Chriſt could not ſubmit to their *Idolatrous* Profeſſion and Practice, but witneſs againſt them. And not their Blood only is laid to her Charge, but that of *all that were ſlain upon the Earth*, the common Bloodſhed in Chriſtendom by Wars and Tumults, which they, for the better rooting themſelves in Countries and Kingdoms, ingage the World in, or at leaſt abet and aſſiſt when begun by the Secular Powers; whenas if they were the true Succeſſours of the Apoſtles, as they boaſt themſelves to be, they would make it their Buſineſs that Chriſtians ſhould not ſpill one another's Blood, nor pious and conſciencious Men loſe their Liberties or Lives for being the faithful Profeſſors of the pure Apoſtolick Doctrine, nor ſuffer the *Turk*

Apoc. 9. 20, 21. to over-run Christendom rather than they will forsake their *Idols* and *Dæmon-worship*, or repent of their Prophet-murthering Fornications, Sorceries, and thievish Impostures.

CHAP. XVII.

1. *This mystical Sense of the burning of* Babylon *confirmed out of his* Joint-Exposition, *and from* Alcazar's *Interpretation, and that the same is prefigured in the Distruction of* Tyre. 2. *How lively the Patriarch of* Rome *is typified in* Ezekiel *by the* King of Tyre. 3. *Another Vision to the same Purpose in the same Prophet.* 4. *A third Vision in* Isaiah, *concerning* Tyre *typifying* Rome Pagan, Christian, *and then* Pagano-christian. *Ver.* 18. *That* Tyre (*that is*, Rome) *will be reformed from her* Pagano-christianism, *and become purely* Christian *again and* Apostolick *according to this Vision.* 6. *That these Visions of* Tyre *must needs have a further Meaning than what* literally concerns *that City.* 7. *An Exposition of the eighteenth Verse of the last Vision comprising the Prediction of the Reformation of* Rome *Pagano-christian.* & *What is meant by* מכסה ערוך, *with a general Reflexion upon the Appositeness of these four last Propheeies for the setting out the Merchandizing of the Church of* Rome *in the Management of her Ecclesiastick Affairs.*

Isa. 13.

1. THat there must be some such Mystical Sense as this in the general of the Burning of *Babylon* and of this Lamentation over her, my *Joint-Exposition* does make good, it being manifest there that the *Whore of Babylon* and the *Two-horned Beast* are all one, and that consequently not a *City*, but a *Polity* is understood thereby. And *Alcazar* himself interprets this Desolation not in a *literal* Sense, but *mystical*, understanding thereby the Conversion of *Rome Pagan* to *Christianity*, as I do of *Rome Pagano-christian* to the pure and apostolick Christianity again. Which seems to be intimated in the *Vision of Tyre*, which in the *Mystery* is the same with the *Burning* of *Babylon*. And the Spirit of God seems of set Purpose to point us thereto, by the transplanting so entirely the Phrases of the Visions of *Tyre* in *Ezekiel* and *Isaiah* into this Apocalyptick *Vision of Babylon*; as if he had a Mind that we should take Notice of a fourth Appellation of this *mystical City*, that it is as well *Tyre*, as *Sodom*, *Ægypt* and *Babylon*. But whereas *Alcazar* would have *Rome Pagan* understood by *Tyre*, I conceive that in *Ezekiel Rome Pagano-christian*, in *Isaiah* both *Rome Pagan*, *Christian* and *Pagano-christian* is typified; as we shall briefly see, and it is not out of our Way, these *mystical* Merchandises being still concerned therein.

2. Behold then how lively that High Priest at *Rome* is set out first in *Ezekiel*, under the Type of the *King of Tyre*, Chap. 28.

Ver. 2. *Son of Man, say unto the Prince of* Tyre, *Thus saith the Lord God, Because thine Heart is lifted up, and thou hast said I am a God, I sit in the Seat of God, in the midst of the Seas; yet thou art Man, and not God, though thou set thine Heart as the Heart of God.*

Is not this plainly he that sits in the *infallible Chair* in the midst of the Seas; that is, between the *Thuscan* and *Adriatick* in *Italy*, and exalts himself above every thing that is called God? But this belongs more properly to that Part of *Antichristianism* that is opposite to the Divine Grace of *Humility*.

3. *Behold thou art wiser than* Daniel; *there is no Secret that they can hide from thee.*

This is only a *Diorismus*, but sets out the pretended *Infallibility* and unerring Inspiration of that grand *Pseudo-prophet* at *Rome*; as it may also glance at their exquisite Cunning and Sagacity, and general Intelligence or Understanding for the Management of their Affairs. And some interpret the Text of *Political Wisdom*, wherein *Daniel* was also eximious. And indeed the very *Pretence of Infallibity in Divine things* is in this False Prophet only a *Trick of Policy*, and the Direction of their whole Frame of Policy entirely carried to the getting of *Power* and Riches. In Pursuance whereof they will not stick to alter, null or abrogate the Laws, Institutes and Decrees of God himself. Which some would fancy to be alluded to in the Name of *Daniel*, which signifies *the Judgment of God*, as if they could make *Laws* and *Decrees* more judici-

ously

ously than *He*; whenas they are nothing but politick Contrivances for getting of Wealth as I said, and is plainly intimated in the following Verse.

4. *With thy Wisdom and with thy Understanding thou hast gotten thee Riches, and hast gotten Gold and Silver into thy Treasures.*

5. *By thy great Wisdom and by thy Traffick hast thou encreased thy Riches, and thy Heart is lifted up because of thy Riches.*

This is that mystical Trade which we have already taken Notice of in the foregoing Vision of the Ruin of *Babylon*. The following Verses to the tenth are a Commination of his Destruction; at the End whereof it being added, *Thou shalt die the Death of the uncircumcised*, &c. it implies, that this King of *Tyre* in the *Prophetick* Style is a *Jew*, which in the *Apocalyptick* Visions sounds as much as *Christian*, whether in Profession or in Truth. Which is a farther Intimation of the Mystical Meaning of this Prophecy.

3. But these things are still farther cleared in the following Vision, in the same Chapter.

Verse 12. *Son of Man, take up a Lamentation upon the King of* Tyre, *and say unto him, Thus saith the Lord God, Thou sealest up the full Sum of Wisdom and perfect in Beauty.*

That is to say, There is no *Policy* nor *Splendor* of *Empire* to be compared with that of the Bishop of *Rome*.

13. *Thou hast been in* Eden *the Garden of God; every precious Stone was thy covering, the Sardius, Topaz, and the Diamond, the Beryl*, &c.

Adorned like the *Whore of Babylon* for precious Stones and Jewels, as well he may, the *Whore* and *He* being in Signification one and the same thing. But in that he is said to be *in the Garden of Eden* what can be more sutable to the Pleasantness and Deliciousness of *Italy*, which is accounted the Garden or *Eden of Europe*.

14. *Thou art the anointed Cherub that covereth; and I have set thee so: thou wast upon the holy Mountain of God, thou hast walked up and down in the midst of the Stones of Fire.*

The Sense is, Thou art look'd upon as the Infallible Oracle of Christendom, (for from the *Cherubims* did God speak) and thou art also that High Priest walking in his Sacerdotal Vestments, upon which were those glistering Stones that shone like Fire, and were an Emblem of the * Sun according to the ancient *Cabbala*. Which Height of Dignity though thou mayest be forward to ascribe to thy self and thy own Activity and Policy, yet thou art to know that all Power is from me, and that it is by my Strength that thou standest.

* See the *Appendix to the Defence of my Philosophick Cabbala*, Chap. 5. sect 3.

15. *Thou wast perfect in thy Ways from the Day that thou wast created, till Iniquity was found in thee.*

That is to say, There was no Evil nor Defect in thee from thy being created *Bishop of Rome*, (for *Episcopacy* is of my Institution) until thou didst degenerate into *Superstition* and *Idolatry*, and forsookest the first Apostolick Laws of thy Creation, and broughtest that sad Apostasie upon Christendom.

16. *By the Multitude of thy Merchandise they have filled the midst of thee with Violence, and thou hast sinned: Therefore will I cast thee as prophane out of the Mountain of God, and I will destroy thee, O* covering Cherub, *from the midst of the Stones of Fire.*

By the multipling of thy *Traffick* and *Merchandises* (such as I have described in the foregoing Vision of *Babylon*) thou committest Injustice, (these are thy * κλήματα) and hast laid violent Hands on those that speak against these ungodly *Tradings*, and hast slain the *Witnesses* of the *Truth*. Wherefore thou shall sit no longer on *Seven-hilled Rome*, which is *holy* for the Profession of the Name of my Son Christ; but I will bring thee down, who pretendest to be *Universal Oracle* and *High Priest* over Christendom, and strip thee out of thy Sacerdotal Raiments that glister with precious Stones like Fire, and thus I will destroy thee.

* Apocal. 9. 21.

17. *Thy Heart was lifted up because of thy Beauty, thou hast corrupted thy Wisdom by Reason of thy Brightness; I will cast thee to the Ground, I will lay thee before Kings, that they may behold thee.*

18. *Thou hast defiled thy Sanctuaries* (*the* Septuagint *have* ἐβεβήλωσας τὰ ἱερά σου) *by the Multitude of thine Iniquities, by the Iniquity of thy Traffick; therefore will I bring forth a Fire from the midst of thee, it shall devour thee, and I will bring thee to Ashes upon the Earth in the Sight of all them that behold thee.*

The Sum hereof is this: The Greatness and Splendour of the See of *Rome*, the Pursuit and Affectation thereof in her and proportionally in the rest of the *Grandees* of that

that *Clergy*, made them corrupt their *Policy* with wicked Principles, so that *they defiled their Sanctuaries*, that is to say, the *Christian Churches*, with such Idolatrous and Superstitious Worship as made most for their own Gain; I mean with such like Iniquity of their *Traffick*, as I have already intimated in the Vision of *Babylon*, *Mass*-Money, Oblations to *Saints* and their *Images*, and the like. Wherefore this *King of Tyre* is (as the *Whore of Babylon*, which is a Type of the same thing) condemned to be burnt to Ashes by a Fire which shall break forth from the midst of him; as it is said of the *Whore*, that *the ten Horns*, which were Principalities of her own Jurisdiction, *should hate her, and eat her Flesh, and burn her with Fire.*

The Vision is so naturally applicable to the same that the *Whore of Babylon* is, and so hardly applicable in some Passages to the *King of Tyre*, that it is no small Assurance that the chief Scope of the Prophecy respects rather *the Bishop of Rome* than the *Tyrian Prince.*

4. Of which we may be farther assured by that other Prophecy to the same Sense in *Isaiah* Chap. 23. where *Forerius* conceives not only *Rome Pagan* to be spoken of, as *Alcazar*, but says expressly that *John* seems to understand *Civitatem Antichristianorum* by this City of *Tyre* in *Apocal.* 18. though he names not the City: ver. 19. *Alas, alas, that great City, wherein were made rich all that had Ships in the Sea!* And with *Forerius* and *Alcazar* joined together, I conceive by *Tyre* to be understood *Rome* become *Antichristian*, the *Antichristian Hierarchy* thereof being pointed at as it is in *Babylon.* For St. *John*, as I have above intimated, has plainly directed us to this Sense, by transplanting the very self same Phrases into the Vision of *Babylon:* As appears besides what we have already noted, from the eighth Verse of this Chapter; *Who hath taken this Counsel against* Tyre, *the Crowning City, whose Merchants are Princes, whose Traffickers are the Honourable of the Earth?* I omit to take Notice how patly the *Crowning City* fits that Polity that *in ordine ad Spiritualia* pretends to a Right of taking off and putting on the Crowns of Kings and Emperours, and have done it with the greatest Insultation imaginable: I only note that the rest answers exactly to *Apocal.* 18. 23. *Thy Merchants are the great Men of the Earth*; as here, *Princes and the Honourable of the Earth.* How well these terms agree to the Grandeur of the *Pope* and *Cardinals*, and such great *Persons* of that Church, is obvious to every one to conceive. But there is something more pleasant that follows in the latter Part of the Chapter and of a good *Omen.* Verse

15. *And it shall come to pass in that Day, that* Tyre *shall be forgotten seventy Years according to the Days of one King; after the End of seventy Years shall* Tyre *sing as an Harlot.*

Here is both good News and bad News in this Verse. For by *Tyre* is here meant, as has been already suggested, *Idolatrous Rome*, who must be forgotten seventy Years according to the Days of *One King*; which, say I, is one of the eight Kings in the *Apocalyps*, Chap. 17. And by the *Cabbalistical* Sense of the Number 70, it is easily discovered who he is; namely, the *seventh King*, which is the Succession of the Christian *Cæsars*, as I have there noted; the Space of whose Reign is not here intimated, but their Property, by multiplying 10 into 7. Of which the *Cabbalistical* Meaning is, That during the whole Reign of those *Cæsars* (for *Ten* is a Symbol of Totality) *Tyre* should be forgotten, that is, the Polity of *Rome* should not be professedly Idolatrous but after this Term, then *Tyre* shall again sing as an Harlot, as it follows, Verse

16. *Take an Harp, go about the City, thou Harlot that hast been forgotten, make sweet melody, sing many Songs, that thou mayest be remembred.*

That is to say, That at length it shall come to pass, that the *Roman Hierarchy* after that time of the Abrogation of *Idolatry* expired, by fair Pretences and bewitching Speeches, accommodating their Harangues and Exhortations with much Harmony and Agreeableness to the corrupt Inclinations of the People, and by singing melodious Hymns composed in Praise of the blessed *Virgin* and other *Saints*, shall, by these plausible Perswasions and other meretricious Ceremonies and Sense-striking Invitations, bring Idolatrous Worship again into the Roman Empire; the Will of God, so far as I see, in a manner ordaining, or permitting that it should be so; as it follows Verse

17. *And it shall come to pass after the End of seventy Years, that the Lord will visit* Tyre, *and she shall turn to her Hire, and shall commit Fornication with all the Kings of the Earth.*

And it shall come to pass: The more determinate Sense is, *For it shall come to pass*, otherwise it looks like a Tautology. Her Apostacy into *Idolatry* is here described, like that of the *Whore of Babylon* with whom the *Kings of the Earth* are said to *com-*

mit Fornication. And whereas it is ſaid, *For the Lord will viſit* Tyre, that is anſwerable to that *Apocal.* 17. 17. *For God hath put in their Hearts to fulfil his Will.* Which *Apoſtaſie* alſo begins, as here after *ſeventy Years*, ſo there in the *Apocalyps* after the *ſeventh King.* But that which follows is moſt welcome;

Ver. 18. *And her Merchandiſe and her Hire ſhall be Holineſs to the Lord: it ſhall not be treaſured nor laid up; for her Merchandiſe ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable Clothing.*

Here the Scene of things is again changed, and that for the beſt. For Interpreters generally agree that here is a *Converſion* to *Chriſt.* But St. *Jerom* and ſome of the Hebrew Writers underſtand it of the Converſion of the City *Tyrus* herſelf; *Alcazar* of *Rome Pagan.* But I conceive this Converſion to be of *Rome Pagano-chriſtian* to the ancient, pure, and Apoſtolick *Chriſtianity*; which the *Fitneſs of things* as well in this Viſion of *Iſaiah* as thoſe of *Ezekiel* ſeems ſufficiently to aſſure us of.

Nor can it well but be expected, when it is ſo evident that the People of the *Jews* was one great Sacrament or Type of the Church of Chriſt to come, as is inculcated over and over again in the *Apocalyps* abounding ſo every where with that Figure we have ventured to term *Iſraeliſmus*, I ſay, it cannot but be expected, that thoſe Nations that were enemies to the *Jews* ſhould alſo bear the *Type* of ſuch as ſhould be found the Enemies of the true *Church* of *Chriſt*; and that the Prophets predicting things of them in Reference to the firſt Completion which is *literal*, ſhould in the Exaltedneſs of their Spirits be raiſed into ſuch Expreſſions as were more ſutable to thoſe whoſe *Types* they were, than to them themſelves: in ſuch Sort as ſeveral Prophecies concerning Chriſt are framed, and noted accordingly by Interpreters; which are either purely *Allegorical*, or *Mixt*; of which I have ſpoken in my *Myſtery of Godlineſs.* Book 7. Ch. 7. Sect. 2, 3, 4.

6. And truly I think theſe two Viſions of *Tyre* ſo perfect Predictions of *Antichriſt* and his Fall, that they deſerve to be received into the Number of the ſecond Kind, there being that in them which will not ſute with the *firſt Completion* of them. Amongſt which is *Tyre*'s being called *Whore*, and her being ſaid *to commit Fornication with all the Kings of the Earth.* Which is no tolerable Senſe underſtood *litterally* of *Tyrus*, but eaſily and naturally underſtood of *Rome Antichriſtian.* What *a Lapide* ſaies of זונה, that it ſignifies *Caupona* as well as *Meretrix*, is but a poor Subterfuge; as if the Prophet for a verbal Jeſt's Sake would reproach a City ſo highly for uſeful Trades and Negotiations. Beſides, though זונה ſignifie as well *Caupona* as *Meretrix*, yet זנה ſignifies only *ſcortari.* And therefore את־כל־ממלכית האדמה וזנתה muſt determine the Senſe of the other. Iſaia. 23. 17.

Alſo the *ſeventy Years Silence and Oblivion* is ſo unapplicable to *Tyre* literally, as that *Grotius* (though I cannot approve of his Boldneſs) is fain to change the *ſeventy* Years into *ſeven*, as if the Text were corrupt: which verily is but an odd Way of interpreting Scripture, ſomething like the Cure of the *Head-ach* by *Decollation.* And when he has reduced theſe Years to *ſeven*; neither the Life nor the Reign of *Salmanaſſar* was *ſeven* Years, nor he *King* of that *City*: Which yet according to common Senſe ſeems neceſſary to be underſtood.

Again, The *Prince of Tyre* being threatned with the Death of the *Uncircumciſed*, implies him a pretended Member of the Church of God, and more eſpecially his being called *the anointed Cherub*, and ſet out by the Adornings of the *High-Prieſt*, and menaced to be caſt out of the *Mountain of God* as *profane*, and laſtly reproved for *defiling the Sanctuaries.* All theſe are more than Intimations that the *King of Tyre* is a Type of ſome great Perſon who is *Prieſt* in the Church of God, to whom this *Viſion* chiefly does belong, and will hardly be Senſe in ſome things if not underſtood of him.

7. But I will not dwell any longer on this Subject. Let me only give a brief Account of the Senſe of this laſt Verſe. *And her Merchandiſe*, that is to ſay, *Then*, or *After this* her Merchandiſe, (for of ſo lax a Senſe is ו, as we noted upon *Dan.* 11. 36.) *her Merchandiſe and Hire ſhall be Holineſs to the Lord.* The Meaning is, Thoſe Revenues and Preferments, of which *Simony* and other oblique and unjuſt Adminiſtration of the Affairs of the Church had made a mere *Trafficking* and *Merchandiſe*, as alſo that which had been the *Hire of an Whore*, that is to ſay, that had accrued to the *Church of Rome* by her Idolatrous and Meretricious Artifices, ſhall be taken and made good Uſe of, laid out in the true and ſubſtantial Service of God, and be dedicated to him, that is, be appropriated to his real Service. *It ſhall not be treaſured nor laid up*, that is, It ſhall not be raked together into a few Men's Hands to make them and their Families a Fortune, they ſhall not ſeize upon it and poſſeſs it as their own, (for ſo חסן may

may seem to intimate) to satisfie their own either Luxury or Covetousness. *For her Merchandise shall be for them that dwell before the Lord*, that is, They shall be for the
Eph. 2. 19. *Household of Faith*, (Gal. 6. 10.) who elsewhere are called the Household of God, namely, such as walk as ever being in the Sight and Eye of God, and have a reverential Sense of his Presence in all their Conversation; for such as be of the *Christian Faith*, not of the *Antichristian Faction*, be they *Laiety* or *Clergy*. *To eat sufficiently*; That Men may have sufficient Sustenance, that good Hospitality may be kept, and that the Poor and Hungry may be satisfied.

8. *And for durable Clothing*, לִמכַסֶה עָתִיק. It may signifie either *durable Clothing*, or *comely grave Clothing*, such as becomes *Aged-men*. For מִכסֶה עָתִיק may be rendred Word for Word, *Operimentum Senum*, that is the *Clothing or Garb of Aged* Men; *Ut vestiantur veste honestâ & decorâ, qualis decet senes & Presbyteros*; It is *a Lapide's* own Gloss upon *Vatablus* his Interpretation: *Ad Operimentum Senum*. By which I conceive this Prophecy perstringes the Luciferian Pride and splendid Pomp of the *Pope* and *Cardinals* and other *Grandees* of that Church; predicting, that that Revenue which is mis-spent upon this *Antichristian* Vanity, the times will come when it shall be better bestowed in Christian *Hospitality*, and a common Care of the whole Body of Christ, that no Man want *due Food* and *honest Raiment*, neither *Clergy* nor *Laiety*. But these are *Excursions* farther than I intended.

In the mean time, I think I have made it exceeding plain, as well out of the *Apocalyps* as out of these Visions of *Ezekiel* and *Isaiah*, that that lewd Trafficking and Merchandising in the Church of *Rome*, as if she were a mere City of Trade, is very lively and graphically prefigured in *Tyre* and *Babylon*.

CHAP. XVIII.

1. *Their lying* Legends *perstringed in St.* Paul's *Prophecy of* the latter Times. 2. *A more full Prefiguration of that* Antichristian *Opposition that is against* Faith, *in Part of his Prophecy of the* Man of Sin. 3. *A clear Exposition of that Part of the Prophecy.* 4. *Strictures in the Apocalyptick Visions to the same Purpose.* 5. *The* Pride of the Bishop of Rome *prefigured in the* King of Tyre, *as also his Down-fal, and how.* 6. *His gorgeous Splendour set out both in the* King of Tyre *and in the* Whore of Babylon. 7. *The* Pride *and* Downfal *of this Patriarch typified in the* King of Babylon. *The Meaning of the twelfth and thirteenth Verses. Ver.* 14. *The Meaning of the Prophecy from the Fourteenth to the Nineteenth Verse. Ver.* 20. *An Explication of the twentieth Verse.* 10. *Farther Prefigurations of the* Papal Pride *in the* Whore *and the* little Horn. 11. *An easie and genuine Exposition or Paraphrase of the thirty sixth and the thirty seventh Verses of the eleventh Chapter of* Daniel, *wherein the impious Self-elation of the Bishop of* Rome *is clearly foretold.* 12. *That the Sense of the two following Verses of this Prediction may be still the same with that of the most famous Mr.* Mede's.

1. WE come now to the Parts of the *Divine Life*, the *Root and the Branches*. Upon the former whereof we shall not long insist, the Predictions being not so ample nor so frequent. But *Prophecy* is not altogether silent concerning those things which do so grosly oppose or undermine our Belief of Christian Religion. As, namely, concerning those *Legendary Stories* we have taken Notice of; are they not plainly foretold in that Prophecy of the *Apostasie of the latter Times*, That *Doctrines of Dæmons* should be brought in ἐν ὑποκρίσει ψευδολόγων, through *the Hypocrisie of those that tell Lies*, who by their Hypocritical Show in their professed *Abstinence from Meats and Marriage*, as if they were such *Saint-like* and *Angelical* Men themselves, gain by this Disguize the Opinion of *Sanctity* with the People, and therefore the more easily recommend to them the Worshipping of *Saints* by feigning of *lying Legends*, that contain their Miracles, which they are very ready to believe, by Reason of the Reverence they bear to these Vizards of Holiness? What can be more plain than this?

2. Again, 2 *Thess.* 2. there is a more full Prefiguration of the State of the lapsed Church in this Point. Verse

8. *And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming;*

9. *Even*

9. *Even him whose coming is after the working of Satan, with all Power and Signs and lying Wonders,*

10. *And with all deceivableness of Unrighteousness in them that perish; because they received not the love of the Truth that they might be Saved.*

11. *And for this Cause God shall send them strong Delusion, that they should believe a Lye:*

12. *That they all might be Damned who believed not the Truth, but had pleasure in Unrighteousness.*

3. The Description seems to consist of those two Parts that are briefly expressed in the *Apocalyps* by ὁ ποιῶν and ὁ φιλῶν ψεῦδος, *He that makes.* and *he that loves a Lie.* This *wicked One*, that is the *Pope* with his *Clergy*, is the ὁ ποιῶν ψεῦδος *the Lie-maker*, whose coming is after the working of *Satan* the Father of Lies; ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους. Where ψεύδους belongs to them all ἀπὸ κοινοῦ as if he should say, *In all manner of false and counterfeit shows of Power*, (*viz.* of Curing the Sick, Freeing Souls from Purgatory, &c.) *Signs and Miracles.* For he seems to add by way of farther Explanation, ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, *in all unjust or injurious deceivableness.* The same Accusation that seems to lie against them in the *Apocalyps*, ὅτι οὐ μετενόησαν ἐκ τῶν κλεμμάτων αὐτῶν, *that they Repented them not of their Thefts.* Chap. 9. 21.

But now the ὁ φιλῶν ψεῦδος follows, *viz.* the Description of the *lovers of these* Lies. They are those that perish for want of a *sincere* love of the Truth that they might be saved. For *Hypocrisy* is ordinarily at the bottom of those that can be gulled by these Impostors: They not seeking sincerely the Kingdom of God and his Righteousness, are made a Prey to these deceitful Men. As is farther hinted, v. 12. (where they are said εὐδοκῆσαι ἐν τῇ ἀδικίᾳ, to *take Pleasure in Unrighteousness*, and to be contented with that State) and that *for this cause God sends them strong delusion, that they may believe Lies*, that is, all the fabulous Impossibilities of *Transubstantiation*, *Legendary Miracles*, and affrightful *Stories* of *Purgatory*. Thus one part of their Church becomes *Sots* and *Bigots*; and the other that behold this Scene of things, though they profess themselves of their Church, become a Company of profane *Atheists* and clancular *Deriders of all Religion.* So miserably does the *Christian Faith* go to rack by these *Impostures.* Nay it is a great question whether those that do more superstitiously cleave to them, do it not rather in a kind of Confusion and Obstupefaction of Mind, out of Fear and Suspicion, than any determinate Assurance or firm Belief of the things they outwardly profess.

Nor does this Interpretation at all clash with their supposition that admit that there are sometimes things that happen extraordinarily in that Church. For supposing such things sometimes to be done, they yet serve to support the Belief of notorious Lies. And verily it is enough that they do so abound with, and glory of their Miracles, and that so very few of those numerous Stories of them are true at all, and that none of them are *true Miracles*, but prestigious Juggles of the Devil, that egregious ψηφοπαίκτης, as *Theoderet* calls him.

4. To these you may add *Apocal.* 13. *v.* 13. where the *Two-Horned Beast* (which is the same with the *Pseudo-Prophet* and this *Man of Sin*) is said *to do great Miracles* ἐνώπιον τῶν ἀνθρώπων, and ἐνώπιον τοῦ θηρίου, *In conspectu hominum*, & *In conspectu Bestiæ*; that is, saith *Aretas*, κλέπτων τὰς ὀφθαλμὰς τῶν ὁρώντων, *Oculos hominum præstringens*, and accordingly *Bellarmine* also interprets those Words. Which Juggle notwithstanding concerns the Eyes of the Mind as well as those of the Body. For *Transubstantiation* does not make the *Bread* look to the outward Eyes otherwise than usual, but to the Eyes of *Faith* and *Reason*; to which their being able to make a *consecrated Wafer* appear to be the very Body and Person of Christ is such a piece of Prestigiousness as has no Parallel.

The apparent Affectedness of accurate *humane Policy*, if not worse, in the Frame of their Religion, is perstringed in the Vision of the *little Horn with Eyes*: And their *Atheism* and *Infidelity* in the general, in those passages of the *Revelation*, Chap. 21. 8. *But the fearful and unbelieving*, &c. and Chap. 22. 15. *For without are Dogs.* Which places in what sense they make to the present Theme, I have already declared in my *Idea of Antichristianism*, and therefore hold it needless to repeat. Book 2. ch. 17.

5. We come now to the Oppositions to the *Branches of the Divine Life*, *Humility*, *Purity*, *and Charity.* And that against the first of them is plainly that unmatchable

matchable Loftineſs and Haughtineſs, which we have deſcribed in the afore-named *Idea*, and which Hiſtory does every where complain of in the Biſhop of *Rome*. Which I conceive is very lively ſet out in that Viſion of *Ezekiel*, touching the *King of Tyre*. For that *Tyre* is a Type of *Rome Antichriſtian*, I have above, I think, made very rational. The words which I had occaſion to recite before were theſe: *Son of man, ſay unto the Prince of* Tyre, *Thus ſaith the Lord God, Becauſe thine heart is lifted up, and thou haſt ſaid, I am a God, I ſit in the ſeat of God in the midſt of the Seas.* Is not this the very Language which the *Pope* accepts of, *Dominus Deus noſter Papa*? And that the Seat and Tribunal of the Pope is the very Seat and Tribunal of God? Again, ver. 6. *Therefore thus ſaith the Lord, Becauſe thou haſt ſet thine heart as the heart of God, behold I will bring ſtrangers upon thee, the terrible of the Nations*, &c. To *ſet his heart as the heart of God*, is to have his Will in all things and thereby to rule. *Who has reſiſted his Will?* Rom. 9. And do they not make the Will of the Pope a Law? *Supremum numen in terris*, at whoſe Beck and Nod all things are to be done, right or wrong; nay, they cannot be wrong if he will have them. Which is to make him have *an heart like God* in a moſt remarkable Senſe indeed, not only an *irreſiſtible*, but *infallible* one. Thus has he clombe in the confidence of his own Subtilty and Policy.

Ezekiel Chap. 28. 2.

But the terrible of the Nations ſhall draw their Swords againſt the beauty of his Wiſdom, and they ſhall defile his brightneſs, ſaith the Prophet. Which what it is in the literal Senſe, is eaſy to underſtand, and accordingly is applicable to the *King of Tyre*; and may *ex accidenti* be alſo applicable to the Deſtruction of *Rome*. But it may alſo have a more *Myſtical* ſenſe; And then עריצי גוים, which they render *robuſtus gentium*, may ſignifie nothing elſe but the zealous and reſolute Aſſertors and Abettors of Truth, than which nothing is more *robuſtious* and *ſtrong*. (*Great is Truth and mighty above all things*, Eſdras 4.) Theſe ſtout Champions therefore ſhall *draw their Swords againſt the beauty of his Wiſdom*; that is to ſay, They ſhall uſe the Sword of the Spirit, which is the Word of God, even that *Sword* that comes out of his Mouth that *rides on the White Horſe*, which is unſophiſticated *Reaſon* and *Scripture*, againſt the finely-wrought Subtilties whether *Scholaſtick* or *Politick*, and all the plauſible and goodly fair Pretences of the *Pontifician* Wiſdom; and the Glory of the Goſpel ſhall darken the *Seat* of the *Beaſt*, as the Sun-ſhine obſcures or puts out the Light of every artificial Fire. Thus ſhall the *Pontifician* Power periſh from the midſt of the Nations.

6. And then as for that more than Imperial Majeſty and Splendour in the Pope's Habiliments, it is ſaid of this King of *Tyre*, *Every precious ſtone was thy Covering, the Sardius, the Topaz and the Diamond*, ſo as it is ſaid of the *Whore of Babylon*, that ſhe was *decked with Gold, and precious Stones and Pearls.*

Which *Pontifician* Power though it be prefigured by the Image of a *Woman* in the *Apocalyps*, the better to ſet out the *Meretricious Myſteries* of that Church; yet the Haughtineſs thereof, and more particularly that of the *Pope*, ſeems alſo to be typified in the *King of Babylon*. For is it poſſible that any one ſhould doubt but that *Babylon* being ſuch an acknowledged Type of the *Antichriſtian* Church, the Head of this *Antichriſtian* Church is likewiſe typified in the *King of Babylon*.

5. Let us hear therefore what *Eſay* ſaith of this exalted *Potentate* in the fourteenth Chapter. Verſe

12 *How art thou fallen from Heaven, O Lucifer, Son of the Morning! How art thou cut down to the Ground, which didſt weaken the Nations!*

13. *For thou haſt ſaid in thy heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God, I will ſit alſo upon the Mount of the Congregation in the ſides of the North.*

How every Nation is weakened by the power of the *Pope*, we have adumbrated in our *Idea of Antichriſtianiſm*. His aſcending into Heaven, *ſtylo Prophetico*, and his exalting himſelf above the *Stars of God*, which is, the Stars of the greateſt Magnitude in this Heaven, is as much as his clambering into *Imperial Power*, and his advancing himſelf above all the *Kings* and *Princes* of the *Roman* Empire. His *ſiting upon the Mount of the Congregation*, is his *ſitting in the Temple of God*. So that there ſeems to be a double Alluſion, both to the *Mount* of the Temple of God at *Jeruſalem*, and to the *Mountains*, or, if you will, ſome one peculiar *Mountain*, at *Rome*, which is the chief City of the Church of Chriſt. This *ſitting upon this Mount of the Congregation*, or the *Church of God*, is marvellouſly coincident with that Prophecy of his (viz. *The Man of Sin*) *ſitting in the Temple of God*, 2 *Theſſ.* 2. Nor is [*In the ſides*

*

Sides of the North] put in for nothing, though a thing of little Moment in the *Letter*; for it ſeems to foretel that the Dominion of the *Pope* was to ſpread more notoriouſly *Northward*, and we know he could never make any great Buſineſs of the *Southern* Churches, the *African* ever reſiſting him very ſtoutly. Beſides other Conſiderations, which for Brevity I omit.

Ver. 14. *I will aſcend above the Heights of the Clouds, I will be like the moſt High.*

That is to ſay, I will be above all Rule and Dominion, I will be Abſolute, Uncontrolable, Infallible, as God.

15. *Yet thou ſhalt be brought down to Hell, to the Sides of the Pit.*

16. *They that ſee thee ſhall narrowly look upon thee, and conſider thee, ſaying, Is this the Man that made the Earth to tremble, that did ſhake the Kingdoms?*

The Meaning is, Is this the Man that did terrifie the World with his dreadful Thunder-Claps of *Excommunication*, and by the great Intereſt he had in the Princes of the Empire, and by the Power of his Clergy, could unhindge and diſſettle Principalities and Kingdoms, by reaſon of the Blindneſs and ſottiſh Superſtition of the People?

17. *That made the World as a Wilderneſs, and deſtroyed the Cities thereof, that opened not the Houſe of his Priſoners?*

That is to ſay, That filled the *Roman* Empire with inteſtine Wars by his wicked Incendiaries, and ſo brought great Depopulations and Deſtructions upon Cities, rather than he would let go thoſe that he held captive in this *Babyloniſh* or *Ægyptian* Slavery. Many of whom were moſt barbarouſly abuſed in the cloſe Priſons of the *Inquiſition*, and treated with ſuch Cruelty as exceeds all the Tragick Stories of the bloody and perſecutive Infidels.

18. *All the Kings of the Nations, even all of them lie in Glory, every one in his own Houſe.*

That is, All the *Dynaſties* or *Polities* of the Nations, the *Secular* Kingdoms and Powers have and ſhall expire with Glory in compariſon of thee, and have an honourable Burial and Memorial.

19. *But thou art caſt out of thy Grave, like an abominable Branch----as a Carkaſs troden under foot.*

The Meaning is, That the *Pontifician* Power ſhall not expire with any Honour at all, but the very Memorial thereof ſhall be abominable and execrable: it ſhall not have that Kingly Burial, whoſe dead Bodies were embalmed with Aromatick Odours, and Sepulchres adorned with goodly and ſplendid Artifice; but ſhall be as a ſtinking Carcaſs caſt into the High-way, that offends the Eyes and Noſtrils of every one that paſſes by. So unſavory a Stench ſhall ariſe from the Records and Hiſtories of this *bloody* and *idolatrous Antichriſtian Polity*, as is intimated in this laſt Verſe.

Ver. 20. *Thou ſhalt not be joyned with them in Burial, becauſe thou haſt deſtroyed thy Land, and ſlain thy People.* See *Homily againſt Rebellion*, part 5 & 6.

That is to ſay, As thou art a Power diſtinct from that of the *Secular* Powers and *Potentates* of the Earth, ſo thy Fate ſhall be manifeſtly diſtinct and ſingular; for thy Memorial ſhall be accurſed, and thy Name an Hiſſing to Poſterity. And the Reaſon is alſo ſingular, *Becauſe thou haſt deſtroyed thy Land, and ſlain thy People*: that is, becauſe whereas thou pretendeſt to be *the Vicar of Chriſt, the Bridegroom of the Church, the Father of Chriſtendom, Univerſal Paſtor of the Flock*; thou haſt played the bloody Butcher, the Thief and Robber, to forage in the Empire, to eat and grow fat, accordingly as it is written, *Joh.* 10. *The Thief cometh not but for to ſteal, and to kill and to deſtroy*: which thou haſt enormouſly done ſince thy Uſurpation in the Houſe of God, filling the Empire with inteſtine Broils, Devaſtations, Maſſacrees, Martyrdoms with Fire and Faggot, with Racks and Tortures and all manner of Cruelties; and this *upon thine own Land and People*, that is to ſay, upon Chriſtians, over whom thou pretendeſt to be Head, nay, the ghoſtly Father and tender Protector of them. Wherefore, as thine Outrages have been ſingular, thy Deſtruction ſhall be proportionable, and thine End execrable, and the Stench of thy Memory ſhall fume up into the Noſtrills of all Poſterities for ever and ever.

The Reaſon of this dreadful End of the *King of Babylon* is the very ſame with that of the burning of the *Queen of Babylon* or *the Whore*, (for they are Types of one and the ſame thing) *And in her was found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth.* Apoc. 18. 24. And truly that laſt Clauſe of the Prophe-

cy of the *King of Babylon* is ſo proper to the *Papal* Power, that it belongs to it only, and not to the *King of Babylon*. Which is a ſpecial Pledge and Aſſurance of this higher and more concerning Senſe of this Prophecy: And he muſt be very dull of Underſtanding indeed, and very much a Stranger to all Religion, who, conſidering the wonderful Fitneſs and Agreement of things in the Prophecies concerning the *King and City of Tyre*, and of the King of *Babylon* explained after this manner, is not raviſh'd with a pious Admiration of the *Divine Providence*, that is careful of the Affairs of the Church for ſo long a time to come. But I proceed.

10. The Height and Elevation of the *Papal* Power above that of the *Emperor* is alſo prefigured in the *Whore's riding* of the Beaſt: For certainly the *Rider* is ſuperiour to the Beaſt that is ridden. And it is expreſly ſaid of the *Two-horned Beaſt*, the ſame with *the Whore*, That *he exerciſeth all the Power of the firſt Beaſt before him.*

To theſe you may add that Prediction in *Daniel*, Chap. 7. 24. *And another King ſhall ariſe after them*; (which I have above ſhewed to be the *Pope*) *and he ſhall be diverſe from the firſt, and he ſhall ſubdue three Kings: And he ſhall ſpeak great Words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change Times and Laws.* Which Words plainly imply that extravagant Power that the *Pope* was to aſſume to himſelf, as is eaſily underſtood out of what we have already ſaid upon this Text.

11. And laſtly, it ſeems to me alſo to be very clear, that this enormous *Pride* of the *Pope* is prefigured again in *Daniel*, Chap. 18. 36, 37. Of which two Verſes I would make this brief Paraphraſe.

36. 'After the Reign of *Antiochus Epiphanes*, that Type of *Antichriſt* and notorious Enemy of the People of God in the *Greek* Empire, ſhall there ariſe 'a *Rex Sacrorum*, or rather a Regal *Pontifex*, if you will, who with his formed 'Body Politick, or Eccleſiaſtical Power, ſhall prove the very *Antichriſt* indeed, anſwering in the *Roman* Empire to that wicked *Antiochus* in the *Greek* that immediately preceded it. Which *Eccleſiaſtick Prince* or *Pontifex*, finding the Stream of 'Affairs and good Fortune to carry him along, ſhall at laſt *exalt himſelf above every God*, that is, every Supreme Magiſtrate, the Emperor himſelf not excepted; nay, *ſhall ſpeak ſtupendious Words* againſt the *Sovereignty of God* himſelf, againſt the God of Gods, as if he had Power to abrogate or diſpenſe with the Laws of God and Chriſt, and were himſelf *Supremum Numen in terris.* Which Impieties he will proſperouſly carry on for ſuch a time as it ſhall pleaſe Divine Providence to permit his People to be afflicted by his Fury. For the Time of the fulfilling of his Domination is determin'd, and fore-ordained of God; his Reign being to endure no longer than the *Time and Times and half a Time* be expired or at the laſt Gaſp.

37. 'But yet he ſhall not be a pure *Pagan* for all this, nor *regard the Gods of his Anceſtors* or *Predeceſſors*, (that is, of the Supreme Magiſtrates of *Rome* who reigned there a long time before him) ſuch Deities as *Mars*, *Neptune*, *Jupiter*, *Venus*, and the like. But this ſhall be notable in him, that he ſhall be outwardly a ſtrict Profeſſor of Cœlibate himſelf, and it ſhall be againſt his *Pontifical* Office to marry, and likewiſe his *Clergy* ſhall be tied to the ſame Laws, that he might thereby the better promote the Deſigns of his rampant and inſatiable *Ambition*; which Spirit of Pride and *Worldlineſs* ſhall grow ſo rank in him, that he ſhall in time caſt off the real and ſincere Senſe of all Religion, and care for no God at all, but magnifie himſelf above all.

12. In the two following Verſes there is no need of varying from Mr. *Mede*'s Interpretation. For the Senſe as it reſpects theſe foregoing Verſes is only this, That by reaſon of this great Impiety and Irreligiouſneſs of him, or at leaſt of his Haughtineſs and Preſumption againſt the known Laws of God, he will for his own Advantage ſet up the *religious* (or rather irreligious and impious) *Worſhip* of *Demons* accordingly as we have above expounded it out of the learned Mr. *Mede*.

CHAP.

CHAP. XIX.

1. *That the Truth of the foregoing* Paraphraſe *may be aſſured out of Saint* Paul's *Prophecy of* the Man of Sin. *The three firſt Verſes thereof interpreted. Ver.* 4. *Wherein this* Man of Sin exalteth himſelf above all that is called God, *and what it is* to ſhew himſelf to be God. *Ver.* 5. *The Meaning of* [to be revealed in his time,] *and what that is* that withſtandeth. *Ver.* 7. [The Myſtery of Iniquity doth already work] *how to be underſtood, and who the* ὁ κατέχων. *Ver.* 8. *What is meant by* ὁ ἄνομος, *and what the Meaning and Manner of* his Deſtruction; *with an Intimation of the exquiſite Applicability of this Prophecy to the* Papal *Power and Impoſture.* 2. *A ſhort Parallel betwixt the* Little Horn *in* Daniel *and this* Son of Perdition.

1. THAT this is one aſſured Senſe of theſe two Verſes in *Daniel*, that Prophecy in the ſecond Epiſtle to the *Theſſalonians* will more fully evidence: which has ſo great Affinity with this, that I do not doubt but it points at the ſame enormous Power of this *Roman Patriarch* and his *Clergy* with it, and is in a manner a *Tranſcript* from it.

1. *Now we beſeech you, Brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering to him,* which I mentioned in my * former Epiſtle. 2 Theſſ. 2. * 1 Theſ. 4. 17.

2. *That you be not ſoon ſhaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter,* ὡς δι' ἡμῶν, *as from us*, as if we had propheſied, ſpoke, or wrote any thing by Letter, no not in that former to you, that could be rightly interpreted to any ſuch Senſe, as *that the Day of Chriſt is at hand.*

3. *Let no Man deceive you by any means*, either by Pretence of Inſpiration, or by Scripture, or by miſ-interpreting any Letter of mine; *For that Day ſhall not come except there come a falling away firſt,* ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, before *that eminent Apoſtaſie* come, (for ſo *Alcazar* interprets the Article ἡ in this place) that Lapſe into *Idolatrous* Worſhip which is Rebellion againſt God and Chriſt; *and that Man of Sin be revealed, the Son of Perdition.*

That this is to be underſtood of that ſignal *Antichriſt*, is the current Opinion of Antiquity, yea of *Alcazar*, *Ribera*, and *Bellarmine* himſelf. But we ſay that *this Antichriſt* will prove the *Pope with his Clergy*. For it is a ridiculous Defence to excuſe it by ſaying that the *Man of Sin* muſt imply one ſingle Perſon; whenas a *Man* as well as a *Woman* in the Prophetick Style does eaſily ſignifie not only a Succeſſion of ſingle Men but of a Body Politick by an *Henopœia*, and ſo does here the Succeſſion of lapſed *Popes* with their Clergy; who are called *the Son of Perdition*, becauſe they are to be deſtroyed by the Brightneſs of the Coming of Chriſt, and the Power and Light of the Goſpel. *Not by* worldly *Power nor by Might, but by my Spirit, ſaith the Lord of Hoſts.*

Ver. 4. *Who oppoſeth and exalteth himſelf above all that is called God, or what is worſhipped; ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God.*

That the *Biſhop of Rome* fulfilleth every Tittle of this Prediction, any one will ſee that does but caſt back his Eyes upon what we have wrote in our *Idea of Antichriſtianiſm*, and what is generally known to all that have ſipped but never ſo little of the Hiſtory of the Affairs of Chriſtendom. For it is plain from thence that he *oppoſeth and exalteth himſelf above all that is called God*, in ſome eminent way or other. For he oppoſeth and exalteth himſelf above Chriſt, who is very God, in all his Offices, *Regal*, *Sacerdotal*, and *Prophetical*, as I have abundantly ſhewn, and therefore conſequently above all the *Saints*. Nay particularly he is ſet above the *Saints* and *Angels*, as Biſhop *Downham* proves at large in his Treatiſe *De Antichriſto*, *lib.* 4. *c.* 4. And as for the *Emperours*, he treads on their very Necks and makes them his Vaſſals, kicks off their Crowns with his Feet, and with his Feet ſets them on again. So plain is it that this Prince of the *Crowning City* does exalt himſelf ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, that is to ſay, above all Powers whatſoever, whether *Celeſtial* or *Terreſtrial*, amongſt the latter of which are the Σεβασοὶ or *Auguſti*, the *Roman* Emperors.

Idea of Antichriſtianiſm, Book 2. Ch. 11.

An Hint is ſufficient; a more full Amplification of his enormous Pride is ſet down in the above-named *Idea*, which yet is no more than what is obvious and notorious, as well in common *Fame* as in *Hiſtory*. This Paſſage in this Verſe does ſo expreſly anſwer to that in *Daniel*, ch. 11. 36. *He ſhall exalt himſelf and magnifie himſelf above every God*, that I doubt not but that the Apoſtle had a reſpect to that *King of Pride* there deſcribed, and means here the ſame thing by the *Man of Sin*.

So that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God. Ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός, that is to ſay, Doing and accepting ſuch things as, if they did rightly belong to him, would demonſtrate that he were God; but by ſo doing he does *oſtentare ſe Deum eſſe*, makes a Shew as if he were God. The *Temple of God* is here either *materially* to be underſtood; and then it is plain how well it fits with the *Pope*'s receiving Honour ſitting on the high Altar in St. *Peter*'s Church at *Rome* after his Election, and his being there adored: or if it be underſtood *Figuratively* for the People that bear the Name of Chriſt and are dedicated to him, here he *ſits* too and rules *as God* infallibly, uncontrolably, *above all Law*, antiquating or diſpenſing even with the Laws of God himſelf.

Ver. 5. *Remember ye not that, when I was with you, I told you theſe things?*

6. *And now you know what withholdeth, that he might be revealed in his time.*

That is to ſay, what hindereth his Revealing and Shewing of himſelf to *be in the World*. For all things are in the confuſed *Potentiality of the Univerſe*, if I may ſo ſay, but in a *ſecret* and *hidden* manner, as in the Seed, as a Roſe in Winter, but appear ἐν τῷ ἰδίῳ καιρῷ, *in their Seaſon*. But that which hindered this appearing of *Antichriſt* was, according to the general Opinion of Antiquity, the *Entireneſs* of the *Roman* Empire. Till the breaking of the *Empire* into *Ten Kingdoms*, *Antichriſt* was not to be, and, it may be, not to appear, in another Senſe, till afterwards. That this τὸ κατέχον is the *Roman* Empire, *Alcazar* brings in Plenty of Witneſſes out of *Malvenda*, *Tertullian*, *Chryſoſtome*, *Ambroſe*, *Jerome*, *Auſtin*, *Theophylact*, *Oecumenius*. To which he adds *Anſelmus*, *Haymo*, *Strabus*, *Thomas*, *Lyranus*, *Cajetan*, *Bellarmine*, *Suarez* and *Pamelius*.

Ver. 7. *For the Myſtery of Iniquity does already work; only he that now letteth, will lett, until he be taken away.*

Tertullian and *Chryſoſtome*, and moſt of the Expoſitors, as *Alcazar* does avouch, underſtand this working of Iniquity in the Apoſtles Time to be only as a Type and Figure of that which ſhould be under *Antichriſt*; That there was then ſomething either actually in being or a-brewing, that was a *previous Repreſentation* of the State of the Church under *Antichriſt*. *Alcazar* would have it the *Roman Paganiſm* or Worſhip of Idols. But that was no *Myſtery of Iniquity*. But it may be he will ſay, it may be a Type of that which, when it came, would be a *Myſtery*, and that a wonderful one, that is, the living *Image of Paganiſm* revived in Chriſtianity; and that therefore the *future Myſtery* did *work* in its Type as well as *was* in its Type. For the Empire revived into *Idolatry* is called the *Beaſt that was, and is not, and yet is*. The Conceit is not altogether extravagant.

But I am more inclinable to think that the Apoſtle might ſpeak of ſomething in Chriſtianity already (I mean in the Profeſſors of it) that bore ſome Similitude with that of the great *Antichriſt* that was to appear in his Seaſon; that he might intend by this preſent working of the *Myſtery of Iniquity* ſome Miſcarriage in ſome of the Chriſtians, or ſome Propenſions thereto in them, as having got a great Smack of the *Antichriſtian Spirit*, and particularly of the Spirit of Contention for *Rule* and *Priority*. Whether *Simon Magus* may not be here hinted at, I ſhall conſider in its due place.

But this Antichriſtian Heat of *Ambition* muſt play at leſſer Games till the ὁ κατέχων, till the *Roman* Emperour moſt properly ſo called, namely, he that has his Imperial Seat at *Rome be taken away*; ἕως ἐκ μέσου γένηται, until he be either removed from thence or deſtroyed. But the *Series* of theſe *Roman Cæſars* ended in *Auguſtulus*. After which Time the *Pope* play'd his Pranks in theſe *Weſtern Parts* of the Empire, and gleaned much Wealth and Power to himſelf in the Ruins thereof; and at laſt grew viſibly to the full Pitch and Stature of this *Man of Sin* or *Antichriſt*. Then he was big enough to be ſeen by all that were not blind, as it follows in the next Verſe.

Ver. 8. *And then ſhall that Wicked one be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, and deſtroy with the Brightneſs of his Coming.*

*

That

That wicked one, ὁ ἄνομος, *that Lawleſs one* who exalts himſelf *above the Laws of God* and *Chriſt*, and can diſpenſe with them as he pleaſes: whoſe Deſtruction is by the Preaching of the Goſpel, and by the victorious *Evidence* of Truth; by *clear* and convictive Reaſon divulged to the World by ſuch as ſpeak by the *Spirit of God*, and by a Principle of *Life* within them. For their *Mouth* is the *Mouth of God*, and their *Breath* as a *flaming Torrent* to conſume the ungodly Deceiver.

The Remainder of this Prophecy we have expounded already, and therefore need not renew our Expoſition in this place. No Prophecy, verily, can be more expreſly applicable to any Event than this is to the *Papal Power* and *Impoſture*. The Effect therefore being already in the World, who can doubt but that this is the Prediction of it, eſpecially we having the common Suffrage of *Antiquity*, that it is to be underſtood of one that is to appear after the breaking of the *Roman* Empire into pieces? But this Event is already happened above a Thouſand Years ago. If any one ask *Tertullian* who this ὁ κατέχων, he that hindered the revealing of *Antichriſt*, is, he ſhall have this round Anſwer from him, *Quis niſi Romanus Status? cujus in decem reges abſceſſio diſperſa Antichriſtum ſuperinducet, & tunc revelabitur Iniquus*: Accordingly as the faithful Servants of Chriſt have found to their great Sorrow and unſpeakable Affliction.

2. This *Man of Sin* therefore is that *little Horn with the Eyes of a Man* in it, (both Expreſſions intimating the humane Policy of the *Papal Power*) that King diverſe from the Ten, as being an *Eccleſiaſtick* Prince, and riſing up behind them, at length to over-grow them and over-top them by his Policy: Whom St. *Paul* calls τὸν ἄνομον *the Lawleſs Man*, as *Daniel* makes him a *changer of Times and Laws*, as not being content to be kept in and bounded by thoſe that were already, though they were the Sanctions of God and of his Chriſt. In that *Horn* alſo is a *Mouth ſpeaking great things*, and that *againſt the moſt High*, that is Treaſonable Words againſt the Sovereignity of God and Chriſt; as this *Man of Sin* does, this *Papal* Body, exalting their Head, the *Pope*, *above every thing that is called God* or *is worſhipped*. And, laſtly, as the *little Horn* in *Daniel* is to be burnt by the *fiery ſtream* iſſuing from before that dreadful Judge; ſo is this *Man of Sin* to be conſumed by the *Spirit of the Mouth of the Lord*, and by the *fiery brightneſs* of his Coming. Which Conſiderations may aſſure us, that one and the ſame Perſon is aimed at in the *little Horn* in the ſeventh of *Daniel*, and that the proſperous *King* in the eleventh that *exalts and magnifies himſelf above every God*; they both agreeing in this preſent Prophecy of the *Man of Sin* and *Son of Perdition*.

So plain is it that this Prophecy is not to be underſtood of either *Caius* or *Simon Magus*, as *Grotius* groundleſly conceits; whoſe Opinion I will now examine, becauſe the Name of that Author bears ſo much ſway with ſome Men, otherwiſe it were ſcarce worth the pains of peruſing.

CHAP.

CHAP. XX.

1. *A ſummary Propoſal of* Grotius *his Expoſition of the foregoing Prophecy.* 2. *That the* coming of Chriſt *in this Prophecy cannot be underſtood of the Deſtruction of* Jeruſalem: 3. *Nor* Apoſtacy *attributed to* Caius, *nor he ſaid* to ſit in the Temple of God, *nor* τὸ κατέχον *to fit ſo well with* Vitellius. 4 *That* Caius *his Purpoſe of placing his Statue in the Temple was no* Myſtery of Iniquity, *but groſs Prophaneneſs.* 5. Grotius *his ridiculous Luxation of the ſence of the Prophecy in making* Caius *the* Man of Sin, *and* Son of Perdition, *concealed by* Vitellius *his ſtanding in the way; and yet upon* Vitellius *his Removal, not* Caius, *but* Simon Magus *to be the Man revealed and deſtroyed.* 6. *That in all likelihood the Story of* Simon Magus *is a Fiction, and from what occaſion.* 7. *That if it were true, it is not ſo applicable, this wicked Man* Simon *being not conſumed by the Spirit of Chriſt's Mouth, but only his Coach and Horſes.* 8. *That* Grotius *makes* Paul *Propheſy of things paſt, his Epiſtle being writ Ten Years after* Caius *his death, with a full Anſwer to* Grotius *his firſt Argument to the contrary.* 9. *An Anſwer to the Second.* 10. *A Demonſtration out of Scripture and* Grotius *his own Conceſſions that this Second Epiſtle was wrote Ten Years after* Caius *his Death, as alſo that the Fall of* Simon Magus *from his fiery Chariot was Eight Years before this Prophecy.*

1. THE ſum of *Grotius* his Expoſition of this Second Epiſtle to the *Theſſalonians* is this:

'Firſt, He interprets the *Coming of Chriſt* of the Deſtruction of *Jeruſalem.*

'Secondly, The *Apoſtacy* or *Falling away* and the *Revealing of the Man of Sin* 'he underſtands of *Caius Caligula*, who indeed was a very impious Emperor, and 'would have had his own Statue ſet in the Temple of *Jeruſalem.*

'Thirdly, The τὸ κατέχον, or the ὁ κατέχων, he will have to be *Lucius Vitellius* 'Preſident of *Syria*, and conſequently of *Judæa*, who was a Friend to the *Jews*, 'and therefore in his time not ſo ſeaſonable for *Caius* to make the motion of ſet-'ting his own Statue in the holy Temple.

'Fourthly, By the *working of the Myſtery of Iniquity* he underſtands the Perſwa-'ſions of *Helicon* and other *Ægyptian* Impoſtors who were great with *Caius*, and 'were preparing the way to this grand piece of Impiety.

'Fifthly, But when *he that letteth is taken out of the way*, that is *Lucius Vitelli-'us*, who as yet hindred *Caius* from this impious Purpoſe of placing his Statue in 'the Temple at *Jeruſalem*, *then ſhall that wicked one be revealed*, (who has dealt 'under-board hitherto with his Conſpirators *Helicon* and the reſt) *Caius*, certainly you will ſay; no, *Simon Magus*, ſaith *Grotius.* Was there ever ſuch a ridiculous ἀνοσιούργημα in any ſerious Interpretation of Authors, much leſs of Holy Scripture.

'Sixthly and laſtly, But this is becauſe the reſt of the Prophecy ſeems to ſpeak 'of a Conjurer or Magician, ſuch as *Simon Magus* was famed to be, whom at *Rome*, 'riding in the Air with his fiery Chariot and Horſes, *Peter* by his Prayers to 'Chriſt made fall to the Ground. And thus was *Simon* conſumed by the *Spirit of 'the Lord's Mouth, and by the brightneſs of his coming*, as *Grotius* would have 'it.

2. This is a brief Account of his Expoſition, in which there is ſcarce one ſound Joint. For as for the *Firſt*, which underſtands the *coming of Chriſt* of the Deſtruction of *Jeruſalem*; Whoſoever conſiders that this Epiſtle is really the *Second Epiſtle to the Theſſalonians*, (as I ſhall hereafter prove) and that in the * foregoing Epiſtle he ſpeaks of the *final coming of Chriſt*, which is join'd with the *Reſurrection of the dead* and our *being gathered together* and *meeting the Lord in the Air*, he cannot, verily, without great Violence to the ſenſe of things, but underſtand this *coming of Chriſt and our gathering together unto him*, in this Second Epiſtle, of the ſame time and thing of which the Coming of Chriſt in the firſt is underſtood. And ſtill the rather, becauſe of that ſerious Obteſtation of the Apoſtle by *this Coming of the Lord*, and *our Gathering together* unto him, adding alſo, that *they ſhould*

* Chap. 4. v. 15, 16, 17.

ſhould not be ſhaken in Mind nor troubled, μήτε σαλευθῆναι ἀπὸ τοῦ νοὸς μήτε θροεῖσθαι· Words that ſignify ſo high, as if they were at their Wits ends at the Apprehenſion of the Matter, whenas the ſacking of *Jeruſalem* could not ſo much concern them that lived at *Theſſalonica*. And, laſtly, [*nor by Word, nor by Letter, as from us*] ſeems to refer to the *foregoing* Epiſtle, where the Apoſtle ſpeaking by an ordinary ἀνακοίνωσις, as if he and the reſt then alive ſhould meet the Lord in the Air, gave the *Theſſalonians* Occaſion to apprehend that the *day of Judgment* would be very ſhortly: Which Miſtake therefore he rectifies in this preſent Epiſtle. Whence it is plain that the *Coming of Chriſt* is not here underſtood of the *Deſtruction* of *Jeruſalem*, but of the *laſt Judgment*.

3. And for the *Second* Joynt, it is but weak alſo, in that *Caius* could not properly be ſaid to be an Apoſtate from the God of *Iſrael*, ſith he was never in Covenant with him. Nor did he ſet his Statue in the Temple at *Jeruſalem*, which is the chief thing that *Grotius* aims at; much leſs did he *ſit there himſelf*, which the Words do plainly import. Nor does ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ſignify to *place himſelf* in the Temple of God, but *to ſit* there, by the Unanimous Agreement of all Interpreters otherwiſe he had Written ἑαυτὸν not αὐτόν. So ſtrained is every thing in this Joint of the *Expoſition*.

The *Third* were ſenſe good enough, if the things were agreeable. And yet there ſeems ſome little Flaw in this too, if we conſider the Words themſelves. For if *Vitellius* were meant and nothing more, it would have been ὁ κατέχων in both places, as being moſt fit to expreſs a Perſon by.

4. And for the *Fourth*, It is ſurely very improper to call that *private* and *concealed* purpoſe of *Caius* his ſetting his Statue in the Temple of God at *Jeruſalem*, a *Myſtery of Iniquity*. For meer *Privacy* and *Concealment* does not make a thing preſently a *Myſtery*; otherwiſe every clancular Attempt of Theft, Murther or Adultery would be a *Myſtery of Iniquity*. But that is a *Myſtery* which, though it be ſpoke out in Words, is ſtill *Myſterious* in its own Nature, and has ſome Depth with it, be it a bad *Myſtery* or *good*. But this Purpoſe of *Caius* his placing his Statue in the Temple at *Jeruſalem* is no ſuch thing, but only a plain and conſpicuous Piece of Impiety, ſuch as every one would underſtand at firſt Sight. And therefore thoſe places alledged by *Grotius*, namely, *Rom.* 11. 25. 1 *Cor.* 15. 51. are nothing to this purpoſe. For thoſe are arduous and profound *Myſteries* there mentioned, even after they are divulged.

5. What an Exorbitant *Luxation* there is in the *Fifth* Joint, I have already taken notice, and indeed I think it cannot be concealed from any. For who would expect according to the common Tenour of Speech, but that when the Apoſtle had begun his Prophecy concerning the *Man of Sin*, whom he calls alſo the *Son of Perdition*, farther adding that *he is to be revealed*, and that there are under-hand Preparations making for it, and that only *Lucius Vitellius* hinders the Revealing of him in his Time, which Hinderance will be till the ſaid *Vitellius* be taken away; I ſay, Who would not but expect that the eighth Verſe, *And then ſhall that* wicked *one be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, and* deſtroy *with the Brightneſs of his Coming*,(accordingly as he was ſaid before to be as well *the Son of Perdition* as *the Man of Sin*) is to be underſtood of the ſame Perſon the Apoſtle began withal? And yet the *Man of Sin* and *Son of Perdition* is *Caius*, and *the wicked Man* whom the Lord here deſtroys (and ſo is plainly the *Son of Perdition* in an eminent Senſe) is *Simon Magus*. Upon ſo violent a Rack has *Grotius* ſet the Text to extort falſe Anſwers from it, and to make it accuſe *Caius* and *Simon Magus*, that the *Pope* may eſcape the Suſpicion of being taken for *Antichriſt*. Wherein *Grotius* his either Judgment or Conſcience does very hazardouſly lie at the Stake.

6. And in the laſt place, now he has gotten to *Simon*; though I confeſs the Story is not impoſſible of his fiery Horſes and Chariot, much leſs his Fall to the Ground by the Prayer of *Peter*; yet long before I knew this Uſe of it, the Narration ever ſeemed to me very incredible, though, I think, I believe the being of *Spirits* and *Apparitions* as firmly as moſt do. For it look'd always to me ſo like a gambal Trick, that I could not but place it among the earlier *Legends* or pious *Fictions* of the Church, invented by ſome idle Monaſtick to entertain the credulous and ſuperſtitious. So notorious a Paſſage as this happening in the City of *Rome* could not have been kept out of the Lives of the *Cæſars*, and particularly of *Nero*; in whoſe Life *Suetonius* only has this ſhort Indigitation amongſt thoſe Theatrick Shows, Ch.

12. *Icarus primo ſtatim conatu juxta cubiculum Neronis decidit, ipſumque cruore reſperſit.* Out of which luckleſs Repreſentation of a Poetical Fiction this *Monaſtick Legend* ſeems to be framed: in which Relators add and alter what they pleaſe; which does derogate much to the Credibility of the Story.

7. The moſt punctual and plauſible Narrative Dr. *Hammond* has choſen out of *Arnobius. Viderant currum* Simonis Magi *& quadrigas igneas* Petri *ore diffiatas, & nominato* Chriſto *evanuiſſe: viderant pondere præcipitatum ſuo, cruribus jacuiſſe præfractis: poſt deinde perlatum* Brundam, *cruciatibus & pudore defeſſum, ex altiſſimi culminis ſe rurſum præcipitaſſe faſtigio.* Now theſe Words [*Quadrigas igneas* Petri *ore diffiatas evanuiſſe*] agree well with [*Whom the Lord ſhall conſume with the Breath of his Mouth,*] (for, as *Grotius* excellently well and truly, *Apoſtoli ſunt os Chriſti:* according to which Analogy I have expounded the Viſion of the *Rider of the White Horſe:*) But when I ſee the *Horſes and Chariot* diſſipated and conſumed, but *Simon Magus* fall entire, excepting the breaking of his Shins, which, it ſeems, were afterwards at *Brunda* ſo well again, that he could ſtand on his Legs to caſt himſelf headlong from ſome Precipice, nay, go up to the higher Stories of an Houſe, (For who would have carried him ſo high, when a lower Room would better have fitted a lame Man?) I do not underſtand how the Prophecy is fulfilled in the *wicked Man himſelf*, which is the proper Subject of this Prediction, but only in *his Chariot and Horſes.* If this Accident had been aimed at in this Prophecy, doubtleſs *Simon* himſelf had been *conſumed*, not his *Coach* and *Horſes* only.

8. Wherefore admitting *Grotius* his Chronology, who, for his Advantage, pretends that this *Second* Epiſtle was wrote before the *Firſt*, and in *Caius* his Reign; you ſee how diſtorted, forced, and incompliable his Expoſition is to the Text, the ſame falling out here to him that has in his other *Miſtimings* of Prophecy. But to take away from him all Occaſion of Trifling at once, I ſay that both theſe Epiſtles were wrote about the ninth or tenth Year of the Reign of *Claudius*, that is, ſo many Years after *Caius* his Death; and that therefore *Grotius* makes *Paul* propheſie of things paſt. That this is the conſtant Tradition of the Church cannot be denied. But this is not the firſt time that *Grotius* has broke all the Bounds of Modeſty, to reach at that which vaniſhes in his Hand in the very graſping of it. I know he has ſome Pretences to prove the Second Epiſtle written before the Firſt, that he might fancy it written as early as he pleaſes: but the Arguments he draws out to defend this his Opinion, do cut his own Fingers.

The Firſt is from the Concluſion of this Second Epiſtle, *The Salutation of Paul with mine own Hand, which is the Token in every Epiſtle: So I write*, viz. *The Grace of our Lord Jeſus Chriſt be with you all, Amen.* This written with *Paul*'s own Hand is his Mark or Token in every Epiſtle. And yet *Grotius* would from hence infer, that this Epiſtle was wrote firſt, becauſe there is no ſuch Mark in the foregoing Epiſtle; there being thoſe alive amongſt the *Theſſalonians* that knew his Hand already. But I anſwer,

Firſt, That the foregoing Epiſtle has this Mark. For does not it end with *The Grace of our Lord Jeſus Chriſt be with you all, Amen?* And this, he ſaid before, is written *with his own Hand in every Epiſtle.* Wherefore the Mark is equal in both theſe Epiſtles.

Secondly, Unleſs he had ſent them ſome former Epiſtle with this Mark, they could not argue that this was his by it.

Thirdly, He did ſend an Epiſtle before this to them, as appears from Ch. 2. 15. *Therefore, Brethren, ſtand faſt, and hold the Traditions you have been taught, whether by Word or our Epiſtle.* Wherefore this *Mark* can be no Demonſtration of Priority, for ſo it had been before that other that really precedes it; which is a palpable Contradiction. And *Grotius* himſelf does not deny but the Epiſtle here mentioned was before this, but humourſomly and groundleſly pretends it to be loſt, rather than to be the Firſt Epiſtle according to Canon.

Fourthly, This *firſt* according to the Canon of the Church is this very Epiſtle mentioned Ch. 2. 15. as appears from the Subject of this ſecond Chapter, which plainly is nothing elſe but a clearing up his Meaning concerning the *Coming of Chriſt*, of which he had wrote in the foregoing Epiſtle, Ch. 4. 13. to the End; and Ch. 5, 1, 2, 3. where there are ſuch Expreſſions as if the Reſurrection and the laſt Judgment were near at hand, even hanging over their Heads.

And therefore, Fifthly and Laſtly, *Paul* does ſo ſolicitouſly give them notice that this Second Epiſtle is his, and that they may be ſure of it from his known *Mark*

written,

written, as *in every of his Epiſtles, with his own Hand*, that they might by his Authority be quieted, by whoſe, through the Miſtake of his Meaning, they were ſo perplexed and troubled. So plainly does this firſt Allegation of *Grotius* make againſt himſelf.

9. His ſecond Argument for the Priority of this Second Epiſtle is this: That the Chriſtians at *Theſſalonica* were ſo few when *Paul* wrote, that they did not make a Church or Presbytery, could not make a Number ſufficient to conſtitute an Authoritative Church. And his Reaſon is, *Quòd homines non ex regula viventes Apoſtolus hîc non excommunicari præcepit, quod juſti cœtûs fuerit; ſed vitari, quod jus ſingulorum eſt.* To which that I may the more conveniently anſwer, I ſhall ſet down the Words of the Apoſtle, Ch. 3. 14, 15. *And if any Man obey not our Word, by this Epiſtle, note that Man, and have no company with him, that he may be aſhamed: Yet count him not as an Enemy, but admoniſh him as a Brother.* The Words in the Original are, μὴ συναναμίγνυσθε αὐτῷ, and νουθετεῖτε ὡς ἀδελφόν. The former occurs 1 *Cor.* 5. 11. *But now I write unto you* μὴ συναναμίγνυσθαι, *not to keep Company, if any that is called a Brother be a Fornicator*, &c. *with ſuch an one not to eat.* Which is an Explanation of τὸ μὴ συναναμίγνυσθαι. Where *Grotius* his own Note is, *Hebræis mos erat cibum communem non ſumere cum eo qui erat in* נדוי *with him that was excommunicated.* So that μὴ συναναμίγνυσθε αὐτῷ implies *Excommunication*, and ſhews that the Chriſtians in *Theſſalonica* were *a Church*, as *Paul* alſo ſtyled them, at that time when he wrote this ſecond Epiſtle to them.

And for νουθετεῖτε ὡς ἀδελφόν, is there not in the firſt to the *Theſſalonians*, Ch. 5. 14. νουθετεῖτε τοὺς ἀτάκτους; and yet *Grotius* acknowledges that there was then a *Church in Theſſalonica* properly ſo called. Whence it is plain that he has no reaſon at all to change the Order of theſe Epiſtles; and that therefore conſtant Tradition and the *Authority* of the *Church* muſt take Place, and that the *Second* muſt be the *Second* Epiſtle in the Church's Senſe, that is to ſay, written after the Firſt: As appears alſo from thoſe innate Arguments I produced in anſwer to the firſt Reaſon of *Grotius*.

10. But the *Firſt* Epiſtle according to *Grotius* his own Acknowledgement was written after *Paul* had been at *Theſſalonica*; and *Paul* had not been at *Theſſalonica* before that Synod which was held at *Jeruſalem* by the Apoſtles, as appears from *Acts*, Ch. 15, and 16. and the whole *Series* of the Hiſtory of the Apoſtles. Nor was this Synod of the Apoſtles at *Jeruſalem* held till Fourteen Years after the Converſion of St. *Paul*, as appears *Gal.* 2. 2. where *Grotius* himſelf acknowledges that *Paul* then went up to that Meeting. *Nihil credibilius reperio quàm notari hîc illud ipſum* Pauli *iter cujus mentio Act.* 15. 2. But after this Journey to *Jeruſalem*, *Paul* choſe *Silas* (that is, *Sylvanus*) and *Timotheus*, (as appears *Acts* 15. 40. and 16. 1.) to be his Companions, whoſe Names are prefixed to the Second Epiſtle to the *Theſſalonians* as well as to the Firſt; not to mention that in the *Second*, *Paul* makes mention of his having been preſent among the *Theſſalonians*, Chap. 2. v. 5.

Wherefore both the Second and Firſt were written Fourteen Years after *Paul*'s Converſion, and conſequently about the Tenth Year of *Claudius* his Reign, that is to ſay, about Ten Years after *Caius* his Death, and about Eight Years after *Peter* had broke *Simon Magus* his Legs by making him fall from his fiery Chariot at *Rome*. For *Grotius*, out of *Jerom* and others, places that miraculous Feat in the ſecond Year of *Claudius*. So that he makes *Paul* propheſie of things paſt, as well by the Application of *Simon Magus* his Story as the Story of *Caius* to this Prediction touching the *Man of Sin and Son of Perdition*.

CHAP. XXI.

1. *The Pre-eminence of this latter* Interpretation *above that of* Grotius. 2. *A ſummary Propoſal of the ſame.* 3. *The firſt part of this* Expoſition *the ſame with* Grotius *his, and therefore confuted already; The Second further confuted from* Chronology; *from a further Diſcovery of the* Incredibility *of the* Hiſtory *of* Simon Magus; *from his being* ſufficiently *Revealed before; and finally from hence, that he* never did ſit in any Temple *where he received Divine Honours.* 4. *The Third enervated, from the* Chronology *of the* Ancients, *and alſo from theſe Paſſages of* Scripture, *which ſignify that the Apoſtles did early deſert the Jews.* 5. *That* ὁ κατέχων *ſignifying a Perſon, cannot in good* Grammar *be us'd to denote a Thing. Nor does the Apoſtacy agree with* Chronology, *neither is the* Impiety *of the Gnoſticks a* Myſtery, *but an open Hoſtility againſt the Church.* 6. *The Harſhneſs of Interpreting* whom, *in* [whom the Lord ſhall conſume, &c.] *of* two ſeveral Subjects, *the one to be deſtroyed by the* Breath of Chriſt's Mouth, *the other by the* Brightneſs of his Coming, *and that in* diſtinct Places *and* Times. 7. *That if the Hiſtory of* Simon Magus *had been true, and the Application fit to this Prophecy, the moſt ancient Fathers would not have failed to have hit upon it; And that it might then have been a preludious Type to the* great Antichriſt *to come.* 8. *Brief Prophetick Strictures touching* Antichriſtian Impurity. 9. *The* Antichriſtian Cruelty *predicted in the Viſion of the* King of Babylon *and of the* Little Horn. 10. *Alſo in the Viſion of the* Slain Witneſſes, *and in the* Two-horned Beaſt's *cauſing the* Ten-horned *to* kill *as many as would not worſhip the Image of the Beaſt, nor receive his Mark.* 11. *In the* Viſion *of the* Angel with the third Vial; *and in the Declaration of the* Cauſe *of the* Whore's *Ruin.* 12. *And, laſtly, in the Deſcription of the* Whore *as* drunk *with the* Blood *of the* Saints. 13. *That all the Members of* Antichriſtianiſm *in our* Idea *are prefigured in the Prophecies of the Holy Writ ſo expreſly, that ſo clear an* Evidence *cannot be withſtood for ever.* 14. *That that ample Teſtimony of the* Apocalyps *cannot be evaded by the novel Expoſition of* ἃ δεῖ γενέσθαι ἐν τάχει.

1. WHerefore a certain late, and indeed Learned Interpreter has with far better Judgment, provided Chronology would agree thereto, pitched upon the Reign of *Nero* for this Exploit of *Simon*, I mean his Riding in the Air in a Chariot and Horſes of Fire, that ſo at leaſt the Story might be conveniently apply'd to this *Prophecy*. Wherein he, making *Simon* the ſole Party concerned, has much the Advantage of *Grotius*, and does thereby avoid that violent Luxation of the Text in the eighth Verſe, which we noted in *Grotius* his Interpretation. But this varying of the Story of *Simon* as concerning the Time adds further Incredibility to the Fact: And though the Application be ingenious, yet it has ſo great Difficulties as cannot but hinder Belief in the Cautious. But ſuch as it is, I ſhall firſt briefly ſet it down, and then examine it, that it may more fully appear that there is no Interpretation that can ſtand in Competition with that which the ordinary Current of *Proteſtants* does agree in; which is uſually toward that Senſe which I have declared.

2. 'Firſt then, he, as *Grotius*, interprets the *Coming of Chriſt* of the Deſtruction 'of *Jeruſalem*.

'Secondly, The *Revealing of the Man of Sin* is *Simon* his Appearing at *Rome* 'at what Time he rode in his fiery Chariot, together with the *Gnoſticks* Perſe-'cution of the Chriſtians.

'Thirdly, The *Apoſtaſie* or *Falling away* he underſtands of a Defection from the 'Faith to the Hereſie of the *Gnoſticks*; or elſe of the Apoſtles their Leaving of the '*Jews*, and no longer complying with them in the obſerving of the Moſaical Rites.

'Fourthly, ὁ κατέχων or τὸ κατέχον, *He*, or *That which with-holdeth* is the Apoſtles 'not giving over to preach to the *Jews*, nor as yet leaving them as refractary and 'hopeleſs.

'Fifthly, The *Myſtery of Iniquity which doth already work*, is a ſmothered Oppoſition againſt Chriſt and Chriſtians; and an expreſs Renouncing of Chriſtianity, in 'this Sect of *Gnoſticks* under *Simon* and *Carpocrates*, ready to break out ſo ſoon as 'the Apoſtles bad adieu to the *Jews* their Country-men.

'Sixthly,

'Sixthly and Laſtly, The *Spirit of God's Mouth* is the Prayer of *Peter* whereby '*Simon Magus* was caſt to the Ground; and the *Brightneſs of his Coming* is the De-'ſtruction of *Jeruſalem*, whereby the perſecuting *Jews* and *Gnoſticks* were over-'thrown.

3. This is the Sum of his *Interpretation*, which we will now briefly, but carefully examine. Againſt the *firſt* Part whereof the ſame is to be ſaid which was againſt *Grotius* his, *Chap.* 20. *Sect.* 2. nor need I repeat it. It alone is enough quite to overthrow both their Interpretations, in the Judgment of any unprejudiced Reader.

The *Second* is the grand *Baſis* of the whole Expoſition. But here, in the firſt place, the *Chronology* of the *Matter of Fact*, as well of what is aſcribed to *Peter* as of what is attributed to *Simon Magus*, is repugnant thereto. For that *Peter* went to *Rome* in the ſecond Year of *Claudius* to encounter *Simon Magus* St. *Hierom* teaches us, ſaith *Grotius*, and that theſe things happened in the Reign of *Claudius*, not that of *Nero*, he confirms by the moſt ancient Teſtimonies of *Juſtin*, *Irenæus*, *Euſebius*, *Cyril*, and *Theodoret*. *But that* Philaſtrius, ſays, he, *and ſome later Authors refer theſe things to the Times of* Nero, *is I believe a Miſtake which hath proceeded from the Ambiguity of the Name. For* Claudius *alſo was of the Family of the* Nero's, *and* Nero *was his Father's Name*, &c. By this Authentick Computation of Time, therefore, this new Expoſition is utterly ſubverted, as being founded upon this Suppoſition; That *Peter*'s Victory over *Simon Magus* fell out in the Times of *Nero*. But not to inſiſt upon the Chronology, I have already ſufficiently inſinuated that there is great Reaſon to doubt the Truth of the Hiſtory it ſelf. Which will be farther ſuſpected by any one that is not over-credulous, if he conſider what in *Baronius* is adjoyned thereto, namely, that *Peter*, by that extraordinary Miracle he did, in bringing down *Simon Magus* headlong out of the Air by his Prayers, was ſo far from gaining any Reſpect from *Nero*, the Spectator of the Combat, that he was impriſoned for ſo ſtupendious an Atchievement. Certainly if the People, for that *Magical* Power which *Simon Magus* vaunted of, honoured him as a God, they would have given much more Honour to him whom they found more powerful than *Simon*, who yet called himſelf *the great Power of God*.

But beſides this, *Simon Magus* could not properly be ſaid to be *the Man of Sin that was to be revealed*, when this Epiſtle was wrote; he having even in the Beginning of *Claudius* his Time, as is alſo granted by this late Interpreter, ſhewed himſelf an impious Blaſphemer by pretending to be a God, and receiving Divine Honours at *Rome*. And there is nothing appears to the contrary but that he continued ſo wicked from that Time to the End of his Days.

And then laſtly, for his *Sitting in the Temple of God*; What Seat or See had he any where? Or, What Temple was ever built to him? A *Statue* indeed is ſaid to have been erected to him, but this was in the Beginning of *Claudius* his Reign, and therefore long before this Prophecy was written, as appears *Chap.* 20. *Sect.* 10. But neither is this *Statue* a Temple, nor could *Simon* ſit in it, and it may be but a fictitious Statue, if *Petrus Ciaconius* his Conjecture be true, that the Riſe of that Story came from an old Pagan Inſcription upon a Marble dug up *Anno* 1574. in the place where this Statue of *Simon* was ſaid to be, which was *Semoni Sango Deo Fidio ſacrum*, as you may ſee in *Baronius*.

4. As to the *Third*, ſeeing it appears ſo manifeſtly from the Teſtimonies of the moſt Ancient Writers, that this unhappy airy Pomp of *Simon Magus*, and *Peter*'s Combat with him, happened about the Beginning of *Claudius* his Reign, which, ſince *Simon* is *that Wicked One*, or *Man of Sin*, this *Apoſtaſie*, of whatever ſort it is, muſt of Neceſſity precede; it is evident that neither a Defection from the Faith to the *Hereſie* of the *Gnoſticks*, nor the *Leaving of the* Jews *by the Apoſtles*, nor any other thing that precedes this *Appearing* of *Simon*, can be here underſtood, becauſe the Epiſtle is of a later Date. But as to the *Leaving* of the *Jews* by the Apoſtles, to let *Simon* paſs, it is yet plain that it cannot be here meant, becauſe it was begun many Years before the Writing of this Prophecy; as appeareth from *Act.* 13. v. 46. *It was neceſſary that the Word of God*, ſays *Paul* and *Barnabas*, *ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting Life, lo, we turn to the Gentiles.* Now this was done in the Year of Chriſt 41. in the very Beginning of *Claudius*'s Reign. And this Deſerting of the *Jews* begun at this Time, was repeated Act. 18. v. 6. *And when they* [the *Jews*] *oppoſed themſelves, and blaſphemed, he*, [Paul] *ſhook his Rayment, and ſaid unto them, Your Blood be upon your*

own

own Heads; I am clean: from henceforth I will go unto the Gentiles. But this fell out in the 51 Year of Chriſt, which was the Year after *Paul* wrote to the *Theſſalonians*. And this, verily, but very ill agrees with Ver. 1, 2, 3. *Now we beſeech you, Brethren------that ye be not ſoon ſhaken in Mind,------as that the Day of Chriſt is at hand------except there come a Falling away* (i. e. Departure of the Apoſtles from the Jews) *firſt*, &c. Which notwithſtanding was begun ten Years before, and again repeated within about a Year after the Writing of this Epiſtle. And therefore being ſo near, or rather having already happened to them, the Day of the Lord could not but be at the very Door, contrary to what is here aſſerted by the Apoſtles. To which may be added in the laſt place, that the Word Ἀποστασία may indeed ſignify a ſimple *Departure* or Going away, as well as a *Defection* or Falling away; but Ἀποστασία a *Falling away* only.

5. And for the *Fourth* Point; It is not ſo good *Syntax* to ſay ὁ κατέχων, when not a Perſon but a Thing is underſtood. Moreover, 'tis neceſſary that this ὁ κατέχων or τὸ κατέχον ſhould firſt have been removed before *Simon Magus* appear'd upon the Stage, becauſe this Hindrance being taken away, that *Wicked One*, 'tis ſaid, will immediately appear. But ſeeing the Revelation of *Simon* happen'd ten Years before this Epiſtle was written, How could the Apoſtle ſay, *And now ye know what witholdeth?* Yea ſince that Obſtacle, namely the Delaying of the Apoſtles their Abandoning the *Jews*, was at that time already taken away, as is manifeſt from *Act.* 13. *v.* 46. Not to add, in the laſt place, That it ſeems incredible that this could be the Hindrance to the Revealing of the *Myſtery of Iniquity* (that is, to the coming to paſs of the open and bare-fac'd Oppoſition and Perſecution of Chriſt and Chriſtians and the expreſs Renunciation of Chriſtianity by the Sect of the *Gnoſticks* under *Simon* and *Carpocrates*) which Obſtacle both *Paul* and the *Theſſalonians* well knew, as appears from the *6th* Verſe; But had they known that this, to wit, the *Delaying of their Departure from the Jews*, was it, they would aſſuredly not have brought upon the Church ſuch great Calamities by their ſo ſudden Deſerting of them, ſeeing the Procraſtination of this thing would have been ſuch a powerful Defence and ſtrong Bulwark againſt the Inundation of *Gnoſticiſm* and Perſecution of the Church.

And touching the *Fifth*; There is ſomewhat the like Exception that was againſt *Grotius* his Expoſition, that ſeems to make any *thing concealed*, ſtreight to become a *Myſtery*, which is a falſe Notion of the Word. For an *open and plain Oppoſition or Renunciation of Chriſtianity intended*, but in the mean time kept concealed from others, (which is the ſuppoſed Caſe here) is no more a *Myſtery* than *hidden Murther* and *Adultery*, as I ſaid before.

Not to mention that *Carpocrates* with his Followers are here violently, and as it were by Head and Shoulders, drag'd in, both becauſe of the Diſtance of Time, and alſo upon this Account, that it does not appear either of *Carpocrates* himſelf, or other *Gnoſticks*, *Simon* only excepted, tho' they were *Magicians* and *Idolaters*, that they were either accounted by others, or boaſted themſelves to be Gods, or had Statues erected to them, and much leſs were ſaid to ſit in any Temple as Gods. Wherefore the Prophecy is to be reſtrained to *Simon* only, notwithſtanding which, the Prediction will ſtill follow after the Event.

6. And as for the *Sixth* and *Laſt*; It ſeems ſomewhat harſh and ſtrained to underſtand that Execution that is done by the *Spirit of the Mouth of the Lord* to appertain to *Simon Magus* at *Rome*, and yet that *Deſtruction wrought by the Brightneſs of his Coming* to belong to the *Gnoſticks* involved in the Deſtruction at *Jeruſalem*, eſpecially if we conſider that there was no Coalition of *Simon Magus* and the *Gnoſticks* into one Body Politick, but that the *Gnoſticks* ſeemed rather to deſcend from the *Nicolaitans*, as *Baronius* intimates, and ſo had no Reference one to another. Beſides that the Text ſays continuedly, *Whom the Lord ſhall conſume with the Spirit of his Mouth, and ſhall deſtroy with the Brightneſs of his Coming.* Which is nothing elſe but the *bright Flame* and *fiery Spirit iſſuing out of* his *Mouth*, (according to that Deſcription in *Eſdras* and *Daniel*) and upon *one* and the ſame *Object*, which is this *Man of Sin*, (the ſame with the *Little Horn* in *Daniel*, which is after this manner to be deſtroyed, namely by the *illuſtrious* Coming of Chriſt) whom *Paul* mentions in his former Epiſtle, as we have clearly demonſtrated. But that *Simon Magus* was deſtroyed by the *Spirit of his Mouth*, and ſome other *Man of Sin* by the *Brightneſs of his Coming*, is ridiculous.

7. To all which you may add, That if the Hiſtory of *Simon* be true, and that the *Coming of the Lord* be underſtood of the Deſtruction of *Jeruſalem*, and not of the

the *laſt Judgment*; it is a wonderful thing that the firſt Fathers of the Church, who had a nearer Proſpect into thoſe Tranſactions of the World, could not diſcern the Completion of the Prophecy in *Simon Magus* and the *Gnoſticks*, and *Carpocratians*; but that we that ſtand at the fartheſt Diſtance from the Events ſhould be the quickeſt-ſighted in diſcerning their Applicability to the Prophecy. But I have already produced Arguments to demonſtrate that this can't be the genuin Meaning of this Prediction of St. *Paul*. But if I could believe that the Condition of *Simon* and the *Gnoſticks* was in ſome Senſe here preſtringed, (as I muſt confeſs this pious and judicious Interpreter has bid very fair towards the Credibility of it) I ſhould look upon them as a preludious Type to *the great Antichriſt*, and ſhould think that Paſſage [*For the Myſtery of Iniquity doth already work*] to be underſtood of them, as it may, though the reſt of the Prophecy be in many things unapplicable to *Simon* and the *Gnoſticks*, and belong only to *the great Antichriſt* indeed, of whom this *Magician* may be only a Type or Figure, and truly not altogether an unfit and unſignificant one, if compared with the Characters of that great *Antichriſt* every where occurring in the Prophecies. As in the Viſion of the *Little Horn*, in the Viſion of the *Whore of Babylon*, of the *King of Tyre*, and of the *King of Babylon*, of the *Two-horned Beaſt* or *Falſe Prophet*, of the *King of Pride*, in the Alluſions to *Sodom* and *Ægypt*, and to the *Carnal* and *Prophet-murdering Jeruſalem*, in the Prophecy concerning the *City of Tyre*, and in the Mention of thoſe that are *excluded from the Holy City*, and the like, where the Characters either of the Head or of the Body of *Antichriſt*, or finally theſe of both the one and the other are found, and ſuch as indifferently well agree to *Simon* and the *Gnoſticks*.

For whereas this *Simon*, was a *Magician* or *Sorcerer* and *Inchanter*, ſo the *Two-horned Beaſt* is ſaid to do Wonders, and the *Whore to hold a Cup* φαρμακειας of *Sorcery* or *Inchantment* in her Hand, and thoſe who are *excluded* from the Holy *City* amongſt other Appellations have that of φαρμακεῖς, that is *Magicians* or *Sorcerers*.

Again, As *Simon* gave the Name and firſt Example of that wicked Sin of *Simonie*; ſo that great *Antichriſt* and his Body, in the Viſion of the *King of Tyre*, and of the *City* of *Tyre*, and in the *Lamentation* of *Babylon*, are deſcrib'd as noted Merchants for buying and ſelling of Things Holy and Spiritual.

Thirdly, Part of *Simon*'s and the *Gnoſticks* Apoſtaſie was *Judaizing* while they made a Show of *Chriſtianity*: And in Alluſions to that *Carnal Jeruſalem* and *Ægypt*, 'tis manifeſt that this Mark is ſet upon *Antichriſt* and his Body, to denote their being a People burden'd with Ceremonies, like the *Jews*, and wearied and worn out by ſlaviſh Works available to none but *Pharoah* and his Servants.

Fourthly, *Simon* and the *Gnoſticks* were notorious for their *Filthineſs* and *Uncleanneſs*. And the Body of this great *Antichriſt* is plainly compared to the City of *Sodom* in the Viſion of the *Two Witneſſes*, and amongſt thoſe who are excluded from the *Holy City* are reckoned *Dogs* and *Whoremongers* and the *Unclean*.

Fifthly, Though *Simon* and the *Gnoſticks* were thus wicked and ſo impure and filthy in Life and Converſation, yet they were γνωστικοὶ, extraordinary Pretenders to, and Boaſters of the *Certainty of their Knowledge* even in the *Divineſt Matters*. But is not this the principal Character of *Antichriſt* in the *Viſion* of the *King of Tyre*, *Behold thou art wiſer than Daniel, there is no Secret that they can hide from thee*; and after in the ſame Chapter, *Thou ſealeſt up the Sum, full of Wiſdom, and perfect in Beauty*. And in the Viſion of the King of *Babylon*, mention is made of the *Beauty of his Wiſdom*, and *Jezebel* calls her ſelf a *Propheteſs*, Rev. 3. and the *Two-horned Beaſt* is the ſame with the *Falſe Prophet*; whereby is intimated, that the Head and Body of this Great *Antichriſt* aſſumes a certain *Infallibility* of Knowledge in things, eſpecially Divine, tho' at the ſame time in Life and Manners they are moſt vile and ſordid.

Sixthly, *Simon* and the *Gnoſticks* were Oppoſers and Perſecuters of the true Church, which is every where well known of that Great Antichriſt, as in the Viſion of the *Little Horn* making War with the *Saints*, and in very many other Places, which being ſo obvious need not here be ſet down.

Seventhly, The Followers of *Simon* polluted themſelves with *Idols*. And what I pray is the *Babyloniſh Whore*, but an Antichriſtian *Idolatrous* Body? And the *Two-horned Beaſt* is the Reſtorer as it were of *Ancient Pagan Idolatry*, &c. and no Body doubts but that *Antichriſt* is an eminent *Idolater*.

Eighthly and laſtly, *Simon* did boaſt great and marvellous things of himſelf, and exalted himſelf above every thing that is called God, and received Divine Honours

in

in his own Perſon upon Earth. So the *Little-Horn* is ſaid to ſpeak great and wonderful things of himſelf in *Daniel*, and the *King of Pride* to exalt himſelf above every God, and to magnify himſelf, both in *Daniel*, and in the Epiſtle to the *Theſſalonians*.

So that while ſuch Things as theſe were acting in the World, and by ſuch as made ſome Show of Chriſtianity, St. *Paul* might well ſay of that great *Myſtery of Iniquity*, That it is already on foot, that it is in ſome Senſe acting already, namely in *Simon* and his Followers, as a Type and Prelude to the ſtrange Pranks of the *great Antichriſt* to come, and that there wants nothing but the Removing of that great Obſtacle at *Rome*, the *Weſtern Cæſareate*, and then that ὁ ἄνομος himſelf, that *great Antichriſt* indeed, will ſhew himſelf, of whom *Simon* is but the Figure. See Ch. 19. Ver. 7. This Expoſition verily is ſomething more plauſible than that there of *Alcazar*, (who underſtands the *Myſtery of Iniquity already working* of pure Paganiſm) but whether it may be the chiefeſt of all, I leave it to the Judgment of Pious and Learned Men.

In the mean time I think I have ſufficiently cleared the Truth of thoſe main Prophecies in Scripture that concern the enormous *Haughtineſs* and *Pride of Antichriſt*, which is ſo apparently oppoſite to the firſt Branch of the *Divine Life*, *Humility* and *Lowlineſs of Spirit*.

8. The next is *Purity*, whoſe Oppoſite is *Uncleanneſs* and *Unchaſtity*. The Predictions of the Cauſes that carry to that Vice I have touched already. But as for the Vice it ſelf, it being ſo inſeparable a Concomitant of *Idolatry*, which is *Spiritual Adultery* or *Fornication*, I conceive the Spirit of Prophecy for that very Reaſon was the more ſparing in particular Prefigurations or Predictions thereof. But I do not doubt but that it is concerned in that Deſcription of the *great City*, Apocal. 11. *And their Bodies ſhall lie in the Street of the great City which is ſpiritually called Sodom*, &c. And how unclean and obſcene a City *Sodom* was, no Man can be ignorant of.

Again, thoſe that are excluded out of the *Holy City*, which is ſo perfectly oppoſite to this City called *Sodom*, they are called *Dogs*, and ἐβδελυγμένοι, *Abominable*, by which, as I have above noted out of *Grotius*, are underſtood ἀρσενοκοῖται καὶ μαλακοὶ, *Abuſers of themſelves with Mankind*. *Whoremongers* alſo are named in the ſame Catalogue. But of theſe Texts I have ſpoke ſufficiently in my *Idea of Antichriſtianiſm*.

*Apoc. 12. Finally, In that the Church is ſaid to become a **Wilderneſs*, it may be alſo an Intimation of the Exceſs of thoſe Actions of the *Animal Life* that proceed from *Cruelty* and *Luſt*. But theſe Intimations ſhall ſuffice concerning this ſecond Oppoſition to the *Divine Life* in the Branches thereof.

9. The Third and Laſt is that which is ſo conſpicuouſly oppoſite to that laſt and beſt of the three Chriſtian Graces, *Divine Love* or *Charity*; and that is The bloody *Antichriſtian Cruelty* againſt the ſincere Servants of Chriſt. Which is noted in ſeveral of thoſe Viſions we have already explained, and therefore we need only produce them. As firſt, that concerning the *King of Babylon*, who was a Type of the *Pope*. The Reaſon of his Ruin in that Viſion is declared to be his barbarous and *Antichriſtian* Cruelty. *Iſa.* 14. *Becauſe thou haſt deſtroyed thy Land, and ſlain thy People*, that is to ſay, the People of Chriſtendom, the Land over which thou challengeſt an Eccleſiaſtick Sovereignty, as being the Vicar of Chriſt, and yet doſt moſt bloodily murther and martyr his trueſt and moſt faithful Servants.

Again, *Dan.* 7. The *Little Horn* there, which is a Figure of the ſame *Pontifician* Power, is ſaid *to make War with* and *to wear out the Saints of the moſt High*, that is, to conſume them and deſtroy them with perpetual Perſecutions.

10. A third Preſignification is *Apocal.* 11. concerning *the two Witneſſes*. *The Beaſt that aſcendeth out of the bottomleſs Pit, ſhall make War againſt them, and ſhall overcome them and kill them; and their dead Bodies ſhall lie in the Street of the great City which is ſpiritually called* Sodom *and* Ægypt, *where alſo our Lord was crucified.* Which is a Deſcription of perpetual Oppoſition and Perſecution, taking away from the true Servants of God either their Honours, Offices, Goods, or Lives. So that the *real* and *ſincere Church* of *Chriſt*, which is his Body, lieth (during the treading under foot the *Outward Court*) like a *dead Corps* without any Political Life or Power, and alſo dreadfully *wounded*, all over *Gore-blood*, by the cruel Murthers, Martyrdoms and Maſſacres of the faithful Members thereof.

Fourthly, *Apocal.* 13. the *Two-horned Beaſt* is ſaid to animate the *Ten-horned*, (when he had revived into the ancient *Idolatrous* Form of *Paganiſm*) to deſtroy as many as would not yield Obedience to him in his *Idolatrous* Commands. *And he had*

had Power to give Life to the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed; And that no Man might buy nor ſell, ſave he that had the Mark or the Name of the Beaſt, or the Number of his Name: that is, As many as would not profeſs themſelves *Roman Catholicks*, and thereby *Paganize* in Chriſtianity, ſhould be famiſhed and ſtarved, and not ſuffered to live. So great is the *Charity* of this Tyrannical and *Antichriſtian* Power towards the true Members of Chriſt. But *bleſſed are the Dead that die in the Lord*, as it is ſaid in the following Chapter concerning the Martyrdom of thoſe that are murthered by this Pontifician Power.

11. Fifthly, That alſo is a Record of the Antichriſtian *Roman Cruelty*, (for the Vials are poured upon the Beaſt, the *Ægyptian* Plagues upon the Antichriſtian *Ægypt*) *Rev.* 16. where the Angel of the *third Vial* which turns the Rivers into Blood ſpeaks thus; *Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus. For they have ſhed the Blood of Saints, and Prophets, and thou haſt given them Blood to drink; for they are worthy.*

Sixthly, As the Ruin of the *King of Babylon* in *Iſaiah*, ſo the Ruin of the *Whore of Babylon* in St. *John* is imputed to this ſalvage and barbarous *Antichriſtian Cruelty*, the *murthering* of the *Saints* of *God*. *The Voice of Harpers and Muſicians is heard no more in her, no Crafts-man of any Craft is found any more in her, the Light of a Candle ſhines no more in her*, but ſhe is left to utter Darkneſs and Deſolation; *becauſe in her was found the Blood of Prophets and Saints, and of all that were ſlain upon the Earth. Murtherers* alſo are particularly noted in both thoſe Catalogues of them that are without the *Holy City*.

12. Seventhly and Laſtly, In the Deſcription of the *Whore of Babylon*, which I have above plainly ſhew'd to ſignify the Church (the *Roman* eſpecially) apoſtatized into *Idolatry*, there is expreſs and ſignificant Mention made of this odious Branch of *Antichriſtianiſm*, this bloody Perſecution of the true Members of Chriſt. *And the Woman was arrayed in purple and Scarlet, and decked with Gold and precious Stones and Pearls, having a golden Cup in her Hand, full of Abominations and Filthineſs of her Fornication: And upon her Forehead was a Name Written*, Myſtery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. *And I ſaw the Woman* drunken *with the Blood of the Saints and with the Blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great Admiration.*

He that looks upon the gorgeous Pomp of the *Pope* and his Eccleſiaſtick Princes, the *Cardinals* and other great Men, as alſo on the coſtly and reſplendent Garniſhings of their gliſtering Altars and Temples, how this *Whore* has decked herſelf with Ornaments of all Kinds, how ſhe has adorned her Court with Laces, and curiouſly wrought Carpets of *Ægypt*, how ſhe has perfum'd her Bed with Myrrh, Aloes, and Cinnamon, with Incenſe and Aromatick Odours; if he have any Skill in the *Prophetick Style*, he cannot ſay but this Prefiguration of the State of the *Roman* Church is ſet out to the Life for the Splendour and Richneſs of it. For thus is Idolatry begun to the World in this *golden Cup* and coſtly outſide of things.

But this is not the only Miſcarriage of this *Church*, ſhe is alſo *drunk with the Blood of the Saints and with the Blood of the Martyrs of Jeſus*. *Grotius* his Gloſs upon this Part of the Text is very expreſſive and ſignificant: *Vidit eam ore rabido deſpumante & evomente ſanguinem, ut ebrii ſolent; John ſaw the rabid or enraged Woman foaming at Mouth with ſtained Froth, and vomiting Blood as Drunkards do Wine.* Which muſt needs be a Wonder to all her Spectators, that a Woman ſo richly and ſo glorioufly attired ſhould be of ſo ferine and ſalvage a Nature. Which Admiration certainly muſt be redoubled upon them, while they conſider how this illuſtrious Queen profeſſes herſelf to be the *Catholick Church of Chriſt* and *Mother of Chriſtendom*, and yet thus to froth at the Mouth, nay, to foul her Raiment by impotently eaſing of her Stomach over-charged with the Blood of her own Children. But by being thus laviſh of the Life of her Infants ſhe demonſtrates herſelf not to be that *Catholick Mother*, but a bloody and treacherous *Harlot*, accordingly as the Holy Ghoſt has inſcribed upon her Forehead, *The Mother of Harlots and of the Abominations of the Earth.*

13. Thus have we ſeen every Member of *Antichriſtianiſm* compriſed in our *Idea*, as they are eaſily found in the *Church* of *Rome*, ſo likewiſe moſt *lively* and expreſly prefigured in the Writings of the Holy Prophets, as appertaining to her, and that there is no Eluding or Evacuating ſo clear and perſpicuous *Teſtimonies* by any Fetches of Wit whatſoever; her abominable Enormities comprehended under thoſe

three main Heads of *Impoſture*, *Idolatry*, and *Bloodſhed* being as determinately and legibly ſet down in theſe Prophecies, as the Tranſaction of things paſt in any Hiſtory. And therefore the Truth can be hid from none, but ſuch as either have not the Leiſure to underſtand the Prophetick Style, or are blinded with Prejudice and Intereſt: Which I believe is ſo powerful with ſome, that it would make them *heſitant* and *ſceptical* even in Mathematical Demonſtration. But ſo manifeſt Eviction in ſo concerning a Truth as we have here cleared up, I dare confidently pronounce, will not be enervated or eluded for ever.

14. Sure I am, that main Subterfuge that ſome ſo uſually fortify themſelves in, will fail them, I mean, thoſe Words in the very Beginning of the *Apocalyps*, ἃ δεῖ γενέσθαι ἐν τάχει. From which they would infer that no Events but ſuch as were to come to paſs within a ſhort time after the Communication of theſe Prophecies are to be applied to them. But this Scruple I have, I think, ſufficiently anſwered in my *Myſtery of Godlineſs*, by intimating that the Inference is as unreaſonable as if one upon the Report that ſuch a *Comedy* or *Tragedy* was to be acted within leſs than this half-quarter of an Hour, ſhould conclude that all the Acts and Scenes thereof would not reach beyond that time: whenas the Senſe is only, that the *Comedy* or *Tragedy* will begin to be acted within that time. And therefore *Cornelius à Lapide*, upon theſe Words [*Quæ oportet fieri citò*] apertly and judiciouſly gloſſes thus, *Hoc eſt, quæ citò incipient fieri, licèt non citò finientur.* And *Alcazar* upon the ſame Words, *Quaſi diceret, In hac Revelatione continentur quædam quæ citò oportet fieri, & alia quæ non adeò citò implebuntur.* And it is *Grotius* his own Note upon them, *Alia citius, alia ſerius.* But foraſmuch as *ſome* of theſe *Series* of Viſions which reach even unto the End of all things were ſuddenly to be fulfilled, it is ſaid at large, touching the Subject of them, ἃ δεῖ γενέσθαι ἐν τάχει. As I ſuppoſe one would ſay of an Army that reached a quarter of a Mile in length, that this Army is at the very Gates of the City, whenas only they that march firſt in Rank are there.

Again, Unleſs ἃ δεῖ γενέσθαι ἐν τάχει ſignify, *which will be ſhortly a-doing*, not *finiſhed*, it is a perfect Contradiction to the Nature of ſome of the things that are foretold; as the *Reign of the Saints*, and the *Ligation of Satan*. For the Continuance of theſe Events is predicted to be a *thouſand Years*. Wherefore unleſs a *thouſand Years* be but a ſhort Space of time, the Events foretold contradict the very Title of this Prophetick Volume, were that the Senſe of ἃ δεῖ γενέσθαι ἐν τάχει which is contended for. Whence it is manifeſt that ἃ δεῖ γενέσθαι does not, touching every Event, ſignify, *which ſhall be finiſh'd*, but *which will be a-doing*, ἐν τάχει, namely, in as much as the whole *Series* of things does then begin.

Apoc. 20.

Thirdly, For the Signification of this Phraſe, ἐν τάχει, *how ſudden, how ſhort a time* muſt it denote? Who will define it? For the Prophet *Haggai*, when he ſays, *Yet a little while and I will ſhake the Heaven and the Earth*, &c. his Prediction pitches on a Time about five hundred Years diſtant from the Time of the Prophecy. Whence there is no Neceſſity of ſeeking the Completion of the *Seals* and *Trumpets* in the Deſtruction of *Jeruſalem*. It is therefore to be underſtood comparatively, a *little time*, as *Grotius* alſo interprets that of *Haggai*. In which Senſe I would likewiſe underſtand that ſo often-repeated Saying in the *Apocalyps*, Ἰδοὺ ἔρχομαι ταχύ, *Behold, I come quickly:* Which I believe has an eſpecial Eye to the *Sixth Seal*, which is deſcribed as if it were the *laſt Day*, or *Day of Judgment* properly ſo called. But is indeed the Overthrow of the *Dragon* by *Chriſt*, and his taking the *Roman* Empire into his own Hands, upon the Converſion of *Conſtantine* to the Chriſtian Religion; which was in a good deal leſs Time than five hundred Years, and but a very little Time indeed in compariſon of the great Atchievement which was compaſſed in it.

Apoc. 6. 12, 13, 14, 15, 16, 17.

Fourthly, The firſt *Six Seals*, the *Fight of Michael and the Dragon*, the *Inward Court of the Temple*; all theſe *Viſions*, their Events I mean, are *finiſhed* within a leſs while than what *Haggai* calls *little*.

Fifthly, *The Outward Court of the Temple*, *the Whore of Babylon*, *the Two-horned Beaſt*, *the Ten-horned Beaſt*, *the Two Witneſſes*, *the Virgin-Company*, *the Woman in the Wilderneſs*; the Events alſo of *all* theſe *Viſions* are *in fieri* within leſs than that Time which the Prophet *Haggai* calls *Little*. The *Trumpets* alſo had begun to ſound within that Time. But the Affairs of the *Seven Churches* might be of a far earlier Accompliſhment, and it may be accompliſhable over and over again, they being flying Prophecies, and not ſo affixed to Time and Place as they ſeem, and as the reſt of the Viſions are. Which *Grotius* alſo has obſerved. And this I think is ſufficient

to

to make good the Title of the Subject of these Prophecies, ἃ δεῖ γενέσθαι ἐν τάχει. And no more than this is supposed or rather demonstrated in Mr. *Mede*'s *Way* of Interpreting the *Apocalyps*.

Sixthly, They themselves are fain to interpret some Prophecies of the Events that fell out or are to fall out above twice five hundred Years from the Prediction. As the * *loosing of Satan*, the *Army of Gog and Magog*, the *Siege of the beloved City*, the *falling of Fire from Heaven upon the Besiegers*, the *General Judgment*, and the like. Which are the more contradictious to their own Hypothesis, because they make no such *Order* or *Concatenation* of Visions as Mr. *Mede* does. And therefore it will be the harder to make them compliable with ἃ δεῖ γενέσθαι ἐν τάχει. But for the Way that I am for, where one thing so handsomly or necessarily hooks in another, the first *Thunder* the Seven *Vials*, the last *Trumpet* the Seven *Thunders*, the last *Seal* the Seven *Trumpets*, and the first Six of these *Trumpets* their *Synchronals*, as the first Six of the *Seals* theirs; the whole *Volume* of *Visions* in a manner is so of one Piece, and one thing follows another so continuedly, that when the first Events begin to appear, the whole *Series* may well be said to begin or to be a-doing, and if quickly, quickly. So little Repugnancy has Mr. *Mede*'s Way with ἃ δεῖ γενέσθαι ἐν τάχει. *Apoc. 10.

And lastly, Forasmuch as I have so plainly demonstrated that the *Apocalyps* was not communicated to St. *John* before *Domitian's* time, and that therefore this Application of the *Seals* and *Trumpets* to the Destruction of *Jerusalem* is not only harsh (as any one may see in examining them) but also impossible, the Visions being since that Event; and that therefore those Affairs cannot be of the Number of those things ἃ δεῖ γενέσθαι ἐν τάχει, since they were then past, not future; and that this straining of this Phrase is merely for this Exposition's sake, which, if it were seriously stuck to, would make the *Apocalyps* utterly unintelligible, and consequently unprofitable to the Church, nay, bring an unspeakable Detriment thereto, by depriving us of so illustrious a Pledge of *Divine Providence*: I think these things put together are of infinitely more Moment to us for to adhere to that ordinary and ancient Interpretation of ἃ δεῖ γενέσθαι ἐν τάχει which I nominated at first, than to this novel one, that has been but newly started merely for the countenancing such Expositions of the *Apocalyps* as are not only extremely harsh and forced, but utterly impossible. See Chap. 2.

This I hope is even more than enough to remove all Prejudice to Truth, that may lie upon any one's Mind by reason of the mistaken Sense of these Words, and enable him without any farther Hesitancy to acknowledge the unexceptionable Perspicuity of those Expositions of the *Apocalyps* I have exhibited to his View.

CHAP. XXII.

1. *The marvelous Completeness of the Reformation of the Church of* England *in her Doctrines and Institutes.* 2. *That she plainly condemns the* Invocation of Saints *for Idolatry.* 3. *As also the* Adoration of the *Sacrament* or Host; *where our Custom of Kneeling at the Communion is vindicated.* 4. *Her condemning the* Worshipping of Images. 5. *Her concluding the* manner of the Papists worshipping Saints and Images *to be plainly the same with that of* Pagans. 6. *Her free and just Censure touching the* decking of their Images, *and making them* Lay-mens Books. 7. *How perfectly she has freed us from that* Ægyptian *Yoke we lay under in the time of* Popery. 8. *The* Celebration *of* Holy Days, *the keeping of* Lent, *and the Use of the* Surplice *in the Sense of the Church of* England, *fully vindicated from all Imputation of Superstition or* Antichristianism. 9. *That the Use of the* Surplice *is not from any Grounds at all of Policy in the Church, but pure Charity: with a Vindication of the Sign of the* Cross *in Baptism.*

1. HAving thus clearly set out the true Nature or *Idea of Antichristianism*, as also plainly made good that such an *Antichristianism* or *Antichrist* as is delineated in that *Idea* is that very *Antichrist* which the Prophecies in the Holy Scriptures do prefigure or foretel, we should now proceed to a more punctual Application of the said *Idea* and *Prophecies* to the State of the Church, from such

times as it fell into this *Antichriſtian Lapſe* till this very Day. But that being ſomething a more voluminous Deſign, and leſs grateful to my Diſpoſition, who take far greater Pleaſure in the Vindication of an injured Friend, than in raking into the unſavory Miſcarriages of either a *Stranger* or *profeſſed Enemy*, I ſhall ſatisfy my ſelf with that part of Application only which concerns our Reformed Church of *England*: whereby I do not doubt but to free her from all Imputations or Suſpicions of being guilty of any point of *true* and *real Antichriſtianiſm*, in any of her *Doctrines* or Inſtitutes. Whence it will appear how little ſhe is concerned in this free and faithful Delineation thereof, unleſs it be to give Almighty God moſt humble and hearty Thanks, who did ſo graciouſly aſſiſt thoſe noble *Hero's* with Reſolution and Judgment for the atchieving of ſo happy and marvelous a *Reformation*, wherein nothing is left, no Member, nor the leaſt Joint or Article of that odious and hateful Image or *Idea of Antichriſt* which we have deſcribed, no *Frauds* or *Falſifications* of the Goſpel of Chriſt for the Intereſt of a worldly Church, and the feeding of the Prieſthood by a *Trade* of *Lies* and *Impoſtures*, which would have made any ingenuous Man aſhamed to be found of the *Order* or *Profeſſion*; whenas now, if no Prophaneneſs lurk in his Soul, he may well deem the Calling an Honour and Ornament to his Perſon. And that this is not a *Boaſt*, but a *real Truth*, I ſhall briefly make good by running through all thoſe Limbs of *Antichriſtianiſm* (whether oppoſing the *Privative*, or *Poſitive* Ends of the Goſpel) which I propoſed in my *Idea*.

2. The Firſt of the firſt kind whereof was *Idolatry*, in the *Invocation of Saints and Angels*, in the *Worſhipping of the Sacrament or Hoſt*, and in the *Adoration of Images*. Wherein though the univerſal Practice of the Church of *England*, does ſufficiently clear her from ſuch groſs Imputations, yet I think it not amiſs, for her greater Honour, to bring into Light her avowed and declared Judgment concerning theſe Matters, that all the World may take notice how ſound ſhe is at the Core in theſe weighty Points of Religion.

Touching therefore the *Invocation of Saints* (with the worſhipping of Images) That ſhe does apertly condemn it, appears in the Book of Articles, where ſhe calls it * *a fond thing, vainly invented, and grounded upon no Warrants of Scripture*, but that it is rather *repugnant* and contradictory *to the Word of God*; ſo far is it from being grounded thereupon. And the ſecond part of the Homily concerning Prayer is wholly ſpent in proving, *That we are to addreſs our Prayers to none but to God himſelf*: Where there are indeed excellent Arguments to that purpoſe, and where ſhe does plainly declare that *Chriſt is our only Mediator and Advocate*; as alſo ſhe does in the *Liturgy*, for the cutting away all Pretence for the praying to *Saints*, and does ſmartly and at once conclude, *That Invocation is a thing proper to God, which if we attribute unto the Saints, it ſoundeth ill and to their Reproach, neither can they well bear it at our Hands*, Which is equipollent to the judging of it *Idolatry*. For what elſe is *Idolatry*, but the doing that Worſhip to a Creature which is proper to God only? And therefore ſhe compares it with the Pagans offering Sacrifice to *Paul* at *Lyſtra*. And how the receiving of Divine Honour muſt redound to the Reproach of whatever Creature receives it, I have abundantly noted elſewhere.

I ſhall only urge one Place more, which is very explicit and of great Weight. The Argument runs thus: *Invocation or Prayer may not be made without Faith in him on whom we call, but we muſt firſt believe in him before we can make our Prayer unto him; whereupon we muſt only and ſolely pray unto God. For to ſay we ſhould believe in either Angel or Saint or in any other living Creature, were mere horrible Blaſphemy againſt God.* This is a very remarkable Paſſage, and a clear Demonſtration that the *Invocation of Saints and Angels is flat Idolatry*, and ſo accounted by the Church of *England*, it ſo plainly implying the Acknowledgment of that Excellency which is proper only to God. Nor can our holy Mother the Church, be thought to deem it leſs *Idolatry* for calling it *Blaſphemy*, ſince all *Idolatry* is ſo, and is ſeveral times called ſo in Scripture, as I have noted in his due place.

3. Now for the Second, *The Worſhipping of the Hoſt*, which ſuppoſes the *Bread tranſubſtantiated*, ſhe is moſt *declaredly* againſt both the *Opinion* and *Practice*. As in the Book of Articles; *Tranſubſtantiation cannot be proved by Holy Writ, but it is repugnant*

*Article 22. *But here the Sentence of the Church is ſomewhat the milder, being at once pronounced againſt Purgatory, Reliques, and Indulgencies, as well as the Adoration of Saints and Angels.*

Book 1. Ch. 12. Ver. 3. Sect. 4.

Book 1. Ch. 5. Sect. 11.

Article 28.

repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, and hath given occaſion to many Superſtitions. Whence ſhe rightly and demonſtratively concludes that *the Sacrament is not to be carried about, lifted up, nor worſhipped.* For there is none that can worſhip the *Hoſt*, upon Preſumption that it is *Chriſt* to whom *Divine* Worſhip is due, but he is *ipſo facto* an Idolater, as I have proved elſewhere more at large. And again in the ſame Book ſhe does expreſly declare, *That the Sacrifices of Maſſes, in which it is commonly ſaid that the Prieſt does offer Chriſt for the Quick and the Dead, to have Remiſſion of Pain or Guilt, are blaſphemous Fables and dangerous Deceits.* The Truth of which is eaſie to be underſtood out of what we have written in our *Idea of Antichriſtianiſm* touching *Idolatry* and the Abuſe of Chriſt's Perſon and Office in this enormous Error. Article 31.

And in the Homily concerning the Sacrament ſhe expreſly taxes the *Popiſh Maſſes* with *Idolatry*, imputing it to the Ignorance of the Nature of the Lord's-Supper. *What hath been the Cauſe of this groſs Idolatry, but the Ignorance thereof?* (meaning of the Lord's Supper). And a little after; *Let us therefore ſo travail to underſtand the Lord's-Supper, that we be no Cauſe of the Decay of God's Worſhip, of no* Idolatry, *of no dumb Maſſing, of no Hate and Malice*, &c. To all which you may add what is annexed, in our Liturgy, at the End of the Communion, viz. *That the Sacramental Bread and Wine remain ſtill in their very natural Subſtances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Chriſtians:) And the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the Truth of Chriſt's Natural Body to be at one time in more Places than one.* Which *Rubrick* is interſerted in our Liturgy with unexceptionable Judgment and Fidelity, and does fully reach the End of its Interſertion. For no Man, I think, can be ſo *groſly ignorant* or ſo *openly malicious* as to pretend that, after this ſo *plain Declaration* of our Church, either himſelf or any one elſe can become guilty of *Idolatry* by that humble Poſture of *Kneeling* at the Receiving of the Sacrament.

4. And laſtly, touching the *Adoration of Images*, there can be nothing more ſeriouſly proteſted againſt by any Church than this enormous Wickedneſs is by ours. To omit how ſhe has perſtringed them in the *Book of Articles*, ſhe does expreſly *bind* the Worſhippers of them under a *Curſe* in her Liturgy, in the Form of Commination, *Curſed is the Man that maketh any carv'd or molten Image to worſhip it.* And in her *Homily againſt the Peril of Idolatry*, with a paſſionate, but unexceptionable and judicious Zeal, ſhe does copiouſly inveigh againſt the very *having of Images* in Churches, I mean ſuch as are in any Capacity of being Worſhipped; nay againſt the very making of the *Image of God, or any of the Perſons of the Holy Trinity*, yea of *Chriſt* himſelf, foraſmuch as he is *truly God*, contending that *no Image can be made of Chriſt but a lying Image, (as the Scripture peculiarly calls Images Lies;) for Chriſt is God and Man. Seeing therefore for the Godhead, which is the moſt excellent Part, no Image can be made, it is falſly called the Image of Chriſt. Wherefore Images of Chriſt be not only Defects, but alſo Lies.* Homily againſt the Peril of Idolatry, Part 3.

Nor does ſhe ſtick here, but urges the Argument, and truly not without Judgment, againſt the *Images of Saints, whoſe Souls, the moſt excellent part of them, can* (ſaith ſhe) *by no Images be repreſented and expreſſed.*

But concerning the *having ſuch Images in Temples*, ſhe doth with an holy Jealouſy peremptorily contend and inculcate that it is plainly againſt the Second Commandment, adding this Reaſon, *For they being ſet up, have been, be, and ever will be worſhipped, and thereupon become abominable Idols, nothing different from thoſe of the Heathen; they being made of the ſame Matter with them, and Men having the ſame Conceits of the Saints they are made to, and of their Offices, as the Heathen had of their Deities, they worſhipping them alſo with the ſame Rites and Ceremonies.* And to ſhew they have the ſame Opinion of their *Saints* that the *Pagans* had of their ſeveral *Gods*, ſhe compares ſuch *Saints* as are made Guardians of Kingdoms to their *Dii Tutelares*, ſuch as *Belus* was to the *Babylonians*, *Oſiris* and *Iſis* to the *Ægyptians*, *Vulcan* to the *Lemnians*; the Guardian *Saints* of *Cities* to their *Dii Præſides*, ſuch as *Apollo* was to *Delphos*, *Minerva* to *Athens*, *Juno* to *Carthage*, and *Quirinus* to *Rome*; and, laſtly, their *Templed-Saints* to *Jupiter* in the Capitol, and *Diana* in the famous Temple of *Epheſus*.

And touching one and the ſame *Saint*'s having *Images in ſeveral places*, ſhe parallels our *Lady of Walſingham*, our *Lady of Ipſwich*, and our *Lady of Wilſdon*, to *Venus Cypria*, *Venus Paphia*, and *Venus Gnidia*; to their Sea-Gods, *Neptune*, *Triton*, *Nereus*

Nereus and *Venus*, St. *Chriſtopher*, St. *Clement*, and the *Bleſſed Virgin*; to *Vulcan* and *Veſta*, Gods of the Fire, St. *Agatha*. And then intimating that, as in ancient Paganiſm the Affairs of Love, of War, of Diſeaſes in Men and Beaſts were aſſigned to ſeveral *Deities*, ſo to ſeveral *Saints* in the *Popiſh* Religion, ſhe at laſt breaks out into this moſt vehement as well as moſt religious Exclamation, *Where is God's Providence and due Honour in the mean time? Who ſaith, The Heavens be mine, and the Earth is mine, the whole World and all that in it is. I give Victory, and I put to Flight. Except I keep the City, the Watchman waketh but in vain that keepeth it. Thou, Lord, ſhalt ſave both Man and Beaſt. But we have left him neither Heaven, nor Earth, nor Water, nor Country, nor City, Peace nor War to rule and govern; neither Men, nor Beaſts, nor their Diſeaſes to cure: That a godly Man might juſtly for zealous Indignation, cry out, O Heaven and Earth and Seas, What Madneſs and Wickedneſs againſt God are Men fallen into! What Diſhonour do the Creatures to their Creator and Maker!* namely, by ſuppoſing as it were that God either could not or would not aſſiſt in Humane Affairs, or were not at leiſure to do it, and in repoſing a religious *Truſt* in thoſe *Saints* they invoke to theſe Purpoſes, which can belong to none other but God himſelf.

5. And as touching *the Manner of their Worſhipping theſe Images and Saints; What meaneth it* (ſaith ſhe) *that they, after the manner of the Gentile Idolaters, burn Incenſe, offer up Gold to Images, hang up Crutches, Chains and Ships, Legs, Arms, and whole Men and Women of Wax before Images, as though by them or Saints (as they ſay) they were delivered from Lameneſs, Sickneſs, Captivity or Shipwrack? Is not this COLERE IMAGINES, to worſhip Images, ſo earneſtly forbidden in God's Word?* And a little after, more fully and vehemently, *Wherefore when we ſee Men and Women on heaps to go on Pilgrimages to Images, kneel before them, hold up their Hands before them, ſet up Candles, burn Incenſe before them, offer up Gold and Silver unto them, hang up Ships, Crutches, Chains, Men and Women of Wax before them; attributing Health and Safegard, the Gifts of God, to them or the Saints whom they repreſent, as they rather would have it; Who, I ſay, can doubt but that our Image-Maintainers, agreeing in all Idolatrous Opinions, outward Rites and Ceremonies with the Gentile Idolaters, agree alſo with them in committing the moſt abominable Idolatry?*

Truly, for my part, I muſt confeſs I do not at all doubt of it; and therefore from ſuch Paſſages as theſe, and ſeveral other of the like Nature ſcattered up and down in this excellent *Homily* of our Church concerning *Idolatry* and *Images*, do think it an eaſie Task to prove ſuch a State of the Church as is here deſcribed to be the very *Image of the Beaſt* foretold in the *Apocalyps*, as any Man may diſcern out of my foregoing Diſcourſe. Apoc. 13. 14.

But I will give my ſelf the Trouble of tranſcribing one or two more Paſſages: as that upon that famous Act of the good King *Hezekias* in breaking a-pieces the *Brazen Serpent*, (when once abuſed to *Idolatry*) though ſet up by the ſpecial Commandment of God, and ſo myſterious a Figure of our Saviour himſelf. *How think you* (ſaith ſhe) *would that godly Prince, if he were now living, handle our Idols ſet up againſt God's Commandment* * *directly, and being Figures of nothing but Folly, and for Fools to gaze on, with fixed Eyes and zealous Affection, till they become as wiſe as the Blocks themſelves they ſtare on, and ſo fall down like dared Larks in that gaze; and being themſelves alive, worſhip a dead Stock and Stone, Gold or Silver, and ſo become Idolaters abominable and curſed before the living God?*

* *The Church does here plainly declare her Judgment, which ſhe more modeſtly inſinuates Artic.* 22. *And by the Scripture it ſelf, are Idols called ſometimes τὰ μάταια, ſometimes βδελύγματα.*

6. And again, *Now concerning exceſſive decking of Images and Idols with Painting, Gilding, Adorning with precious Veſtures, Pearl and Stone; What is it elſe but for the farther Provocation and Enticement to ſpiritual Fornication, to deck ſpiritual Harlots moſt coſtly and wantonly? Which the Idolatrous Church underſtands well enough. For ſhe being indeed not only an Harlot, (as the Scripture calleth her) but alſo a foul, filthy, and withered Harlot, (for ſhe is indeed of ancient Years) and underſtanding her Lack of Nature and true Beauty, and great Loathſomeneſs which of her ſelf ſhe hath, doth, after the Cuſtom of ſuch Harlots, paint herſelf, and deck and tire herſelf with Gold, Pearl, Stone, and all kind of precious Jewels, that ſhe ſhining with the outward Beauty and Glory of them may pleaſe the fooliſh Fancy of fond Lovers, and ſo entice them to ſpiritual Fornication with her.* Where it is moſt manifeſt that the Church of *England* doth (and that with Truth and Judgment) intimate, that that *apoſtatized Church* of *Rome* is prefigured in the Type of the *Whore of Babylon*, accordingly as I have above demonſtrated in this preſent Treatiſe. And anſwerable to this juſt Cenſure is that

that which we may read in the following Page: *Surely the Prophet* Daniel *in the eleventh Chapter declareth ſuch ſumptuous Decking of Images with Gold, Silver, and precious Stones, to be a Token of Antichriſt's Kingdom.* Wherein undoubtedly Alluſion is made to thoſe Words of the Prophet, ואלה מעזים, *And a God whom his Fathers knew not, ſhall he honour with Gold and Silver, and with precious Stones and pleaſant things:* which is conſonant to that Senſe we have *above delivered of that Prophecy. Dan. 11. 38. *Ch. 11. Sects 6, 7.

And as touching that ordinary Pretence for *Images*, that they are the *Lay-mens Books*; ſhe doth roundly rebuke the Sophiſtry of ſo fond a Plea. *But away for ſhame with thoſe coloured Cloaks of Idolatry, of the Books and Scriptures of Images and Pictures to teach Idiots, nay, to make Idiots and ſtark Fools and Beaſts of Chriſtians. Do Men, I pray you, when they have the ſame Books at home with them, run on Pilgrimage to ſeek like Books at* Rome, Compoſtella, *or* Jeruſalem, *to be taught by them? Do Men light Candles at Noon-day to their Books? Do they burn Incenſe, offer up Gold and Silver and other Gifts to them?* And a little after; *Wherefore call them what they liſt, it is moſt evident by their Deeds, that they make of them no other Books nor Scriptures than ſuch as teach moſt filthy and horrible Idolatry, as the Uſers of ſuch Books daily prove by continually practiſing the ſame. O Books and Scriptures! in the which the deviliſh School-maſter Satan hath penned the lewd Leſſons of wicked Idolatry for his daſtardly Diſciples* (the οἱ δαιμονοὶ in the *Apocalyps*) *and Scholars, to behold, read and learn, to God's moſt high Diſhonour, and their moſt horrible Damnation!*

And at laſt ſhe, winding up towards a Concluſion, determines thus: *True Religion then and pleaſing to God ſtandeth not in making, ſetting up, painting, gilding, clothing, and decking of dumb and dead Images, (which be but great Puppets and Babies for old Fools in Dotage and wicked Idolatry to dally and play with) nor in kiſſing of them, capping, kneeling, offering to them, incenſing of them, ſetting up Candles, hanging up Legs, Arms, or whole Bodies of Wax before them, or praying and asking of them or the Saints, things belonging only to God to give. But all theſe things be vain and abominable and moſt damnable before God: all ſuch not only beſtowing their Money and Labour in vain, but with their Pains and Coſt purchaſing to themſelves God's Wrath and utter Indignation, and everlaſting Damnation both of Body and Soul.* And a little after; *Wherefore God's horrible Wrath and our moſt dreadful Danger cannot be avoided without the Deſtruction and utter aboliſhing of Images and Idols out of the Church and Temple of God: Which to accompliſh, God put in the Minds of all Chriſtian Princes.* Amen.

Thus freely, zealouſly and judiciouſly does our Church of *England* condemn the *Roman* Religion of groſs *Idolatry* in all thoſe Points which I have nominated in my *Idea*; nor has ſhe left or appointed any Uſage or Ceremony that bears any Similitude, or has any Affinity with that hainous Crime. So clear is ſhe from this Firſt Part of *Antichriſtianiſm*, which is the polluting of the Church of Chriſt with a Pagan-like *Idolatry*.

7. And now concerning that ſecond Part of *Antichriſtianiſm*, oppoſite to the Second Privative End of the Goſpel, which was *the Removal of that Yoke of Judaical Inſtitutes and Ceremonies*, in lieu whereof *Antichriſt* brings in an Heap and Lurry of Superſtitious Opinions, Rites and Ordinances, which prove a Load more intolerable, not only than the Law of *Moſes*, but the Tyranny of *Ægypt* it ſelf; I demand, Has not the Church of *England*, by the Appointment of the Royal Power of the Nation, freed us from this miſerable Bondage? Whoſe Patience is now ſet on the Tenter-hooks by attending of dumb Shows or *mummiſh Maſſes*, (as they are rightly called in our *Book of Homilies*) wherein the Unintelligibleneſs of the Tongue adminiſters no Life nor Devotion to the Hearer? Whoſe Limbs are now tired out with long Superſtitious Pilgrimages, exiled from Wife and Children, to ſalute a dead Statue or Image at *Rome*, *Compoſtella*, or *Jeruſalem*? Whoſe Soul or Body injured by raſh and fooliſh Vows of either *Sacerdotal* or *Monaſtick Cœlibate*? Or whoſe Wives or Daughters abuſed by the Hypocritical Profeſſors of the ſame? Whoſe Boſom broke open and rifled by extorted *auricular Confeſſions*, to the Sport of a prophane or hypocritical Prieſt, and to the clandeſtine Prejudice of the Penitent? Whoſe Mind beſotted or diſtracted by the ſecure Belief or unavoidable Diſſettledneſs in *incredible* and even *impoſſible Opinions*? Is any modeſt Matron now diſmay'd with that melancholick Conceit, that ſhe is *big* with a *Child* and *Devil* at once, and that that foul Fiend (whoſe proper Place is Hell) as often as ſhe is pregnant, muſt kennel in her Womb? Is any Man made ſuch a Sot as to creep into a *Monk's Coul* to ſhelter himſelf from the wrathful Preſence of God; or to kiſs the *Tail* of an Aſs, to be reconciled to his triumphant Rider? For *in ſome place* (ſays that Homily) *is the Tail of the Aſs which our Lord*

Jeſus Chriſt ſate on, to be kiſſed and offered unto, for a Relique; breaking out thereupon into this juſt and zealous Exclamation, *O wicked, impudent, and moſt ſhameleſs Men, the Deviſers of theſe things! O ſilly, fooliſh, and daſtardly Daws, and more beaſtly than the Aſs whoſe Tail they kiſſed, that believe ſuch things!* Where I cannot but again note how fitly theſe *Idolatries* and *Superſtitions* are reſolved into a *Daſtardlineſs and Cowardlineſs of Mind*, and how correſpondently to the Deſcription of thoſe who are excluded the *Holy City* in the *Apocalyps*; whoſe firſt Character is Δειλοὶ, *fearful*, (not in regard of that Fear which ſeizes the Faint-hearted in War, but of thoſe Affrightments that befool Men in Religion) and is as much as Δεισιδαίμονες, *Men whoſe Spirits are cow'd and intimidated by the Power of Superſtition.*

But to proceed, or rather to break off, for it were both tedious and unneceſſary to repeat all thoſe Particulars I have inſiſted on in the Deſcription of this Limb of *Antichriſtianiſm.* 'Their crouching to *exorcized* Croſſes; Their having the *Light* 'of *Reaſon extinct* or drown'd in *Holy-Water* or enchanted Oils; their *Eyes dimm'd* 'or *dazled* with the *Hiſtrionical* Pomp of the masking Veſtments of their Prieſts, 'and their Faith abuſed to the imagining a Wonder-working Virtue in them by 'their being enchanted or conſecrated, as alſo in ſeveral other exorcized Materials; 'The unſeaſonable Trouble of *Extreme Unction*, and the *naſty* beſmearing the tender '*Noſe* and *Ears* of the *Infant* in *Baptiſm*; The vexatious Colluctations betwixt the 'injured Body and illaqueated Conſcience about *abſtaining from Meats*; The Numerouſneſs and Superſtition of the Obſervations of Saints-days; The ſtripping the 'Souls of Men of the moſt comfortable Fruits of *Chriſt's Suffering*, making them 'believe that his Satisfaction reaches not to the ſheltering them from the *Puniſh*-'*ment* of Sin, but from the *Guilt* only; and laſtly, The affrighting them out of 'their Wits by that hideous Figment of an *Helliſh Purgatory*, and excoriating their 'Bodies by barbarous and Pagan-like *Proceſſionary Flagellations:* I demand concerning theſe, and whatever elſe looks any thing like either an *Antichriſtian Impoſition* or *Impoſture*, (belonging to this ſecond Limb of *Antichriſtianiſm*) whether the Care and Fidelity, whether the unbiaſſed Judgment and Piety of our Royal and Reverend *Reformers*, have not quite caſt them out as the Dirt and Dung of Superſtition?

8. I but you will ſay, we do ſtill celebrate *Saints-Days*, and do ſtill keep *Lent*; *Surplices* are ſtill worn, and the *Sign* of the *Croſs* in *Baptiſm* ſtill in uſe. But to theſe I eaſily and briefly anſwer: For the Charge is ſlight and trivial, and cannot reach to the leaſt Touch of *Antichriſtianiſm.*

For as for the *Saints-Days* in our Church, they are neither many, whereby the Obſervation of them may become burthenſome, nor are they *Idolatrouſly* or *Superſtitiouſly* obſerved; there being no Religious Worſhip done to the Saints, no Temple nor Altar dedicated to them, nor Prayers directed to them, but only an honourable Mention made of their Virtues for our Chriſtian Imitation. In which thing our Church is very explicite, joyning her Authority with that of St. *Auſtin*, and declaring, *That neither Temples nor Churches ought to be builded or made for Martyrs or Saints, but to God alone; and that there ought no Prieſts to be appointed for Martyr or Saint, but to God alone:* as you may ſee in the ſecond Part of the *Homily againſt Peril of Idolatry.* And he that reads what Order ſhe gives for the keeping of theſe Feſtivals, in her *Conſtitutions and Canons Eccleſiaſtical*, will but betray his Impiety in gain-ſaying ſo Religious a Purpoſe. For her Injunction is that *we celebrate the Lord's-Day and other Feſtival Days according to the Rule of the Divine Will, and Inſtitutions of the Church of* England, *namely, in hearing the Word of God read and taught, in private and publick Prayer, in Acknowledging their Offences to God and Amendment for the ſame, and in reconciling themſelves charitably to their Neighbours where Diſpleaſures have been, in oftentimes receiving the Communion of the Body and Blood of Chriſt, in viſiting the Poor and Sick, uſing all godly and ſober Converſation.*

And now concerning *Lent*; that our Church puts a Snare upon no Man's Conſcience in Difference of Meats, is plain out of what we meet with in that eminent Prelate Biſhop *Jewel*, Biſhop of *Salisbury*, in *The Defence of his Apology*, (a Book appointed for every Church by publick Authority) where he cites that excellent Saying out of *Tertullian*, *Deus Ventre non colitur, nec cibis quos Dominus dicit perire, & in ſeceſſu, naturali lege, purgari. Nam qui per eſcas Dominum colit, propè eſt ut Dominum habeat ventrem ſuum.* He whoſe Religion is ſo carnal, is but a Degree above them that make their Belly their God. And in the ſame Page he ſpeaks for himſelf and in plain *Engliſh*, *We weigh not the Choice of Fiſh or Fleſh, but the Burthen of the Mind, and the Snare of the Conſcience.* The Church her ſelf alſo doth declare

 in

in the *Homily of Faſting*, That there is no Holineſs at all in Meats, and that it is in it ſelf indifferent whether *Lent* be kept by eating of Fiſh, or by abſtaining from all manner of Food till Night, and then to eat without any Choice or Difference of Meats; and that keeping of *Lent* by Abſtinence from Fleſh is grounded merely upon Policy, and thereupon appointed by the Magiſtrate for the increaſing of Victuals, Beeves, and Sheep, for the greater Plenty and better Proviſion for the Poor; alſo for the more conveniently furniſhing out our Navies, and for the enriching the Sea-coaſt Towns by Fiſhing, and making them more populous, and better provided for to repulſe the Enemy at any Invaſion. Which is a very honeſt and ſolid Account for our celebrating *Lent* by Abſtinence from Fleſh-Meats and feeding on Fiſh, and devoid of all Popery and Superſtition.

And Thirdly, Touching the *Pompous, Hiſtrionical Veſtments* of Prieſts, no Man can condemn them more heartily or deride them more wittily than our Church hath done in the third Part of that never-ſufficiently-commended *Homily againſt the Peril of Idolatry*: where, having noted how *Lactantius* compared the Idols of the Heathen to the *little Puppets* that little Girls uſed to play with, and that the ſaid Idols were but *great Puppets* for old Fools to play with; *Our Churches* (ſaith ſhe) *ſtand full of ſuch great Puppets wondrouſly decked and adorned, Garlands and Coronets be ſet on their Heads, precious Pearls hung about their Necks, their Fingers ſhine with Rings ſet with precious Stones, their dead and ſtiff Bodies are clothed with Garments ſtiff with Gold. You would believe that the Images of Men-Saints were ſome Princes of* Perſia-*land with their proud Apparel; and the Idols of our Women-Saints were nice well-trimmed Harlots tempting their Paramours to Wantonneſs. Whereby the Saints of God are not honoured, but moſt diſhonoured, and their Godlineſs, Soberneſs, Chaſtity, Contempt of Riches, and of the Vanity of the World, defaced and brought in doubt by ſuch monſtrous decking moſt differing from their godly and ſober Lives.* And then comes in what concerns the Prieſt; *And becauſe the whole Pageant muſt throughly be play'd, it is not enough thus to deck Idols, but at the laſt come in the Prieſts themſelves likewiſe decked with Gold and Pearl, (that they may be meet Servants for ſuch Lords and Ladies, and fit Worſhippers of ſuch Gods and Goddeſſes,) and with ſolemn Pace they paſs forth before theſe golden Puppets, and fall down to the Ground on their Marrow-bones before theſe honourable Idols; and then riſing up again, offer up Odours and Incenſe unto them, to give the People an Example of double Idolatry, by worſhipping not only the Idol, but the Gold alſo and Riches wherewith it is garniſhed.* What can be more expreſly againſt theſe Hiſtrionical Ornaments than this?

I but you will ſay, What is this to the *Surplice*? Truly, it is a thing of ſo little Moment, that I had almoſt forgot it. Why? What *Antichriſtianiſm* do you eſpy in that, provided it be white and clean? Is not the very Wife of the Lamb in the *Apocalyps* ſaid to be * *arayed in fine Linen clean and white*? And do you think that the Prophetick Style would adorn the Spouſe of *Chriſt* with ſuch an Habit as in the Letter were a ſpecial Badge of *Antichriſt*? Wherefore it is evident that there is neither *Superſtition* nor *Antichriſtianiſm* ſimply in wearing a White Garment, tho' there be no Garment but may be ſuperſtitiouſly uſed, and as ſuperſtitiouſly rejected. To *conſecrate, exorcize*, or *enchant* Veſtments for the Prieſts to wear, as is practiſed in the *Apoſtatized* Church, were indeed a palpable Piece of Superſtition; or to place any Holineſs in them: But this is a thing openly proteſted againſt in our Church, who plainly declares in her *Conſtitutions Eccleſiaſtical* concerning preſcribed Apparel, *That her Meaning is not to attribute any Holineſs or ſpecial Worthineſs to the ſaid Garments, but that they are enjoyned only for Decency, Gravity, and Order.*

* Chap. 19.

Canon 74.

9. And truly for to ſuſpect this kind of Ornament in our *Engliſh* Clergy to ſerve for either gratifying their Pride, or for an Out-ſide Recommendation of them to the People, that they may the more ſecurely want thoſe more requiſite and eſſential Ornaments of the Mind, is a very weak and groundleſs Surmize. For how can they be thought to pride themſelves in ſuch a Garment, or fancy themſelves recommendable to the People by ſuch an Ornament as they generally imagin foul and ſoiled by having been ſo many Ages worn by that *Woman* of *Apoſtaſies*? Wherefore look as narrowly as you will, you cannot eſpy thoſe *Antichriſtian* Sins of *Pride* and *Hypocriſie* lurking in any the cloſeſt Fold of this ſnowy Veſtment. Which did it not look ſo bright as to the blinding of your Eyes, you might inſtead of *Antichriſtianiſm* diſcover the choiceſt Chriſtian Graces wrapt up in the Uſe of it, I mean thoſe of *Charity* and *Humility*.

For undoubtedly our *Heroical Reformers* did not, as is the Uſe of ſome, act out of Peeviſhneſs and Spight, and pleaſe their own Humour and Impetuoſity of Spirit; but as being Part of the *chaſte Spouſe of Chriſt*, the *true Apoſtolick Church*, the *Mother* of us all, deals as a Mother with all thoſe that profeſs themſelves in any Senſe *Children of Chriſt's Church*, and therefore would not have them divided more than needs. Whence it is that, out of a Spirit of *Charity* and tender Kindneſs, ſhe has in ſome things in themſelves indifferent, humbly condeſcended to ſymbolize with that lapſed Lady of *Rome*, to bring off her abuſed Paramours to the pure Worſhip of God. Which Condeſcenſion of hers, and prudent and humble Accomodating her ſelf to the Capacity of others, as is well known, took good Effect for ſome Space of Years, and the *Catholicks* as they love to ſtyle themſelves, joyned in *Publick Prayers* and *Service* with us; till that *Woman ſitting on the Seven Hills* (who at every Turn diſcovers her ſelf not to be the *Mother*, but the *Harlot* that makes nothing of having the Child divided) forcibly rent off the *Engliſh Roman Catholicks* from ſo reaſonable and Chriſtian a *Communion*. And yet for all this does not our Church ceaſe to uſe this charitable Courtſhip and ſweet Condeſcenſion toward them ſtill, to win them off to ſuch a Worſhip as is every way as graceful as their own, but without the Poiſon of either *Superſtition* or *Idolatry*.

Which while I conſider how long it has been, without the leaſt Effect upon the *Catholicks* of this Nation, I muſt needs think him either dull-ſighted or unjuſt that will not acknowledge alſo a third Chriſtian Virtue in our Mother the Church of *England*, ſuperadded to the former, I mean an impregnable and invincible *Patience*; ſhe having not all this time fallen either into that Complaint in the Prophet, *All Day long have I ſtretched forth my Hands unto a diſobedient and gain-ſaying People*; or into that Reſolution of the Apoſtles, wearied out by the Refractarineſs of the *Jews, Seeing you judge your ſelves unworthy of everlaſting Life, lo, we turn unto the Gentiles.*

Rom. 10. 1.

Act. 13, 46.

Laſtly, as touching the *Sign of the Croſs* in *Baptiſm*, there is much-what the ſame Reaſon as of this laſt, ſaving that the Uſe thereof was more early in the Church, whence it becomes more venerable for its Antiquity, and is therefore retained upon that Account, as alſo for the Significancy of the Ceremony: but without the leaſt Reproach to the Sacrament it ſelf, it being acknowledged perfect and compleat without it. I will alſo add that it is now as ſeaſonable as ever, the *Paſſion* of our *Saviour* being ſo much undervalued and trode under Foot by a new Generation of Men that *Paganize* in their Hearts, though they cant in the Language of *Chriſtians*. But we need not be over-ſolicitous in this Point, there being ſo ample Satisfaction offered to the ſcrupulous in the Book of *Eccleſiaſtical Conſtitutions*. And therefore we will now proceed to thoſe Parts of Antichriſtianiſm that oppoſe the *Poſitive* Ends of the Goſpel. Wherein there is ſo little Difficulty, that it will be no hard Task to diſpatch with like Brevity as in theſe former.

Canon 30.

CHAP.

CHAP. XXIII.

1. *The diametrical Oppoſition of our Church to that Part of Antichriſtianiſm which would ſubvert the* Regal *and* prophetick *Offices of Chriſt.* 2. *As alſo to that which ſtrikes at his* Sacerdotal *Office.* 3. *That ſhe holds nothing againſt thoſe other ſacred Titles of Chriſt,* the Truth, Life, Light, *&c.* 4. *A demonſtrative Vindication of* Epiſcopacy *from the Imputation of* Antichriſtianiſm, *out of the* Apocalyps. 5. *What an Eſtabliſhment that Book is, if rightly underſtood, to the Crown and Church of* England. 6. *That no* Papal *nor* Presbyterian *Power is of Right above the King, no not in Cauſes Eccleſiaſtical.* 7. *The Judgment of our* Church *thereupon.* 8. *The peculiar Glory of our Church that ſhe is ſo perfectly free from all Frauds and Impoſtures.* 9. *Her Freeneſs from* Pride. 10. *From Antichriſtian* Impurity. 11. *And from* Cruelty. 12. *Her Reformation an eminent Speciminal Completion of the Prophecy of the* Reſurrection of the Two Witneſſes. 13. *The Uſefulneſs of this* Vindication *of her for the Suppreſſing of* Popery *and* Schiſm.

1. I Demand therefore concerning thoſe three known Offices of Chriſt, *Regal, Sacerdotal,* and *Prophetical,* Is not our Church very faithful and ſincere in this Point, and not at all guilty of ſuch *Oppoſings* and Underminings of them as I have ſpecified in my *Idea of Antichriſtianiſm?* Does our Church pretend to be *Infallible* her ſelf, or ſo much as connive or conſent to the pretended *Infallibility* of others? Nay, Has ſhe not plainly declared, *That general Councils (foraſmuch as they be an Aſſembly of Men whereof all be not governed with the Spirit and Word of God) may erre, and ſometimes have erred, even in things pertaining to God: and that therefore things ordained by them as neceſſary to Salvation have neither Strength nor Authority, unleſs it be declared that they be taken out of the Holy Scripture?* And in the foregoing Article ſhe does affirm, *That it is not lawful for the Church to ordain any thing that is contrary to God's Word written, and that ſhe may not ſo expound one place of Scripture that it be repugnant to another;* and finally concludes, *That although the Church be a Witneſs and a Keeper of Holy Writ, yet as ſhe ought not to decree any thing againſt the ſame, ſo beſides the ſame ought ſhe not to enforce any thing to be believed for Neceſſity of Salvation.* To which Effect ſhe alſo ſpeaks in another Article touching the Sufficiency of Holy Scriptures. *Holy Scripture* (ſaith ſhe) *containeth all things neceſſary to Salvation; ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any Man that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to Salvation.*

Article 21.

Article 20.

Article 6.

And again to the ſame Purpoſe doth ſhe ſpeak in that excellent *Exhortation to the Reading and Knowledge of Holy Scripture:* where with all Earneſtneſs ſhe invites every one to the diligent Peruſing thereof, declaring, *That in Holy Scripture is fully contained what we ought to do, and what to eſchew, what to believe, and what to love, and what to look for at God's Hands at the length;* and tells us the beſt way for underſtanding of them, in a Paragraph worthy to be written in Letters of Gold, toward the End of the firſt Part of the *Homily. And in Reading of God's Word* (ſaith ſhe) *he profiteth not moſt always that is moſt ready in turning of the Book, or in ſaying of it without-book, but he that is moſt turned into it, that is, moſt inſpired with the Holy Ghoſt, moſt in his Heart and Life altered and changed into that thing which he readeth; he that is daily leſs and leſs proud, leſs wrathful, leſs covetous, and leſs deſirous of worldly and vain Pleaſures; he that daily (forſaking his old vicious Life) increaſeth in Virtue more and more.*

And in the *Second Part* of the ſaid *Homily,* ſhe heartens her Sons againſt thoſe Diſcouragements and Stumbling-blocks, which that falſe and treacherous Church caſts in their Way, of pretended inſuperable Difficulty and Obſcurity of the Scriptures; exhorting them to pray to God for Aſſiſtance in reading the Holy Scripture; aſſuring them that if they be ſedulous and ſerious, what they are at a loſs in, God will either ſend ſome pious and knowing Perſon (as he did *Philip* to the Eunuch reading the Prophets) to inſtruct them, or that Himſelf from Above will give Light into our Minds, and teach us thoſe things that be neceſſary for us, and wherein we be ignorant: farther adding out of St. *Chryſoſtom, That humane and worldly Wiſdom or Science is not ſo needful for the Underſtanding of Scripture, but the*

Revelation of the Holy Ghoſt, who inſpireth the true Meaning into them who with Humility and Diligence do ſearch therefore.

And laſtly, ſhe concludes, *That none be Enemies to the reading of God's Word, but ſuch as either be ſo ignorant, that they know not how wholeſome a thing it is; or elſe be ſo ſick, that they hate the moſt comfortable Medicine that ſhould heal them; or ſo ungodly, that they would wiſh the People ſtill to continue in Blindneſs and Ignorance of God.* How diametrically oppoſite this *Genius* of our Church is to that *Antichriſtian* Spirit I have deſcribed in his *Oppoſings* and *Undermings* of the *Regal* and *Prophetical* Offices of Chriſt, is obvious for any Man to diſcern who liſteth but to compare them.

2. And now for his *Sacerdotal* Office, which is injured and affronted in multiplying *Mediators*, in pretending to *offer up the very Body of Chriſt* in the *Maſs*, and in derogating from the Virtue of that *Sacrifice* himſelf made for the Sins of the World, as if it reached not to the *Puniſhment*, but to the *Guilt* only, and that every Man muſt ſatisfie for himſelf in impoſed Mulcts and Penances, either here or in Purgatory. As for the Firſt, we have already proved it to be contrary to the Doctrine of our Church. And that one Article, part whereof I have cited already
Article 31. againſt *Tranſubſtantiation*, will aſſure us of her Rejection of the two latter. *The offering of Chriſt once made* (ſaith ſhe) *is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World, both Original and Actual; and there is no other Satisfaction for Sin but that alone.* And then it follows, *Wherefore the Sacrifices of Maſſes, in the which it was commonly ſaid that the Prieſt did offer up Chriſt*
Article 11. *for the Quick and the Dead, to have Remiſſion of Pain or Guilt, were blaſphemous Fables and dangerous Deceits.* See alſo the Article of the *Juſtification of Man*, and the Homily, of *Salvation and good Works.* But this is ſo notorious a Doctrine in our Church, that I need not inſiſt any further upon the Proof of her avowing of it.

3. As for the Oppoſitions againſt the other *Titles* of *Chriſt* ſpecified in the ſixth Chapter of the ſecond Book of my *Idea of Antichriſtianiſm*, it is manifeſt that our Church is not concerned therein. For we traffick not in *Legendary* Lies and *falſe Miracles*, againſt the Sacred Title of *Truth*; nor deſire to *keep the People ignorant of the Scriptures*, and to hold them in Darkneſs, againſt the Sacred Title of *Light*; nor treſpaſs againſt the Sacred Title of *Life*, by making our Religion conſiſt of *Dumb-Shows* and Heaps of dead Rites and Ceremonies; nor derogate from *the Divinity* of Chriſt, by *giving* Religious *Worſhip* to *Saints* and Angels; nor offend againſt his *Paternity*, by making his *Children* a Company of *Stocks* and *Stones*, and by taking away the *Judgment* of *Diſcretion* from them, and forcing them to *believe* as the *Church believes*, right or wrong, with Scripture or againſt it; and are ſo far from injuring the *Life* of any *Child* of *God* by any captious and wicked Sanction, that we profeſs nothing requiſite to Salvation but what is plain in Scripture, as appears from what has been already produced out of the *Articles* of the Church. Which alone will alſo vindicate her from any Imputation of the following Points of *Antichriſtianiſm* againſt the Peace of Chriſt's Kingdom. And for *Abſolving Princes from their Oaths*, What Church, unleſs that of *Rome*, ever pretended to ſo blaſphemous a Power?

4. The next Antichriſtian Oppoſition, and which occurrs in the next Chapter, is that againſt the *Divine Life in general.* Such as *Idolatry*, and all manner of *Superſtition, dumb-Shows, ſpeaking in an unknown Tongue, ſubſtituting ſilly Penances inſtead of real Repentance and Amendment of Life*; all which our Church is ſo plainly and profeſſedly againſt in her *Articles* and *Homilies* every-where, and ſo acknowledgedly, that I will not give my ſelf the Trouble of Citation. Some not ſo well minded may peradventure be over-inclinable to imagin the *Epiſcopal* Office and Revenues to have a greater Propinquity with that *Hypotheſis* at the end of this Chapter, than any indifferent Man can poſſibly judge. For he muſt be very ignorant of the Conſtitution of Chriſtendom that does not plainly diſcern that in that *Hypotheſis* it is the *Papal Hierarchy* that is perſtringed and adumbrated: Which is done again more fully and particularly in the ninth and tenth Chapters. For, for my own Part, though I do not know the accurate Values of the ſeveral Biſhopricks of this Nation, yet conſidering the Largeneſs of their Dioceſes, and the great Burthen as well of *Care* as *Expenſiveneſs* in conſcientiouſly executing the Function, truly I cannot imagin them ſo great but that the Weight of the Office will weigh down every-where the Value of the Revenue, and we read in the Goſpel that
*Luke 10. * *the Work-man is worthy of his Hire.* And concerning the Office and Dignity it

ſelf,

leſſ, it cannot ſink into my Mind, that that Order of the Church which was inſtituted and in Practice in thoſe Ages thereof which were *Symmetral*, can with any Face or Conſcience be judged *Antichriſtian*. And that the Church was *Symmetral* for about Four Hundred Years after Chriſt, is a demonſtrable Conſectary from my *Joint-Expoſition*, and that *Joint-Expoſition* ſo convincingly evident, that no Interpretation of any Scripture can be more.

5. Whence I cannot but wonder that any true Son of the Church of *England* ſhould be ſo ſhie of the *Apocalyps*, or ſo fearful of it, that they durſt not touch it without a pair of *Mittens* of *Grotius* his making, for fear it ſhould bite them, that is to ſay, unleſs it be unfolded, or rather folded up, in *Grotius* his fond and groundleſs Explications. For there is not any Book in the World that makes more for the Eſtabliſhment of the *Crown* and *Church* of *England* than this Holy Book of the *Apocalyps*, if rightly and ſolidly underſtood. A thing which that wiſe and ſagacious Prince, King *James* of Bleſſed Memory, had diſcovered betimes, and accordingly made uſe of it againſt the Uſurpations of the Church of *Rome*. And truly I find nothing in the *Apocalyps*, though the Style ſeems *Myſterious* and *Ænigmatical*, but what is very rational, and look upon it as the moſt *Faithful* and *Philoſophical* Writing that ever was penned. A Taſte whereof we have in that Catalogue of the evil Characters of them that are excluded the *Holy City*; wherein *bloody* and *inhumane Zeal*, as alſo *vain* and *impoſturous Superſtition*, is ſo plainly perſtringed. The former in φονεῖς, *Murtherers*; the latter in φαρμακοὶ, δειλοὶ, and πᾶς ὁ ποιῶν καὶ φιλῶν ψεῦδος, in *Sorcerers*, *Exorciſts*, or *Enchanters*, and *lying Legendiſts*; and in δειλοὶ *fearful* intimidated Spirits, that are ſuperſtitiouſly inclined to ſubmit to the Deluſions and Lies of ſuch ſhameleſs Deceivers. Theſe doth our *faithful Redeemer* of *Souls*, who deals *bonâ fide* with Mankind, to reſcue their abuſed Minds from the Tyranny and Burthen of *Superſtition*, note with a Mark of *Infamy* and *Condemnation*. So faſt a Friend is the Lord *Jeſus* to Humanity, to Equity, to Truth and Reaſon.

6. And not to inſiſt upon thoſe Paſſages of the *Apocalyptick* Viſions that imply it, (which are more than one or two either) there is the greateſt Equity and Reaſon in the World that every Chriſtian Prince ſhould next under *Chriſt*, be Supreme Head over all that Part of *his* Church over which he is King or Sovereign, over *Clergy* as well as *Laity*, in Cauſes *Eccleſiaſtical* as well as *Civil*; and that not any *Papal* or *Presbyterian* Power ſhould be above him, as our *Engliſh* Epiſcopacy does moſt juſtly and profeſſedly ſubmit unto him. For why ſhould any *Clergy-men* expect of a Prince who has received like precious Faith with themſelves, to fall in his Power by becoming a Chriſtian? Which is as unjuſt, as it were ridiculous to fancy that every proper Man ſhould be bound to remit ſo much of his natural Stature as would make him go lower than the Prieſt that baptized him. For Chriſtianity does not take away Nature nor Power, but rightly employs it.

Could any of the Pagan Emperours, think you, have been brought over to the Chriſtian Faith, if the *Biſhop of Rome* would have laid Claim to the Headſhip of the Empire ſo far as it became the Church of Chriſt? Or would they not have ſuſpected the Preaching the Kingdom of Heaven a Trick of the Prieſts, to make themſelves *Lords of the Earth*? No certainly, a *Prince* once become *Chriſtian*, that is, a Believer and Profeſſor of the Apoſtolick Faith compriſed in the Word of God and thoſe plain and generally-confeſſed Points of our Religion, is a Perſon ſo Sacred, that nothing can mount above him for Headſhip in his own Dominions. For the *anointing of the Spirit* whereby we believe to Salvation is infinitely more holy than any external *Sacerdotal Oil* whatſoever. Why may not then ſo *ſacred* a *Fountain* be the *Head* and the *Origine* of *Life* and *Motion*, in managing the Affairs of the Church? Or whether is Chriſt greater as he is *Prieſt* or *King* of Saints? Or who had the Pre-eminence in the Polity of the *Jews*, the *Kings* or *High-Prieſts* of *Iſrael*? And was not that Polity a Type or Figure of the Church of Chriſt?

The *Plain Law* of Chriſt is indeed *immutable*, and it ought certainly to be ſo; no Man upon Earth may diſpenſe with one Tittle thereof. But for authorizing Interpretations, Opinions, and the Rites and Ceremonies of Religious Worſhip, either this is in a Chriſtian *Prince*'s Power, and not in the *Prieſt's*, or elſe his Kingdom and ſafe Adminiſtration thereof is not in his Power. For all theſe things, according to the eternal Law of Nature and of Reaſon, are to be in the Hand of him that is Supreme Governour, and it is a Contradiction to his *Supremacy* if it be not ſo. For he that holds the Reins of the *Souls* of Men rules their *whole Perſons*;

and

and the ſtrongeſt Reins are thoſe of *Religion*. And therefore if any Power diſtinct from the *Kingly*, pretend to the Right of Ordering the Affairs of Religion farther than with his Allowance and Liking, that Power is really the *King*, and the *King* himſelf a precarious Power, to be blown about and blown out of his Throne by the falſe Breath of theſe Pretenders to the Headſhip of the Church, as often and as violently as they pleaſe.

Wherefore as the *plain* and *confeſſed Law* of Chriſt is *immutable*; ſo what is *Doubtful* and merely *Ritual* is to have its *Interpretation*, *Change* or *Continuance* at the Judgment and Diſcretion of every Chriſtian *Prince*, who has moſt juſtly and neceſſarily the Power of accommodating ſuch things to the Peace, Compoſure, and Proſperity of his Kingdom. Nor have the Eccleſiaſtick Powers any Right in an immutable and eſſential Manner to affix to the Chriſtian Religion any thing that is not expreſly and declaredly compriſed therein according to the Divine Authority of the Scriptures. For it is an high Wrong to that Religion which is to be *Everlaſting* and *Univerſal*, to be bound and fettered with either Rites or Opinions that are but *Temporary* or *Topical*; or that the Errors and Miſtakes of dark *Antiquity* ſhould become as a Law of the *Medes* and *Perſians* to more ſerious and clear-ſighted *Poſterity*; or what was fetched up upon ſome *tranſitory Emergency*, that all the Importunities and Neceſſities of After-affairs of the Church, or any Parts thereof, ſhould not be able to conjure it down again, for the making the Goſpel more freely to run and be glorified.

7. And therefore moſt apertly and judiciouſly has our Church declared in her *Homily* of Faſting, *That God's Church ought not, neither may it be tyed to any Order now made or hereafter to be made and deviſed by the Authority of Man, but that it may lawfully for juſt Cauſes alter, change, or mitigate thoſe Eccleſiaſtical Decrees and Orders, yea recede wholly from them and break them, when they tend either to Superſtition or to Impiety, when they draw the People from God rather than work any Edification in them.* And in the *Book of Articles* ſhe again plainly aſſerts, *That it is not neceſſary that Traditions and Ceremonies be in all Places one or utterly alike; for at all times they have been diverſe, and may be changed according to the Diverſity of Countries, Times, and Mens Manners, ſo that nothing be ordain'd againſt God's Word.* And laſtly in the Cloſe of that Article, *Every Particular or National Church hath Authority to ordain, change, and aboliſh Ceremonies or Rites of the Church ordained only by Man's Authority, ſo that all things be done to Edifying.* Which Affairs of ſo diſpenſable and changeable a Nature, if they could be ordered by a Power diſtinct from and independent of the Supreme Power of any Chriſtian Nation, and affecting and reliſhing a private Intereſt of their own, What wild Commotions and Confuſions might they cauſe in a Chriſtian State, while they gore and ſpur up the Aſs to go that Way where he ſees the Angel of the Lord with a drawn Sword to drive him back?

Art. 34.

Wherefore it is moſt ſafe and juſt that in all *preter-Eſſentials* to Chriſtian Religion, the Supreme Magiſtrate in every Chriſtian Nation have the Allowing or Diſapproving of them; and that no Rites or Opinions paſs into Decrees, but by his Authority; that the Prieſthood may not be able (as they ought to be ſo faithful to their Prince as not to be willing) to teach or decree any thing againſt his Intereſt whoſe Subjects they are, or againſt the Safety, Peace, and Proſperity of the *whole* State of which they are but Part, and therefore ought to have no Power to do any thing independently of the Prince, who is the *Common Father* of his whole Cauntry, and whoſe Intereſt is the Good and Welfare of all: Who therefore muſt needs be the *Head* of the *Church over all Cauſes and Perſons as well Eccleſiaſtical as Civil*, (as our Church does plainly acknowledge,) that vital Influence may indifferently flow from him into all the Members of his Dominions.

But this is a Point that might have been more ſeaſonably deferr'd till we came to the Antichriſtian Oppoſition to the firſt Branch of the Divine Life, which is *Humility*, and which the ſuperlative Pride of the Papal *Supremacy* does ſo apparently affront. But that there is not the leaſt Smut of Antichriſtianiſm in *Epiſcopacy* it ſelf, I have already abundantly evinced.

8. Now concerning thoſe Oppoſitions that be made againſt *Faith*, the Root of the *Divine Life*, our Church is ſo plainly free from them (as any one may perceive that pleaſes but to recount them) that it is enough merely to intimate ſo much. Onely I cannot let go this ſeaſonable Opportunity of Triumphing in her behalf, in that ſhe is ſo throughly reformed from that notorious, though ſubtile and ſlim,

Piece of *Antichriſtianiſm*, I mean that *Self-ended Policy* in thoſe Doctrines and Practices which are ſo *many* in the Church of *Rome* and ſo *profitable*, and yet our Heaven-directed Reformation has perfectly refined us and cleanſed us from them all. The Conſideration whereof muſt needs make our Mother the Church of *England* look very lovely and amiable to every ingenuous and diſcerning Eye, who cannot but bleſs God for that due Judgment and Faithfulneſs which he put into our Royal and Reverend Reformers; and muſt be a great Satisfaction to every honeſt Prieſt or Miniſter of our Church, that he neither feeds *himſelf* nor the People with Lies, after the manner of the *Roman* Prieſthood, nor puts one Morſel of Bread into his Mouth filched from the *Laity* by Fraud and Impoſture, and that as he labours in the *Goſpel*, ſo he lives by the *Goſpel*, and not by Figments and cunningly deviſed Fables.

9. Thoſe Oppoſitions alſo againſt that Divine Grace of *Humility*, which are ſpecified in the ninth, tenth and eleventh Chapters, that our Church is cleared from them, it is more apparent to any one that conſiders them than that I need give my ſelf the Trouble of particularly making it out. The *Pope's Supremacy* is not only declared againſt but ſworn againſt, as is very juſt and right. And though there be peculiar Habits for *Clergymen*, yet, as I have noted above, our Church does profeſſedly declare there is no Holineſs in any ſuch things, but that they are for Decency and Diſtinction. And Diſtinction betwixt *Laity* and *Clergy* is as ancient as Chriſtianity it ſelf, and runs through not only Part but all thoſe *Symmetral* Ages of the Church. So manifeſt is it that there is not left in the Frame of our *Engliſh* Church any thing of its own Nature antichriſtianly oppoſing that Heavenly and Chriſtian Grace of *Humility*. But if we come to take a more narrow View of Perſons, Who can help it but that a *Lay-man* may be proud as well as a *Clergy-man*, and a *Presbyter* as ſoon as a *Biſhop*? So that all would be Antichriſtian upon this Score.

10. And it is as evident that there are none of thoſe Oppoſitions againſt that celeſtial Grace of *Purity* (noted in the twelfth Chapter) to be found in our Church. And not ſo only, but I think we may without Vanity (provided it be done with humble Thankfulneſs to Almighty God, who inſpired our Heroical *Reformers* with ſuch exquiſite Prudence and Judgment) glory in that excellent and fit Conſtitution of things in our *Univerſities*: Where none are tied up to the *Vows* of *Cœlibate*, nor confined to ſeparate and ſolitary Cells, to be ſhewn diſguiſed in ſome uncouth Habit, with circumciſed Crowns and moaped or bloated Looks, as they are wont to ſhew ſtrange Animals through their ſeveral Grates at the Tower; but live under more free and manly Laws and ingenuous Exerciſes, without either the *Laſh* or *Hypocriſie* of Superſtition, and are appointed to ſpend their Time in ſuch things as may adorn their Souls with real Knowledge and Virtue: where alſo there is an honeſt and frugal Proviſion made for them that liſt to lay their Bodies as well as their Minds in the Duſt of an *Academy*. Which, if either Nature or ſome Diviner Power has fitted them for it, they may do with Honour; and if they be weary of a ſingle Life, they may leave the Univerſity when they will, without the leaſt Reproach. Which ingenuous and Chriſtian Freedom, in my Judgment, is infinitely to be preferred before the Superſtitious Slavery and Hypocriſie of the *Roman* Monaſteries, where People are caged up and impriſoned like ſo many Captives of the *King of Babylon*, or ſo many Bond-men or Bond-women of that Myſtical *Pharoah*, to work out I know not what imaginary Stuff to fill the Churche's Treaſury of Merits, which are vended for ready Money to encreaſe the Revenue and to ſupport the Pomp of this magnificent Tyrant of *Ægypt*.

11. Laſtly, Concerning thoſe moſt Antichriſtian Oppoſitions againſt that tranſcendent Grace of *Charity*; Our *Engliſh* Church is ſo far from oppoſing it, that ſhe is a moſt eminent Example of it, condemning the Doctrines and Practices of that worſt of Churches no more than needs muſt, and courting the adverſe Party to her Communion by all lawful Accommodations and Compliances in her publick Service, if by any Means ſhe may gain ſome of them over to the Truth. Whereas, on the other Side, that *imperious Woman* on the *Seven-Hills ſits like a Queen*, to whom every one muſt bow, but ſhe neither bend nor condeſcend to any thing, but ſtands as ſtiff as a *Marpeſian* Rock for the maintaining her own Humour and worldly Intereſt, though never ſo point-blank againſt the eternal Laws of *God* and right *Reaſon*.

Then for that bloody and butcherly Decree of *Killing of Hereticks*, namely, ſuch as hold againſt the Tenents of that Church, though thoſe Tenents of this Church be

and the ſtrongeſt Reins are thoſe of *Religion*. And therefore if any Power diſtinct from the *Kingly*, pretend to the Right of Ordering the Affairs of Religion farther than with his Allowance and Liking, that Power is really the *King*, and the *King* himſelf a precarious Power, to be blown about and blown out of his Throne by the falſe Breath of theſe Pretenders to the Headſhip of the Church, as often and as violently as they pleaſe.

Wherefore as the *plain* and *confeſſed Law* of Chriſt is *immutable*; ſo what is *Doubtful* and merely *Ritual* is to have its *Interpretation*, *Change* or *Continuance* at the Judgment and Diſcretion of every Chriſtian *Prince*, who has moſt juſtly and neceſſarily the Power of accommodating ſuch things to the Peace, Compoſure, and Proſperity of his Kingdom. Nor have the Eccleſiaſtick Powers any Right in an immutable and eſſential Manner to affix to the Chriſtian Religion any thing that is not expreſly and declaredly compriſed therein according to the Divine Authority of the Scriptures. For it is an high Wrong to that Religion which is to be *Everlaſting* and *Univerſal*, to be bound and fettered with either Rites or Opinions that are but *Temporary* or *Topical*; or that the Errors and Miſtakes of dark *Antiquity* ſhould become as a Law of the *Medes* and *Perſians* to more ſerious and clear-ſighted *Poſterity*; or what was fetched up upon ſome *tranſitory Emergency*, that all the Importunities and Neceſſities of After-affairs of the Church, or any Parts thereof, ſhould not be able to conjure it down again, for the making the Goſpel more freely to run and be glorified.

7. And therefore moſt apertly and judiciouſly has our Church declared in her *Homily* of Faſting, *That God's Church ought not, neither may it be tyed to any Order now made or hereafter to be made and deviſed by the Authority of Man, but that it may lawfully for juſt Cauſes alter, change, or mitigate thoſe Eccleſiaſtical Decrees and Orders, yea recede wholly from them and break them, when they tend either to Superſtition or to Impiety, when they draw the People from God rather than work any Edification in them.* And in the *Book of Articles* ſhe again plainly aſſerts, *That it is not neceſſary that Traditions and Ceremonies be in all Places one or utterly alike; for at all times they have been diverſe, and may be changed according to the Diverſity of Countries, Times, and Mens Manners, ſo that nothing be ordain'd againſt God's Word.* And laſtly in the Cloſe of that Article, *Every Particular or National Church hath Authority to ordain, change, and aboliſh Ceremonies or Rites of the Church ordained only by Man's Authority, ſo that all things be done to Edifying.* Which Affairs of ſo diſpenſable and changeable a Nature, if they could be ordered by a Power diſtinct from and independent of the Supreme Power of any Chriſtian Nation, and affecting and reliſhing a private Intereſt of their own, What wild Commotions and Confuſions might they cauſe in a Chriſtian State, while they gore and ſpur up the Aſs to go that Way where he ſees the Angel of the Lord with a drawn Sword to drive him back?

Art. 34.

Wherefore it is moſt ſafe and juſt that in all *preter-Eſſentials* to Chriſtian Religion, the Supreme Magiſtrate in every Chriſtian Nation have the Allowing or Diſapproving of them; and that no Rites or Opinions paſs into Decrees, but by his Authority; that the Prieſthood may not be able (as they ought to be ſo faithful to their Prince as not to be willing) to teach or decree any thing againſt his Intereſt whoſe Subjects they are, or againſt the Safety, Peace, and Proſperity of the *whole* State of which they are but Part, and therefore ought to have no Power to do any thing independently of the Prince, who is the *Common Father* of his whole Cauntry, and whoſe Intereſt is the Good and Welfare of all: Who therefore muſt needs be the *Head* of the *Church over all Cauſes and Perſons as well Eccleſiaſtical as Civil*, (as our Church does plainly acknowledge,) that vital Influence may indifferently flow from him into all the Members of his Dominions.

But this is a Point that might have been more ſeaſonably deferr'd till we came to the Antichriſtian Oppoſition to the firſt Branch of the Divine Life, which is *Humility*, and which the ſuperlative Pride of the Papal *Supremacy* does ſo apparently affront. But that there is not the leaſt Smut of Antichriſtianiſm in *Epiſcopacy* it ſelf, I have already abundantly evinced.

8. Now concerning thoſe Oppoſitions that be made againſt *Faith*, the Root of the *Divine Life*, our Church is ſo plainly free from them (as any one may perceive that pleaſes but to recount them) that it is enough merely to intimate ſo much. Onely I cannot let go this ſeaſonable Opportunity of Triumphing in her behalf, in that ſhe is ſo throughly reformed from that notorious, though ſubtile and ſlim,

Piece of *Antichriſtianiſm*, I mean that *Self-ended Policy* in thoſe Doctrines and Practices which are ſo *many* in the Church of *Rome* and ſo *profitable*, and yet our Heaven-directed Reformation has perfectly refined us and cleanſed us from them all. The Conſideration whereof muſt needs make our Mother the Church of *England* look very lovely and amiable to every ingenuous and diſcerning Eye, who cannot but bleſs God for that due Judgment and Faithfulneſs which he put into our Royal and Reverend Reformers; and muſt be a great Satisfaction to every honeſt Prieſt or Miniſter of our Church, that he neither feeds *himſelf* nor the People with Lies, after the manner of the *Roman* Prieſthood, nor puts one Morſel of Bread into his Mouth filched from the *Laity* by Fraud and Impoſture, and that as he labours in the *Goſpel*, ſo he lives by the *Goſpel*, and not by Figments and cunningly deviſed Fables.

9. Thoſe Oppoſitions alſo againſt that Divine Grace of *Humility*, which are ſpecified in the ninth, tenth and eleventh Chapters, that our Church is cleared from them, it is more apparent to any one that conſiders them than that I need give my ſelf the Trouble of particularly making it out. The *Pope's Supremacy* is not only declared againſt but ſworn againſt, as is very juſt and right. And though there be peculiar Habits for *Clergymen*, yet, as I have noted above, our Church does profeſſedly declare there is no Holineſs in any ſuch things, but that they are for Decency and Diſtinction. And Diſtinction betwixt *Laity* and *Clergy* is as ancient as Chriſtianity it ſelf, and runs through not only Part but all thoſe *Symmetral* Ages of the Church. So manifeſt is it that there is not left in the Frame of our *Engliſh* Church any thing of its own Nature antichriſtianly oppoſing that Heavenly and Chriſtian Grace of *Humility*. But if we come to take a more narrow View of Perſons, Who can help it but that a *Lay-man* may be proud as well as a *Clergy-man*, and a *Presbyter* as ſoon as a *Biſhop*? So that all would be Antichriſtian upon this Score.

10. And it is as evident that there are none of thoſe Oppoſitions againſt that celeſtial Grace of *Purity* (noted in the twelfth Chapter) to be found in our Church. And not ſo only, but I think we may without Vanity (provided it be done with humble Thankfulneſs to Almighty God, who inſpired our Heroical *Reformers* with ſuch exquiſite Prudence and Judgment) glory in that excellent and fit Conſtitution of things in our *Univerſities*: Where none are tied up to the *Vows* of *Cœlibate*, nor confined to ſeparate and ſolitary Cells, to be ſhewn diſguiſed in ſome uncouth Habit, with circumciſed Crowns and moaped or bloated Looks, as they are wont to ſhew ſtrange Animals through their ſeveral Grates at the Tower; but live under more free and manly Laws and ingenuous Exerciſes, without either the *Laſh* or *Hypocriſie* of Superſtition, and are appointed to ſpend their Time in ſuch things as may adorn their Souls with real Knowledge and Virtue: where alſo there is an honeſt and frugal Proviſion made for them that liſt to lay their Bodies as well as their Minds in the Duſt of an *Academy*. Which, if either Nature or ſome Diviner Power has fitted them for it, they may do with Honour; and if they be weary of a ſingle Life, they may leave the Univerſity when they will, without the leaſt Reproach. Which ingenuous and Chriſtian Freedom, in my Judgment, is infinitely to be preferred before the Superſtitious Slavery and Hypocriſie of the *Roman* Monaſteries, where People are caged up and impriſoned like ſo many Captives of the *King of Babylon*, or ſo many Bond-men or Bond-women of that Myſtical *Pharoah*, to work out I know not what imaginary Stuff to fill the Churche's Treaſury of Merits, which are vended for ready Money to encreaſe the Revenue and to ſupport the Pomp of this magnificent Tyrant of *Ægypt*.

11. Laſtly, Concerning thoſe moſt Antichriſtian Oppoſitions againſt that tranſcendent Grace of *Charity*; Our *Engliſh* Church is ſo far from oppoſing it, that ſhe is a moſt eminent Example of it, condemning the Doctrines and Practices of that worſt of Churches no more than needs muſt, and courting the adverſe Party to her Communion by all lawful Accommodations and Compliances in her publick Service, if by any Means ſhe may gain ſome of them over to the Truth. Whereas, on the other Side, that *imperious Woman* on the *Seven-Hills ſits like a Queen*, to whom every one muſt bow, but ſhe neither bend nor condeſcend to any thing, but ſtands as ſtiff as a *Marpeſian* Rock for the maintaining her own Humour and worldly Intereſt, though never ſo point-blank againſt the eternal Laws of *God* and right *Reaſon*.

Then for that bloody and butcherly Decree of *Killing of Hereticks*, namely, ſuch as hold againſt the Tenents of that Church, though thoſe Tenents of this Church be

plainly repugnant to expreſs Scripture; How contrary to this *Antichriſtian* and *Diabolical* Spirit is the Doctrine of our Church of *England*, who, as I have above noted, has declared, *That no Church has Authority to decree any thing againſt Holy Writ, nor to enforce any thing to be believed for Neceſſity of Salvation beſides it*, as you may ſee in the Book of Articles.

Article 20.

Nor can they juſtly frame any Excuſe for their abominable Cruelty from the *Sanguinary Laws of this Realm againſt Prieſts and Jeſuites.* For what a vaſt difference is there, when the one ſuffer as *Traitors* to their Liege Sovereign, the other (whom they call *Hereticks*) becauſe they will not be Traitors and Rebels to God and the Lord *Jeſus* Chriſt? for every *Idolater* is ſo. And no Man can ſubmit to the Church of *Rome* but he muſt *ipſo facto* ſubmit to *Idolatry.*

12. Verily while I conſider what an honeſt and faithful Spirit breaths in the Book of *Homilies* and other Writings of our Church, and how exquiſitely and perfectly we are ſet free from all that Impoſture and Wickedneſs that can properly be ſtyled *Antichriſtian*, by the wiſe Management and ſolid and ſound Judgment of our renowned *Reformers*, and how that Men of this Integrity of Mind and Soundneſs in the Faith were then advanced into Power as well in *Church* as in *State* by the Sovereign Authority; I cannot withhold from declaring that I do not at all doubt but that the *Reformation* of our *Engliſh* Church into ſuch a Condition as I have briefly repreſented, was one eminent *Speciminal Completion* of the Prophecy of the *Riſing of the Two Witneſſes*, and of that Voice from Heaven (that is to ſay, of the Sovereign Power) ſaying unto them, *Come up hither.* For every Tittle of the Prophecy is exactly applicable to the Event, as any one may find that will try. Beſides that ſo notable a Providence as the *Proteſtant Reformation* is no where propheſied of, if not in that Viſion. For the *Vials* are none of them within the *Sixth Trumpet*, as the Viſion of the *Witneſſes* is, but all within the *Seventh*, as I have above plainly enough proved: nor they expreſſive of the *firſt Reformation* in the chief Circumſtances thereof, nor any Viſion elſe ſave this of the *Reſurrection of the Witneſſes.*

Nor know I any thing that ſhould make a Man heſitate in this Matter, unleſs it be that the *Witneſſes* are ſaid to be raiſed up *after* three Days and an half, that is to ſay, three Times and an half, whenas our Reformation fell *within* theſe Times, namely, in the laſt Half of a Time. But no Obſervation can be more trivial than this; That the Deſignation of Time divided into Parts, unleſs ſome Intimation *determinate* it to one Senſe, may ſignify either ſuch a Space of Time *fully finiſhed*, or elſe *expiring* in the laſt Diviſion thereof. As if one ſhould ſay, *Poſt triduum mortis reſurrexit Chriſtus*, no Man can underſtand that of Chriſt's being dead three *entire* Days. And ſo, *Aliquot poſt menſes*, may as well be rendred *Within ſome Months after*, as *After ſome Months.* And the Seventy do expreſly tranſlate that in *Geneſis*, כמשלש חרשים, ὡσ τελμινον, whenas the genuin Senſe is, *within three Months, cùm tertius menſis ageretur*, as the Marginal Expoſition has it in *Vatablus.* Whence it is evident that ὡσ does not imply the Time fully run out, but that the laſt Part thereof muſt be then current. And ſo it is in this *Prophecy*, our *Reformation* happening in the laſt *Half-Time* or *Half-Day.* So eaſily is this Scruple removed: And therefore the Application ſo fit to the Event, that I doubt not but this Viſion was a Prediction of it. Which therefore ſhould make our Reformation the more Sacred, and awe Men off from either violently tearing it in Pieces, or more hiddenly and obliquely corrupting it by foiſting in any old out-caſt Ware diſallowed and rejected by our Pious and Judicious *Reformers.*

Ch. 38. 24.

13. But this is a *Mantiſſa* caſt in over and above the Bargain. I had before finiſhed my Task, which was briefly to prove (and, if I miſtake not my ſelf, I have done it clearly and convincingly) That the Heaven-inſpired Prudence and Judgment of the Royal, Heroical and Reverend *Reformers* of our Church of *England* have purged her and cleanſed her from what-ever *Doctrine* or profeſſed Practice may rightly and properly be deemed *Antichriſtian*, and that ſhe holds nor injoyns any thing that is contrary to the truly *Catholick* and *Apoſtolick* Faith. Which juſt and ſeaſonable Vindication of her joyntly conſidered with our free and faithful Deſcription of the true Nature and *Idea of Antichriſtianiſm*, ſuch as we have demonſtrated to be predicted in the Prophecies of Holy Scripture, will not fail, I hope, to prove for ever a Sovereign Remedy or ſafe Preſervative of her againſt thoſe two hateful and deſtructive Diſeaſes of the Church of Chriſt, *Popery* and *Schiſm.* Which good Effect of our Labours God of his infinite Mercy grant, for the only Merits of the Lord *Jeſus.* Amen.

FINIS.

A

PROPHETICAL EXPOSITION

OF THE

SEVEN EPISTLES

Sent to the

SEVEN CHURCHES

IN

ASIA,

FROM HIM

That Is, and Was, and is to Come.

By *H. MORE.* D.D.

Cantic. Chap. 16. v. 10.

Who is ſhe that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?

Ezek. Chap. 43. v. 10.

Thou Son of Man, ſhew the Houſe to the Houſe of Iſrael, that they may be aſhamed of their Iniquities, and let them meaſure the Pattern.

LONDON,

Printed by *Joſeph Downing* in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1706.

PROPHETICAL

EXPOSITION

OF THE

SEVEN CHURCHES

SCATTERED

THROUGHOUT ASIA.

LONDON:

Printed by Joseph Downing, in Bartholomew-Close near West-Smithfield. 1706.

A PROPHETICAL EXPOSITION OF THE SEVEN EPISTLES Sent to the SEVEN CHURCHES IN ASIA

CHAP. I.

A Preparation *toward the* Myſtical *or* Prophetical *Interpretation of the* Seven Epiſtles *ſent to the* Seven Churches *of* Aſia.

1. WE ſhall firſt premiſe, That as thoſe two following Prophecies of the *Seven Seals*, and of the *opened Book*, reach from the Beginning to the End of the Church; ſo this of the *Seven Churches* reaches alſo from the Beginning of the Church to the End of the World. Which ſeems verily congruous both from the Nature of the Viſion it ſelf, and from the following Example of the Prophecies of the *Seven Seals* and the *opened Book*.

We ſhall premiſe in the ſecond place, That as it is conſpicuous that *Four* of the Names of theſe Seven Churches are directly ſignificant of ſome State and Condition they are in, *viz. Smyrna*, *Pergamus*, *Philadelphia* and *Laodicea*; ſo it is exceeding credible that the *other three Names* may allude to ſomething that may ſet our their Nature and Condition alſo, *viz. Epheſus*, *Thyatira*, and *Sardis*; as we ſhall take more expreſs Notice in the Proceſs of our Expoſition.

Laſtly, which might as well (if not better) have been noted at firſt, This more *myſtical* Senſe, which we are now a-rendring of the Seven Churches, doth not at all claſh with the *Literal* Senſe of the ſame, nor exclude that uſeful Applicability of them for the Reproof or Praiſe of any Churches particular in any Time or Age of the Chriſtian World, that are for the like things obnoxious or commendable. But the diſtinct Providence of God, and his Watchfulneſs and Foreſight of the Affairs of his Church, may haply be more illuſtrated and diſplay'd by this *Myſtical* way of Expoſition than either by the *Literal* or *Moral*.

2. We will therefore diſtinguiſh the whole Duration of the Church of *Chriſt*, (eſpecially ſo far forth as it is within the Limits of the *Roman* Empire, which alſo the other Prophecies in the *Apocalyps* ſeem chiefly to regard) into *Seven Intervals*, and will ſuppoſe the firſt Interval to end where the ſecond begins, *viz.* in the tenth Year of *Nero*, or *Anno Chriſti* 63.

3. Which Period therefore of the *Ephesine* Church ending so early, even about thirty Years before St. *John*'s writing the *Apocalyps*, agrees excellently well with that Passage Ch. 1. v. 18, 19. where, after *Christ*'s declaring himself *the first* and *the last*; (as before in the same Chapter he is called, He that *was*, and *is* and *is to come*) and his mentioning his own Death and Resurrection, and how that he will be alive to the End of the World to carry on the Affairs of his Church; he presently infers, *Write* therefore *what things thou hast seen, what things are*, and *what things shall be hereafter*, (which he expressly and immediately calls the *Mystery of the seven Stars and the seven golden Candlesticks*, ver. 20. which is worth the noting.) That is write what things thou *hast seen already*, in the Times of thy Life past, namely, the State of the *Ephesine* Church: and what things *are now present*, viz. the *Smyrnian* State of the Church in which thou *art*, and tastest of the *Bitterness* of it in this thy Exile here in *Patmos* (for the ten Persecutions were then already begun, and *John* was in the Second of them:) and what things *shall be hereafter*, namely, to the End of the World, in the Residue of the Period of the *Smyrnian* Church, and in the Periods of the Remainder of the Seven Churches succeeding. And questionless the Vision of the Rider of the * *white Horse* respects what *was then past*, namely, *Christ*'s first Warfare upon his Conquest of Death, and his being mounted into his glorify'd Body; who after from on High sent down Succours to his Apostles and Disciples, and assisted and managed that illustrious Battel in the Beginning of the Apostolick Times so successfully and gloriously, that infinite Numbers of Men were brought under the Obedience of the Gospel, even within the Space of the *Ephesine* Period.

* Apoc. 6. 2.

4. So that there can be no Scruple of the Church of *Ephesus* representing a State of the Church past, but only that it seems improper to direct an Epistle to a Church then out of Being. But this can be no Argument with them that hold the seven Churches to be seven successive Conditions of the Church to the World's End. For make the *Exitus* of the *Ephesine* Church reach beyond St. *John*'s Time, suppose to *Anno Christi* 100, or thereabout; the rest of the *Epistles* will be writ to Churches not yet in being, and some many hundreds, nay thousands of Years ere they shall be: which yet they must not count absurd.

5. The briefest Account therefore of this Matter is this; That the Spirit of God seems to drive on two main Designs in the Vision of these seven Churches at once. The one, most effectually to animate and encourage the Church *to do well*, *to stick to Truth and Holiness* through all the Tryals and Calamities of this present Life; as also to deter them from all kind of Sin and Wickedness of what Nature soever, whether *Apostasie* from the *Faith*, *Idolatry*, *Sensuality*, or whatever Remisness in Manners: For which Design this Epistolar Way is exceeding accommodate, it bearing the Form of personally speaking to People, and so the more forcibly makes them take notice, in a manner whether they will or no, of what is said unto them. The other Design, and that so laid as not to forego the former Advantage, is to instruct the Church in the *Providence of God* and his Foresight, and to shew how all things lie bare before his Eyes in such Order and Succession as they are in time to come to pass.

In the *Literal* Sense of these Epistles to the seven Churches, that former Design is plainly pursued and attained, understanding them directed to these seven Churches in *Asia* then in Being; and in a very great Measure in the *Moral* Sense. These Epistles, I say, being so applicable to any Part of the Catholick Church in any Age thereof, placed in the same or like Circumstances of Condition with these *Asiatick* Churches, this Epistolar Way will have a considerable Efficacy and Influence upon them, for either Animation or Reproof.

6. But now the great Question is, Why the *Prophetical* Design discoverable in the *Mystical* Interpretation should have been couched in this Epistolar Way, especially the Epistle to *Ephesus*, being writ after the *Ephesine* Period was expired. To which I answer, that this *Prophetical* Design and this *Mystical* Sense was not intended for the *Ephesine* Church, but for future Ages; and therefore, it is taken in only to make up the Entireness of the Church in its several distinct States from the Beginning to the End of all. But this *Epistolar* Way is still retained in this *Mystical* Sense, for the same Usefulness it had in the *Literal* to the seven Churches in *Asia* then in Being. For so soon as any of these Letters by this *Mystical* Sense is understood to be directed to any successive part of the Church, as now, for example, (as will appear anon) the Epistle to the Church of *Sardis* is directed to the Protestant Church or *Reformed* Christendom, this particular Succession of the Church

Church ought to be as much concerned therein, as that particular Church of *Sardis* was in *Asia minor*.

And this Intention of the Holy Ghost being once understood, it will be of the like Usefulness to the *Philadelphian* Church especially, and also to the *Laodicean*.

Wherefore the Objections would be but very small and weak, considering the Usefulness of this Epistolar Way, though there were no other Sense of these seven Epistles and the seven Churches but the *Mystical*. For as in an entire *Vision*, where the Beginning is touching something past or present, all goes under the Title of *Prophetical*, though that Part which respects Things past is but *Historical* Representation; so in this entire *Epistolar* Vision, though the first Part be *Epistolar*, yet it is but *Historical Representation*, exhibiting Times and Persons past (as if they were present to be writ to) and that, for Uniformity's sake, in the Form of an *Epistle*; as what is *past* in History is sometimes represented under the Form of *Prophetical* Vision, as is done in the Rider of the *White-Horse*, which is the first in the Vision of the Seals, though 'tis the Representation of what was partly past, and partly present. But what is to come is the proper Object of all Vision *Prophetical*.

But now besides all this, in the *Literal* Sense there being then a Church in *Ephesus* when that Epistle was wrote to it, and in a *Moral* Sense it being applicable to any Church that does *Ephesize* in any Part of Christendom and at any Time; the Objection, in my Judgment has melted into less than nothing. And therefore, notwithstanding this Exception, we will not stick to place the End of the Interval of the *Ephesine* Succession in the Tenth of *Nero's* Reign, and in the Year of *Christ* 63.

Till then let the Church of *Christ* be represented under the Title of *Ephesus*; from that time, till about three hundred and odd Years after *Christ*, under the Name of *Smyrna*: from thence, to the latter End of the Persecution of the *Albigenses* and *Waldenses*, let her be the Church dwelling in *Pergamus*: from that time till whole Nations fell off from the Pope, let the same Church bear the Name of *Thyatira*: but from that time *Protestantism* became the Religion of Nations, till the last Vial, let this Church bear the Title of the Church in *Sardis*: and then from that time till the fourth Thunder, let it wear the Name of *Philadelphia*: and finally* from the fourth Thunder till *Christ* come visibly to Judgment in the Clouds, let the Church bear the Name of *Laodicea*. These are the seven Intervals, which how well they will fit with the Titles of these distinct successive States of the Church and the Things spoken of them in the Vision, I will anon endeavour to unfold.

* See Divine Dialogues, Dialogue 5. Sect. 38.

CHAP. II.

A farther Preparation out of the first Chapter of the Apocalyps, *whereby this* Prophetical *Meaning of the Vision of the Seven Churches is more clearly assured.*

1. BUT in the mean time, for the greater Assurance of this *Prophetical* or *Mystical* Sense, we will first make some farther Remarks upon the first Chapter of the *Apocalyps*. Where we will make only this one and that a modest enough Supposition; That the Spirit of God sets down nothing immethodically nor in vain, or at least nothing vainly *immethodical*. Wherefore upon the very first Verse, which bears the Title of the whole Book; *The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to pass*, that is, things to come to pass; some shortly, and other some in Succession of Time, as all Interpreters agree; I cannot but note this, That if the Spirit of God do but, as they say, *respicere Titulum*, (as most certainly he will) he will set down no entire Visions, as this of the *Seven Churches* is, but they must in the main be of Things to come to pass, not of Things *present* merely, and not hid, but obvious to the Eyes of Men, as the State of the Churches here mentioned was to the World at that time. And therefore something farther must be meant by them than can be contained in the *Literal* Sense; which is not of Things *to come*, as the *Title* requires, but only of things *present*, or some Promises or Threatnings that do not properly amount to the Nature of *Prophetical* Prediction, no more than the Law of *Moses* is to be reputed a Prophecy because of the Promises and Threatnings thereto annexed. Apoc. 1. 1.

2. *Blessed*

2. *Blessed is he that readeth, and they that hear the Words of this Prophecy, for the time is at hand.* This again plainly shews that this Book is all of it, I mean all the entire Visions thereof, a Book of *Prophecies*; which, as I intimated before, mere Promises and Threatnings cannot make it no more than they do those Laws of *Moses* to which they are adjoyned. And though the several States of the *Seven Churches* may be applicable to several States of particular Churches of After-Ages in Christendom, yet it cannot properly be in this *Literal* Sense by way of Prediction, but only by way of *Example* of Virtue or Vice, and of pious or impious Actions, which repeatedly happen in all History. Whence if there be no more in it than thus, these Epistles to the *Seven Churches* cannot be deemed any *Prophecy*, and therefore are heterogeneous to the Scope and Title of this Book.

Verse 4. 3. But upon the so expressly calling this a *Book of Prophecies* for *John* to salute the *Seven Churches* in *Asia* with this Salutation, *Grace be unto you, and Peace, from him which is, and which was, and which is to come*; methinks it does even forcibly drive a Man to conceive that the Vision of the *Seven Churches* which he so immediately falls upon, is a *Prophecy*, according to the *Title* immediately mentioned in the foregoing Verse. Besides that the Description of the Party in whose Name he salutes them, *which is, and which was, and which is to come*, does very naturally insinuate that he is treating of what reaches from the Beginning of the Church to the latest Ages thereof. Which he insists more upon in the seventh Verse, (after he has spoken Verse 7. of the Person of *Christ*) *Behold he cometh with the Clouds*, (this reaches the last Period of *Laodicea*, when God will judge all People,) *and every Eye shall see him, and they also which pierced him; and all Kindreds of the Earth shall wail because of him*, (for the Earth shall then be burnt up with the Works thereof:) *even so, Amen.* This will certainly come to pass about the seventh Thunder, (in that dark hollow Dungeon, where there shall be Weeping and Wailing and Gnashing of Teeth,) let the *Sons* of *Infidelity* or Unbelief conceit what they will to the contrary. Wherefore the Mind and Scope of the Spirit of *Prophecy* seems here to be carried even to the utmost Ages of the World.

Verse 8. 4. According as he declares in the next Verse, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* That Wisdom and Power that reaches from one End to another mightily and sweetly orders all things. This methinks strongly insinuates that the Vision of the *Seven Churches* (as well as the Vision of the *Seven Seals* and of the *opened Book*) reaches from the Beginning of the Church to the End of all Things. Which Consideration is so often repeated to us, that certainly it must not stand for nought, but is to give infallible Aim at a higher Meaning of the *Seven Churches* than we are at first aware of. For the Summary of the Vision, before he descends to the particular Churches, begins and ends with this, v. 11. and 18. *I am the First and the Last, and have the Keys of Hell and of Death.* Which undoubtedly respects the Execution of the final Sentence under the seventh *Trumpet*.

Verse 10. 5. But there is first this *Notable* to be observed in the Tenth Verse: *I was in the Spirit on the Lord's-Day, and heard behind me a great Voice as of a Trumpet.* This pompous Entrance with the Sound of the Trumpet into this Vision of the *Seven Churches*, and the glorious Appearance of the Son of Man walking in the midst of *the seven golden Candlesticks with seven Stars in his Right-hand*, comes up so near to that splendid Preamble to the Vision of the *Seven Seals*, that any sagacious Man cannot but suspect that both the Visions be of like Extent and Importance, and not of such private Concern as merely to respect those Seven Churches in *Asia*. For at the Beginning of both these *Visions* there is the glorious Appearance of *Christ* in the *midst of the Church*: in the first, *standing* or *walking in the midst of the Seven golden Candlesticks*; in the latter, *sitting in the midst of the four Beasts and four and twenty Elders*: and both these Preambles to the future Visions ushered in with the *Sound* of the *Trumpet*. Wherefore the Pomp being equal, the *Concern* of each Vision in all likelihood is equal. Nor can it be pretended that the Pomp before the Vision of the seven Churches was designed as a fair *Frontispice* to the whole Book of Prophecies, because at least as splendid a *Frontispice* is again erected before the Vision of the *Seven Seals*. Wherefore it plainly appears that the former was entirely intended for the Visions of the *Seven Churches*, and therefore portends some mighty concerning *Mystery* conceal'd therein, and such as the present Affairs of those seven particular Churches in *Asia* could not reach much less exhaust. But we proceed.

6. *Saying, I am Alpha and Omega, the firſt and the laſt: and what thou ſeeſt write in a Book, and ſend it unto the ſeven Churches which be in Aſia.* Here again, immediately before his ſending of the Epiſtles to the ſeven Churches of *Aſia*, he diſplays thoſe Titles of himſelf that leaſt of all ſuit with the ſmall Continuance of thoſe particular Churches, But the holy Catholick Church endures from the Beginning to the End of all. Upon which therefore I cannot doubt but the Spirit of Prophecy had his Eye at this time, and in the *Myſtery* underſtood by the ſeven Churches in *Aſia* the holy Catholick Church divided into ſeven ſucceſſive Intervals, according to the Opinion of *Petrus Galatinus*. For indeed in all reaſon, (if there was not ſome grand Myſtery underneath,) Why ſhould only *ſeven* Churches in *Aſia* be writ to, when there were others, many others, either there, or at leaſt in other Parts of the Empire, in all likelihood as notorious for either the Faults, the Virtues, or the Sufferings that are noted in theſe? Verſe 11.

7. You'll ſay haply, that *Aſia minor* was the Special Dioceſs as it were of St. *John*. But they that anſwer thus forget that *John* was merely paſſive in theſe Viſions, and wrote no otherwiſe than he was moved by the Holy Ghoſt, which is no Reſpecter of Perſons. Beſides that there were certainly other Churches in *Aſia* beſides theſe Seven. Why therefore juſt Seven? And why theſe above others? But that *Seven* ſignifies *Univerſality*, is obvious in the Prophetick Style. Therefore to the *ſeven* Churches in *Aſia* is as much as to *all* the Churches in *Aſia*. But it's much that all the Churches in *Aſia minor* ſhould be thus carefully ſaluted by the Holy Ghoſt, and the reſt of the Churches in the Chriſtian World be taken no Notice of: As if it were according to the common Proverb, that *Kiſſing goes by Favour*; whenas yet it is expreſly ſaid in the Scripture, that God is *no Reſpecter of Perſons*, as I intimated before.

8. But you will farther urge, that we cannot poſſibly make out any more from hence than that all the Churches in *Aſia* are to be here underſtood, unleſs *Aſia* were turned into an Appellative. Which Conſideration will put a Bar to all Attempts for any *Myſtical* Interpretation, ſo that we muſt neceſſarily reſt in the *Literal* Senſe. But *Hugo Grotius*, who interpreteth all the Churches alſo *Myſtically* from the Reaſon of their Names, yet takes no Notice of any Alluſive Signification in the Word *Aſia*. So that in this learned Man's Judgment that ſequel is not ſo firm.

But beſides, though I do not love to play with Words more than needs muſt, I think it not hard to find out an Alluſive Signification appoſite enough in the Name of *Aſia* to the Myſtical Senſe intended. For both אשיה and עשיה (the former ſignifying *Fundamentum*, the latter *Actio* or *Effectio*) as to their *paronomaſtical* Sound are as near *Aſia* as the niceſt *critical* Ear can require in theſe Caſes. And for the Senſe of them both, it is extreamly accommodate to the preſent Purpoſe. For then will this Superſcription, To the ſeven Churches in *Aſia*, either ſignifie, To all the Churches in the *Foundation*, that is, that keep to the *Apoſtolick Foundation* in matter of Doctrine and Profeſſion; or elſe, To all the Churches in *Action*, that is to ſay, theſe Epiſtles are writ to them with an intended Cenſure of their *Actions*. And it is ſaid expreſly by the *Logician* touching the *Topick* of Effects and *Actions*, *Hujus loci ſunt Laudes & Vituperationes*: upon which all theſe Epiſtles altogether run. And, *I know thy Works*, begins every Epiſtle. Beſides that they are directed to none but ſuch as profeſs the *Fundamentals* of the Chriſtian Faith, and therewith mix nothing that is repugnant thereunto; as will appear in our Interpretation of them. Nor is it ſtrange that St. *John*, though writing in *Greek*, ſhould (himſelf being a *Jew*) make an Alluſion to *Hebrew* Words; nor is it verily without Example. For the Son of *Sirach* does plainly in that Paſſage in the *Greek* Text, Σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστιν, allude to the *Hebrew* Word צפה *to hide*, as if σοφία were as much as צופיה. Pet. Ram. lib. 1. c. 9. Eccleſ. 6. 22.

9. Theſe verbal Alluſions are ſo frequent in the *Prophetick* Style, that there is no need farther to take notice thereof: nor any Doubt, I think, but the Spirit of God would not in this Book of Prophecies, where all things are ſo comprehenſive and majeſtick, ſalute only ſeven particular Churches of all the Churches in the World, and that with ſuch pompous Circumſtances; nor when he had begun ſo magnificently a Book of Prophecies, and ſo *expreſly intitled* it ſo, that he would immediately afterwards, as if he had forgot what he was about, bring in a large Viſion conſiſting of ſeven Parts, wherein there is nothing at all *Prophetical* but only the Reproof or Praiſes, the Comminations or Promiſes to a few particular Churches. This is not according to the ſteddy Order and Method of Divine Wiſdom, eſpeci-

ally in this Book, than which there never was nor ever will be any thing more accurately written.

Verſe 16. 10. *And he had in his Right-hand ſeven Stars.* Methinks it is extremely harſh to conceit that theſe ſeven Stars are merely the ſeven Biſhops of any particular Churches of *Aſia*, as if the reſt were not ſupported nor guided by the Hand of *Chriſt*, or as if there were but Seven in his *Right-hand*, but all the reſt in his *Left*. Such high Repreſentations cannot be appropriated to any ſeven particular Churches whatſoever. But *Seven* muſt ſignifie *All* in both Coexiſtence and in Succeſſion to the End of the World. Which is a Senſe worthy ſo *ſublime* a *Book* as this of the *Apocalyps*, and correſpondent to the Meaning of the reſt of the Septenaries that occur in this Book of *Prophecy*, they ſignifying an *entire* Succeſſion of ſome ſeven Things or other, which they are brought in to repreſent.

Verſe 20. 11. *The ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.* Though according to the *Literal* Senſe theſe ſeven Churches and the ſeven Angels are eaſily applicable to thoſe particular ſeven Churches of *Aſia* above ſpecify'd; yet I cannot but conceive, that he not calling them here the ſeven Churches of *Aſia*, but ſeven Churches in general, it is an Invitation to the ſearching out ſome more large *Prophetical* Senſe, ſuch as we drive at; as alſo, in that he ſays the *Angels* of the ſeven Churches at large, and not of *Aſia*, nor names the Churches by Name; but eſpecially in that he calls them *Angels*, inſtead of *Biſhops* or *Paſtours*. For he continuing ſo in the *Prophetical* Style proper to this Book, that aſcribes all to the Miniſtry of Angels, it is a Sign that the Letters to the ſeven Angels of the Churches have alſo a *Prophetical* Senſe as well as a *Literal*, or rather that that is the Senſe that is moſt chiefly of all intended.

12. All theſe Intimations put together out of this firſt Chapter toward the Aſſurance of a *Prophetical* Meaning of the ſeven Churches of *Aſia* have Force with me, that though I could not my ſelf produce ſuch a continued *Myſtical* or *Prophetical* Senſe which would be all along eaſie and natural, yet I could not but vehemently ſuſpect that there is ſome ſuch Senſe, though it were not in my Power to reach it. But if I have through the Divine Aſſiſtance light on ſuch a Senſe as is both *continually coherent*, *important*, and *according to the Analogy of the Prophetical Style*, I hope this *Preparation* will even extort the Belief thereof from the Reader. But ſuch as it is I ſhall now preſent it to his View.

CHAP. III.

The Interpretation of the Epiſtle to the Epheſine *Church.*

1. IT was intimated out of the laſt Verſe of the foregoing Chapter, that the Omiſſion of the appropriating the ſeven Churches to *Aſia* by Name, was a fair Invitation to us to ſuſpect a more large and releaſed Senſe of this Viſion of the *ſeven Churches*. And indeed this Releaſement is more free in the *Greek* Copy than in our *Engliſh* Tranſlation and others of that Nature. For the Original runs thus; Καὶ αἱ ἑπτὰ λυίνχαι ἃς εἶδες ἑπτὰ ἐκκλησίαι εἰσὶν, *And the ſeven Candleſticks which thou ſaweſt are ſeven Churches:* not *the* ſeven Churches which in the *Literal* Senſe one might be prone to imagin to be none other than thoſe ſituate in *Aſia minor*; but this Diviſion of the Churches into Seven in the *Myſtical* Senſe is rather *diſtributio ex adjunctis* than *è ſubjectis*, the whole Catholick Church in its Succeſſion from the Beginning to the End being caſt into ſeven Intervals, according to ſeven notorious Qualifications or Conditions thereof. For ſo we ſay, the *Primitive* Church, the *Apoſtatized* Church, the *Reformed* Church, *&c.* denoting not their Place, but rather their Time and Quality; which the *Genius* of the Prophetick Style, if it were to expreſs them, would exhibit as ſo many Churches diſtinctly ſituate.

2. But beſides this, it is farther to be noted, that the Omiſſion of the appropriating theſe ſeven Churches to *Aſia* does alſo fairly quit the *Myſtical* Interpreter of giving any Account of the Signification of that Name, it being omitted in the Interpretation of the ſeven golden Candleſticks. Which I thought worth the noting, that all Pretence of Cavil might be taken from them that may haply prove leſs ſatisfy'd with our giving an Account of that *Greek* Name from an *Hebrew* Alluſion,

though

though their Cavil to the more Judicious I hope will ſeem altogether groundleſs.

3. Nor, laſtly, does the returning of the Spirit of Prophecy to the Seven Churches *by name*, in theſe Epiſtles written to them, determine the Viſion ſolely and adequately to thoſe ſeven Churches of *Aſia topically* underſtood; foraſmuch as the Names of all thoſe Churches at leaſt by an *Alluſion* have an *Appellative* Signification, and manifeſtly denote the *Quality* and *Condition* of them myſtically underſtood; as we ſhall ſee in the Proceſs of our *Expoſition*.

4. Firſt therefore of the Church of *Epheſus*, which *Chriſt* ſalutes after this manner: *Unto the Angel of the Church of Epheſus write; Theſe things ſaith he, that holdeth the ſeven Stars in his Right-hand, and who walketh in the midſt of the ſeven golden Candleſticks.* Apoc. 2. 1. That by *Angels*, according to the *Apocalyptick* Style, all the Agents under their Preſidency are repreſented or inſinuated, I have already noted: and it is ſo frequent and obvious in the *Apocalyps*, that none that is verſed therein can any ways doubt of it. Wherefore *Chriſt* in his Writing to the *Angel* of the Church of *Epheſus* in this *Myſtical* Senſe, muſt be underſtood to write to all Biſhops, Paſtors and Chriſtians in this firſt Apoſtolical Interval of the Church.

And that particularly in this Epiſtle to this Church (I mean, in the *Myſtical* Senſe thereof) he recommends himſelf to them under the Character of him that *holds the ſeven Stars in his Right-hand*, and *who walketh in the midſt of the ſeven golden Candleſticks*, the Senſe ſtripp'd of this Prophetical Pomp, is, that I am he that ſupports all my Biſhops and Paſtors, and all that labour for the Intereſt of my Kingdom, from this time forth and for ever: I am preſent with them, and uphold them. As he ſaid at the firſt founding of the Church, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Teaching them to obſerve all things whatſoever I have commanded you. And, lo, I am with you alway, even unto the End of the World.* Math. 28. 19, 20. He is in the midſt of his Church whereever two or three are gathered together in his Name: He walks through, in the midſt of the Succeſſions of the ſeven Intervals of the Church, the ſeven golden Candleſticks, till the End of all. This is ſaid to encourage the Beginning of his Church, and is methodically put in the firſt place, as being general, and running through all the Intervals thereof till the End of the World.

But that the *Frontiſpiece*, as I before called it, to this Viſion of the *Seven Churches*, which was the glorious Character of our bleſſed Saviour, is made uſe of *Piece-meal* for an Entrance into the *Parts* of this Viſion, as it is in them all; (which is a further Argument that the principal Senſe of theſe Epiſtles is *prophetical*, and that they don't ſo much concern ſome particular Churches of *Aſia*, as the whole Church Catholick) I cannot but take notice how fitly it anſwers to the *Viſion* of the *Seals*, where the Parts of the *Frontiſpiece* are alſo made uſe of to uſher in four of the Seals; for the four *Beaſts* one after another (and that with appoſite Significancy, as here,) at the opening of the four firſt Seals are introduced uttering this Voice, *Come and ſee.* Wherefore there being the like Contrivance in both Viſions, it is a Apoc. 6. ſhrewd Intimation that they are Viſions of like Importance, that is, very reachingly and comprehenſively *Prophetical*; as I endeavoured to evince out of the firſt Chapter.

5. And how accommodate that Part of the Character of our bleſſed Saviour is to this part of the Viſion that concerns the *Epheſine* Church, is already declared. We ſhall now conſider the Fitneſs of the *Paronomaſtical* Alluſion in the Name. For that the Prophetical Style does affect ſuch Alluſions, both *Grotius* and Mr. *Mede*, and all Interpreters that I know, are agreed upon. And *Grotius* does particularly give the Reaſon of the Names of all theſe Churches in his Commentary on the *Apocalyps*. So that there is nothing of Levity or Indiſcretion in the attempting of the ſame. In *Epheſus* therefore, for ought I know, there may be a double Alluſion, both to ἄφεσις and ἔφεσις. For that ℵ, being one of the three *matres Lectionis*, as they are called, contained in it both *E* and *A*, it does plainly intimate, that the Sound of *E* and *A* are not ſo extremely different one from another. But as for the Senſe of ἄφεσις, it is hugely well and peculiarly accommodate to this Church, it being the *firſt* Interval of the Seven, as it were the ἀφετηρία, (and ἄφεσις ſignifies the ſame,) the *Carceres* or Liſts from whence the Race begins of the Succeſſion of all the *Seven Churches*, which ends in the End of the World. And St. *Paul* compares the Calling of Chriſtians to a Race.

And that no Scruple may remain concerning the firſt Alluſion, from hence, that *Martinius* ſpeaking of theſe three *Matres Lectionis* ו, י, א, ſays that the firſt anſwers to *A*, the ſecond to *E* and *I*, and the third to *O* and *V*, 'tis to be obſerv'd that nothing is more uſual in Hebrew Writings without the Points, than for א to be put for *E*; as in אצבע, אשכול, אלהים, and the like. And in the Greek Tongue, α and η, and α and ε, are, according to the Diverſity of the Dialect, chang'd for one another, ſo that in this matter there cannot remain any further Difficulty.

6. But as for the other Word, ἔφεσις, which *Grotius* alſo expreſly takes notice of, and pitches upon, the Alluſion thereto is unexceptionable both as to Sound and Signification. For it denotes that great Fervour and zealous Deſire the Church in thoſe firſt Primitive and Apoſtolick Times had to the Affairs of *Chriſt*, and to the Intereſt of his Kingdom; that they did ſincerely and earneſtly, under the Conduct of that *Heros* on the *White Horſe, with his Bow and Arrow in his Right-hand*, aim at and *preſs toward the Mark of the Prize of the high Calling of God in Chriſt Jeſus*; they were inflamed with the Deſire of enlarging the Kingdom of *Chriſt* here, and of obtaining that immarceſcible Crown hereafter, and of eating the Fruit of eternal Life in the celeſtial Paradiſe of God. This was the *firſt Love* of this Church, this was their ἔφεσις τῦ τέλυς, their vehement and ſincere Deſire, and only Scope of all their Actions, that they might ſerve *Chriſt* here, and enjoy him afterwards in his heavenly Kingdom. And therefore out of this fervent Love to *Chriſt*, and Senſe of their own Happineſs, they did at firſt eaſily devour all Difficulties.

Verſe 2, 3. 7. As it is noted in the two following Verſes: *I know thy Works, and thy Labour, and thy Patience, and how thou canſt not bear with ſuch as are evil.* For thoſe that are ſincerely and fervently good, it cannot but make them have an Antipathy againſt what is evil, and diſcern them that bear themſelves never ſo Apoſtolically, and yet are not right at the Bottom, to be but *Hypocrites* and Liers.

And thou haſt tried them which ſay they are Apoſtles, and are not. That there were *falſe Apoſtles, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt*, in the Apoſtles time, (within which the Period of this Church is,) the Apoſtle *Paul* takes notice 2 *Cor.* 11. 13. which therefore is very agreeable to the Interval of this firſt Church. For when ſhould any pretend to be Apoſtles ſent from God, but in that Age there were Apoſtles ſent into the World by him?

And haſt born, and haſt Patience, and for my Name's ſake haſt laboured, and haſt not fainted. What is here is much-what the ſame Senſe and Words as were in the foregoing Verſe: but it is not repeated in vain. καὶ διὰ τὸ ὄνομά μυ κεκοπιακας, καὶ ὐ κέκμη-κας, have a ſpecial Correſpondence to the Reward promiſed in the ſeventh Verſe. *He that will not labour ſhall not eat*: but he that labours very much, and breaks not off by reaſon of any lazy Fainting or culpable Laſſitude, is worthy to be fed with the *Bread of Life*. But beſides this Labour and Patience in the higheſt Circumſtances is here repeated, the better to ſet off the preſent Negligence and Remiſneſs of ſome in this *Epheſine* Church, as it is in the next Verſe.

Verſe 4. 8. *Nevertheleſs, I have ſomething againſt thee, becauſe thou haſt left thy firſt Love,* ὅτι τὴν ἀγάπην συ τὴν πρώτην ἀφῆκας. *Grotius* and Dr. *Hammond* expound it, *becauſe thou haſt left thy firſt Love*, and ſo allow ἄφεσις to ſignifie *Relaxation* and *Remiſſion* in a contrary Senſe to Intention of Degrees: whence there may be another Ground of Alluſion in *Epheſus* to ἄφεσις, and in counterdiſtinction to ἔφεσις. So that this *Epheſine* Church may have its Name from its firſt intenſe Love and its after Remiſſion thereof, by this double Alluſion. But as the Alluſion to ἔφεσις is more perfect than to ἄφεσις, ſo queſtionleſs this firſt Interval of the Church was more famous for their ſincere and real Love to *Chriſt*, than for their Remiſneſs therein. Which ſerves ſomething for the countenancing of the Term of this Interval.

Becauſe thou haſt left thy firſt Love: that is to ſay, becauſe thou haſt ceaſed to be ſo fervent in Spirit as at the firſt. Which firſt Love, being according to the Meaſure of *Chriſt*'s own Preſcript, was certainly ſuch as made the *Epheſine* Church love *Chriſt* more than Father, or Mother, or Wife, or Children, or any worldly Intereſt whatſoever, according as he requires. But towards the End of the Interval of this firſt Succeſſion of the Church this Love and Courage it ſeems began to abate, and too many began to *Gnoſticize*, as it is called, in that Point, and think it a ſmall thing to deny the Faith in the Time of Perſecution, even thoſe that yet profeſſed themſelves of the Church, and were Believers. That this was within the Interval of the *Epheſine* Church (in our Senſe) ſeveral Reproofs and Exhortations in the Epiſtles of the Apoſtles, do plainly evince. See the famous Dr. *Hammond*'s Notes on this

Church, which fully reach our Deſign. And the Epiſtles of *Paul*, and the firſt of *Peter*, and that to the *Hebrews*, were all writ within that Interval we have ſet for the *Epheſine* Church, and their Faults committed before. Which Defaults this Viſion rebukes and threatens them for, by way of Inſtruction for future Ages, as it is in the following Verſe.

9. *Remember therefore from whence thou art fallen, and repent, and do the firſt Works.* Verſe 5. He bids them return to their firſt Love, which was more ſtrong than Death. And it was fit to give this Command and Encouragement to the Church, becauſe of greater Trials to come in her *Smyrnian* Condition. For before the Ten Perſecutions Martyrdom was more rare.

Or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his place, except thou repent; that is, by an *Hypallage*, I will remove thee from thy Candleſtick: which therefore is directed more eſpecially to the *Biſhops* and *Paſtors* of the Church at that time, as threatning them for falling into ſuch a remiſs Degree of Love themſelves, or ſuffering their Charges ſo to fall. For *the ſeven Candleſticks are the ſeven Churches*, Ch. 1. ver. 20. and the *ſeven Stars are the Angels of the ſeven Churches*; that is to ſay, the *Biſhops* and *Paſtors* of the Church. Wherefore this Commination to them may by an *Hypallage* ſignifie their being removed from the Church by ſome Judgment or other; that is, as many of them as were thus careleſs and remiſs. But to any Members of the Church the *removing of the Candleſtick from them* may be their Amiſſion of their Church-Memberſhip; as *eripere alicui*, or *adimere alicui Civitatem*, is to make him ceaſe to be a Citizen any longer. Which ſenſe is alſo competible to the *Biſhops* and *Paſtors*; *Chriſt* may cut them off *in foro Divino* from being any longer Members of his Church, and conſequently from Salvation. But foraſmuch as theſe figurative ways of ſpeaking may to ſome appear to be too harſh, (tho' they may be permitted ſo to expreſs themſelves, who will ſpeak *ænigmatically* or poetically) I will produce yet another ſenſe which pleaſeth me beſt of all, in which *Victorinus*, *Andreas*, *Lyranus* and *Alcazar* do all agree, who interpret the removing of the Candleſtick out of its Place, of the commination of ſome Commotion or Storm that ſhould overtake this Church; not that this Church ſhould be carried quite away, but moved or agitated as in a Storm or Earthquake. This they underſtand of the *Epheſine* Church in *Aſia literally*: which is an Argument that the Interpretation ſeemed very eaſie and genuine unto them. And it is as eaſily applicable to our *Myſtical* ſenſe. But I would raiſe the Storm a little higher, and make it ſignifie the Storm of that dreadful Perſecution that was to befal the Church in the *Smyrnian* Interval thereof. For it is look'd upon ſtill as one Apoſtolick Church from the beginning to the end, tho' diſtinguiſhed into theſe ſeveral Intervals. And it is very obſervable, *That there is in every Epiſtle to the reſpective Church ſome Prediction to be fulfilled in the Interval of the following Church.* Which I thought fit here to note at once, and ſhall particularly, as we proceed, take notice thereof in their proper places. The Senſe thereof ſeems to be this; That unleſs the Church in this *Epheſine* Interval would be raiſed to an higher pitch of Zeal, and Love, and Activity for the Propagating of his Kingdom, *Chriſt* would excite their courage, and exerciſe it with ſuch hot Perſecutions (*ſanguis Martyrum ſemen Eccleſiæ*) as would be more effectual for the bringing to paſs his Deſign. And it fell out accordingly in the Ten Perſecutions within the *Smyrnian* Period of the Church.

10. *But this thou haſt, that thou hateſt the Deeds of the Nicolaitans, which I alſo hate.* Verſe 6. The Church by this time had grown ſo ſoft and remiſs, that there was not that zealous Painfulneſs as heretofore in ſeveral of them, nor that reſolved Courage in ſuffering all things for *Chriſt*'s Sake: yet they were not grown ſo corrupt and beaſtly as to be given up to the Impurity of the *Nicolaitans*, which in after-times ſome exerciſed from a Miſtake of an indiſcreet act of one *Nicolas* a Deacon in theſe very times of the Apoſtles. And from him were theſe beaſtly Fellows called *Nicolaitans*. But little or nothing of this Impurity appeared within the Period of this *Epheſine* Church, which yet the Spirit of God foreſaw would become deteſtably frequent and notorious in ſuch Wretches as, though they called themſelves Chriſtians, the Apoſtolick Church would not own. This is allowed the *Epheſine* Church for their Comfort and Credit, that they are free from *Nicolaitiſm*: and that they may add to their Purity invincible Patience and Fortitude, he adds,

To him that overcometh will I give to eat of the Tree of Life which is in the midſt of the Paradiſe of God. Verſe 7. For their Works and Labour and Pains-taking, here is Eating and Refreſhing promiſed them; for their Patience and Hardſhip, a Paradiſe of Plea-

Luke 23. 42, 43. sure; for their spending their Blood and laying down their Lives for the Gospel, the Enjoyment of eternal Life in the Kingdom of *Christ*. *Lord, remember me when thou comest into thy Kingdom. Verily I say unto thee, This Day shalt thou be with me in Paradise.*

But we had almost forgot the former Part of the seventh Verse: *He that hath an Ear, let him hear what the Spirit saith unto the Churches.* Which being a common *Epiphonema* to all these seven Epistles, repeated in them from the first to the last, certainly must bear no small Importance with it. Two things therefore I conceive driven at by the affixing this *Epiphonema* to each Epistle. The one, to give us notice, that though there be a *Literal* Sense of these Epistles, yet that they are every one of them also a *Parable*; which is intimated from this repeated Form of Speech which *Christ* in his Life-time usually added at the End of *Parables*, *He that has Ears to hear, let him hear.* Besides that the very Sense of the *Epiphonema* implies so much; which is, He that has an Understanding to reach the Depth of the Meaning of these Epistles, let him reach it. For it is not within the Reach of every Man's Wit to find out the Drift of them. The other Thing driven at is, to intimate to us, that there is a Meaning lodged under these seven *Parabolical* Epistles of *exceeding great Moment* and Concernment to the Church. From whence I would infer, that that Interpretation of them that is of the greatest Consequence is the most likely to prove true, And such I conceive this will approve it self to the Judicious which we are now a-framing.

And thus much of the first Succession of the Church under the Title of *Ephesus*.

CHAP. IV.

The Interpretation of the Epistle to the Church in Smyrna.

Apoc. ch. 2. v. 8. 1. AND *unto the Angel of the Church in Smyrna write.* We come now to the second Succession of the State of the Church, whose Title is, the Church of the *Smyrnians* or the Church in *Smyrna*, and whose Interval is from the tenth of *Nero*, or *Anno Christi* 63. till *Anno Christi* 324. when *Constantine* the Great, a zealous Professor of Christianity, had subdued the most potent Enemies of it and himself. For then the Church was raised out of the Dust, or rather out of the Mire and Blood that she was troden down into by the ten cruel Persecutions, and began to be the Church ἐν πέργάμῳ, the Church in *Sublimity* and *Exaltation*, according to the Signification of that Word. But in this Interval of their Afflictions and Martyrdom she was the Church in *Smyrna*.

Now σμύρνα and μύῤῥα are all one, and signifie *Myrrh*; which whether you respect the Plant it self, which grows in sandy, dry, and uncultivated Places, and is it self rough and thorny with sharp pricking Leaves, or else the Gum of the Tree, which is biting and bitter to the Taste, and has its very Name from thence in the *Syriack*, מורא *quia amara*, as *Martinius* notes, it is very significative of this Interval of the Church that succeeds, wherein those horrible Pagan Persecutions raised against the Christians are comprehended. So that *Smyrna* signifies the bitter Affliction and Persecution of the Church, as that Lamp named *Wormwood* does the sad Calamity of the Western *Cæsareate*.

2. To which you may add that *Smyrna*, that is to say, *Myrrh*, was a main Ingredient in the Embalming of the Bodies of the Dead: which again reflects upon the many Funerals, or rather Deaths and *Martyrdoms*, of the Members of the Church which would be caused by the Persecutions of those Times. Besides that, as *Myrrh* keeps the Body from Corruption, it may be a Symbol of the eternizing of the *Memory* of the *Martyrs* to all Posterities. Not to take notice of their conserving of their very Bodies themselves, which they call *Reliques*; though this Allusion can be no Countenance to the Abuses in those things. And lastly, this Allusion to *Myrrh* is still the more emphatical, in that the Body of our Saviour, that faithful *Witness*, as he styles himself, after his *Martyrdom* on the Cross is said to be embalmed with *Myrrh*, Joh. 19. 39.

3. *These things saith the First and the Last, who was dead, and is alive.* The Titles that *Christ* adorns himself with when he speaks to the Church of *Ephesus* are,

are, *He that holds the ſeven Stars in his Right-hand, and who walketh in the midſt of the ſeven golden Candleſticks*, namely, through all the Succeſſions of them; like that *Promiſe, Behold, I am with you to the End of the World*; intimating thereby the Preſence of his Spirit, through which he would in all Difficulties ſuſtain the Biſhops and Paſtours of his Church. Which general Signification ſeems well enough proportioned or fitted to the Condition of the Church of *Epheſus*, he expreſly requiring of them no more than Zeal and Courage in the General: But now he ſpeaks to the Church in *Smyrna*, and there enters a more bloody Scene and terrible, he ſeems to encourage them with higher and more palpable and particular Animations in the very Entrance of his Diſcourſe; *Theſe things ſaith the Firſt and the Laſt*, the ſame that began the War for this Kingdom we ſtrive for, and will be the laſt in the Field to aſſiſt my Friends and diſcomfit mine Enemies, as well as I was the firſt. And be not afraid of dying for the Truth; for though I was crucify'd my ſelf, yet, *behold, I am now alive.* And I tell you it for a Pledge unto you of the ſame Happineſs, if you lay down your Lives (as the Times will ſhortly require it) for me and for my Goſpel. This is very particular and appoſite to the Condition of the Church in this *Smyrnian* Interval, wherein there were to be ſo many and ſo bloody Perſecutions.

4. *I know thy Works and Tribulation and Poverty:* that is to ſay, I know the great Affliction and Miſery thou art oppreſſed withal, being deſtitute of all the Comforts of this preſent Life, and in Danger of Death every Moment. Which is a right *Smyrnian* Condition indeed, according to the Title of the Church in *Smyrna*. Verſe 9.

But thou art rich: namely, with thoſe ſpiritual Graces of Meekneſs, of Patience, of Chriſtian Courage and Fortitude, and of ſincere and invincible Love of the Lord *Jeſus* even to the Death it ſelf.

And I know the Blaſphemy of them that ſay they are Jews, and are not, but are the Synagogue of Satan. That is, I take notice of the Reproach that thoſe Men caſt upon Chriſtianity, who call themſelves Chriſtians, and yet make nothing of diſſembling and denying the Faith upon the ariſing of any Perſecutions for my Name's ſake; as if a Chriſtian could be ſuch a vile, falſe, and abject Hypocrite. This is to blaſpheme them that are called by my Name. The right *Chriſtian* is the true *Jew*, whoſe Heart is circumciſed, and therefore he will not lie with his Tongue; and whoſe Faith is ſo ſtrong in me, and Hopes ſo firm of a better Life, that he can, if the Cauſe of my Goſpel ſo require, willingly part with this for the Love of me and for the Intereſt of my Kingdom. Theſe *are* the *true* Members of my *Church* who are for ſuffering, the other the Synagogue of *Satan*; as I told *Peter*, when he would have diſſwaded me from undergoing the Death of the Croſs, *Get thee behind me, Satan,* Mat. 16. 23. *for thou favoureſt not the things of God.* That the *Jews* ſignifie the *Chriſtian Church*, there is nothing more frequent in the *Apocalyptick* Style than that. And this Mention of theſe falſe Chriſtians in Oppoſition to theſe *Smyrnian* Sufferers does plainly inſinuate that Senſe which I have given.

5. *Fear none of thoſe things which thou ſhalt ſuffer.* Do not imitate the baſe Cowardiſe of this Synagogue of *Satan*, theſe Hypocrites and Diſſemblers. After that ſharp Reprehenſion of Flinchers from the Faith, he returns to encourage and corroborate the Church in *Smyrna*: *Behold, the Devil ſhall caſt ſome of you into Priſon, that ye may be tried, and ye ſhall have Tribulation ten Days.* The red Dragon, that old Serpent, in his Fight with *Michael*, (for the things of that Viſion are co-incident with this *Smyrnian* Interval of the Church,) I ſay, the *Pagans* incenſed by the old Serpent, will caſt ſeveral of you into Priſon, that your Faith may be tried, and God may receive the Glory of your Fortitude and Conſtancy. This you ſhall have for *ten Days*, that is, till the time of Conſummation that Victory and Redemption be wrought for you, or that you die. Verſe 10.

Or rather thus, *You ſhall have Tribulation for ten days:* There will be ten Seaſons of bloody Perſecutions which you muſt run through; thoſe ten Perſecutions ſo famous in Church-Hiſtory, and ſo frequent in the Mouths of all Men. Which Conſideration, among others, does not a little ratifie this our Expoſition of the Church of *Smyrna*, and conſequently gives ſtrength to the whole *Hypotheſis* of the ſeven ſucceſſive Intervals.

6. Neither is their Objection at all to be regarded who reckon up more than ten Perſecutions, adding an eleventh under *Conſtantius* the *Arian*, a twelfth under *Julian* the Apoſtate, a thirteenth under *Valens* the *Arian* Emperour. For *Prophecy* being as it were an *anticipatory Hiſtory*, 'tis ſufficient if it ſpeak in the uſual Language of Hiſtorians,

ſtorians, in whoſe Relations we have theſe ten ſo celebrated and diſtinctly known Perſecutions recorded. Neither are there more than Ten in that Interval we have aſſign'd to the *Smyrnian* Church. After which the *Pergamenian* State does manifeſtly come on, Chriſtianity triumphing over ancient conquered Paganiſm and its Perſecutions. And *Julian* reign'd not two whole Years, and his Enterpriſings were for the moſt part of diverſe kinds, none of them being ſo conſiderable as to marr this Computation. Not to mention that theſe things happen'd in an Interval of a various Nature and Denomination, and therefore are not worthy of Notice, being ſuch as compared with the Events of that Period of a contrary Nature, are altogether inconſiderable.

I acknowledge indeed that the *Arian* Perſecutions were ſufficiently remarkable, yet of a nature very different from theſe Ten. The Church exiſting ἐν τῷ πέργάμῳ, became Proud as well as exalted from the Duſt, and no leſs contentious than Proud, according to that of the Wiſe-man, *Prov.* 13. 10. *Only of Pride cometh Contention, but with the well-adviſed there is Wiſdom.* Chriſt therefore was faithful as to his Promiſe made to the *Smyrnian* Church, and prepared for them a *Crown of Life* and Security from the Pagan Cruelties and Perſecutions. But the Church afterwards in the *Pergamean* State exerciſed Enmity amongſt themſelves, the Fault is their own, not his who expreſly taught them, *By this ſhall all Men know that ye are my Diſciples, if you love one another.*

Wherefore I make no doubt but that by the ten Days theſe ten Perſecutions are alluded to. Tho' yet I will not deny but thoſe ten Years, notorious for the moſt cruel of all the Perſecutions under *Diocleſian*, may be in ſpecial pointed at, as well as thoſe ten Perſecutions in general, by a prophetick *Henopœia.*

7. *Be ye faithful unto Death, and I will give you the Crown of Life.* That is to ſay, Stand out till the Conſummation of the Ten Perſecutions wherewith ye ſhall be tried, and ye ſhall have the *Crown* of *Life:* I will crown you with the *Imperial Crown*, which will prove a *Crown* of *Life* unto you. Chriſtianity ſhall become at length the Religion of the Empire, which will ſave you for the future from the deadly Perſecutions of the red Dragon. You ſhall be no longer ſubject to the Cruelty of *Roman Paganiſm* for the Profeſſion of your Religion. This therefore will be a *Crown of Life* unto you. This is according to that *Apoc.* 21. 4. *And there ſhall be no more Death;* that is, there ſhall be no more Perſecution aud Killing for Conſcience ſake: Which was the ſad Caſe of this *Smyrnian* Church under the *Pagan* Cruelty in an eminent Manner. Wherefore when they had won their Freedom, it was a *Crown* of *Life* to them, by the Law of Contraries. That this is the genuin Senſe will farther appear from what follows.

Verſe 11. 8. *He that hath an Ear to hear, let him hear what the Spirit ſaith unto the Churches.* This being an uſual *Epiphonema* to Parables, plainly intimates, that what hitherto has been ſaid is a *parabolical* Prophecy. And the Nature of a Prophecy is, to foretel ſuch things as are to be tranſacted here on Earth. And therefore where the Promiſe is not Divine, or concerning the State after this Life, the *Epiphonema* follows: as is very conſpicuous in the Promiſe to the Church of *Thyatria*, which is the firſt Example of the *Epiphonema* coming laſt of all; which is a Sign that the whole Epiſtle there is Prophetical; Verſe 26. *And he that overcometh, and keepeth my Words unto the End, to him will I give Power over the Nations*, &c. Which therefore concerns the Stage of this Earth. And therefore this Promiſe here of the *Crown* of *Life* before the *Epiphonema*, I would interpret of a Reward in this Life on this Earth, according as I have expounded the Paſſage. But now that which follows this *Epiphonema* is a Promiſe of another ſort, *viz. He that overcometh ſhall not be hurt of the ſecond Death:* for it is the ſecuring of a bleſſed Immortality after this Life; and ſeems farther to correſpond with that Paſſage in the *Apocalyps*, Ch. 20. v. 6. *Bleſſed and holy is he that has part in the firſt Reſurrection: on ſuch the ſecond Death hath no Power.* Wherefore though not according to the Inference of rigid Syllogiſm, yet according to thoſe nice and delicate Hints in prophetical Intimations, I would conclude that the Promiſe of their Portion in the *firſt Reſurrection* is here propoſed to thoſe afflicted *Smyrnians*, which was the proper Portion of Martyrs and Confeſſors, according to the Opinion of the Primitive Church, as Mr. *Mede* has learnedly and judiciouſly obſerved. Which granted does hugely corroborate this Application of the Epiſtle to the Church in *Smyrna* to this Interval which contains the Times of all the Sufferings in a manner of the primitive Martyrs. The promiſe of a bleſſed Immortality had been very proper and accommodate to this *Smyrnian* State of the Church, that were ſo frequent-

ly to loſe their Lives for Profeſſion of the Goſpel: but for it to be intimated to them that theſe ſhall have their Portion in the firſt Reſurrection, which is proper to Martyrs, as appears by the Place above quoted, is ſo characteriſtical of this Interval, wherein all the Primitive Martyrs ſuffered, *viz.* in thoſe Ten Perſecutions, that it does marvelouſly confirm the Truth of the Expoſition of this preſent Epiſtle in this *Myſtical* way we have gone. And thus much of the Church in *Smyrna*, that is in מורא, in the Bitterneſs of Oppreſſion and Affliction, as the Alluſion to that *Syriack* Words imports. We proceed to the Church in *Pergamus*.

CHAP. V.

The Interpretation of the Epiſtle to the Church in Pergamus.

1. *AND to the Angel of the Church in Pergamus write.* The Interval of this Church is from the Year of *Chriſt* 324, when *Conſtantine* utterly defeated the Army of *Licinius*, not above thirty thouſand of one hundred and thirty thouſand eſcaping, and ſo with his own Victories made the Church alſo triumphant out of her long and unſupportable Miſeries, *raiſing her aloft* from her ſad *Oppreſſions* and Perſecutions. From this Year, I ſay, to the Year 1242, when the Pope's Legate *Amelin* made an end of the *Albigenſian* War with *Trancavel* Baſtard of the Earl of *Beziers*, let this be the Interval of the Church in *Pergamus*. Apoc. ch. 2. v. 12.

2. Of the Beginning of this Interval there can be no doubt. And for the Termination of it, there are theſe two Conſiderations to countenance it. The firſt, in that the latter of thoſe Numbers in the laſt of *Daniel*, viz. the Number 1335, does point to the Beginning of the Affairs of the *Waldenſes* and *Albigenſes*, who are both one Sect and from one Author, *Waldo* of *Lyons*, an holy and good Man, whoſe Preaching, and his own and his Followers Sufferings and Perſecutions, were about the term of that Number whoſe *Epoche* is the Prophanation of the Temple by *Antiochus Epiphanes*. So conſiderable a Paſſage of Providence is the appearing of the *Waldenſes* in thoſe Times betwixt the Year of *Chriſt* 1160 and 1170. For they were condemned for Hereticks by Pope *Alexander* in the *Laterane* Council in the Year 1162, upon which you may be ſure Perſecutions would immediately follow. And Mr. *Mede* with great Judgment will have this latter Number in *Daniel* to point at theſe Times. Nor does that Expreſſion of *Daniel* at all weaken his Opinion, in that he ſaith, *Bleſſed is he that waiteth, and cometh to the thouſand three hundred and five and thirty Days*, becauſe it is ſaid in the *Apocalyps* alſo, *Bleſſed are the Dead which die in the Lord*, that is, that die for the Cauſe of our Lord *Jeſus*. And of the Church of *Smyrna* it is ſaid, *I know thy Tribulation and Poverty, but thou art rich.* The Judgment of the Spirit of God and the Judgment of carnal Men are quite oppoſite in theſe things. What they call *Poverty*, the Spirit calls *Riches*; what they *Miſery*, the Spirit *Bleſſedneſs*. Wherefore the Affairs of the *Waldenſes* or *Albigenſes* is a notable, diſtinct, and conſpicuous Joint of Time, even according to the Judgment of the *Spirit* of Prophecy. Dan. 12. 12.

But then, in the ſecond place, I terminate the Interval of this Church in *Pergamus*, not in the Beginning, but the Concluſion, of theſe *Waldenſian* or *Albigenſian* Affairs, becauſe they being all in a manner one, and ſo plainly concluded in the Year I have mentioned, their Sufferings may the more punctually anſwer to the Sufferings of that one Martyr *Antipas*, who is here ſaid to be ſlain in *Pergamus*. But the Concinnity of theſe Things we ſhall better underſtand after we have deſcanted upon the Name *Pergamus*.

3. That by *Pergamus* is intimated a State of *Exaltation* or Sublimity, I intimated before. *Sublimia omnia dicta Aſiaticis* πέργαμα *notat Heſychius, Suidas, & Servius*, ſaith *Grotius* upon *Apoc.* 1. 11. whence he would have the Church in *Pergamus* to re-mind us of high and heavenly Things. But this a *Moral*, not a *Prophetical* Senſe. But with him howſoever I acknowledge that the Signification of *Sublimity* is alluded to in the general, but here moſt elegantly and ſeaſonably in reference to the precedent State of the Church in *Smyrna*, which was a State of *Humiliation* and *bitter* Affliction. But at the very Beginning of this preſent Interval ſhe ſo conſpicuouſly emerging out of this low, ſad, afflictive State into the State of Glory, Peace, and Proſperity,

Proſperity, What can be more ſignificant than to ſalute her with the Title of the Church in *Pergamus*, accordingly as ſhe is here ſaluted; which is a kind of Congratulation to her freſh Emergency out of her late Miſeries. And this Senſe will hold good for a time in this Interval, namely, till the Days of her Apoſtacy: but then the Apoſtolick Church will be the Church in *Pergamus* ſtill, but in another kind of Meaning.

4. According therefore to the Richneſs of the Prophetick Style, *Pergamus* has alſo another Senſe, ſuch as the City *Babylon* and the City *Tyrus*, which are put for the City of *Rome*. But then not in ſuch a Senſe as to mean the Walls or Stones of the *Roman* City, but the *Roman* Church, and her Power and Juriſdiction. And in ſuch a Senſe is *Pergamus* alſo here put for *Rome*. So that this Epiſtle written to the Church of *Chriſt* in *Pergamus*, the truly Catholick and Apoſtolick Church, is directed to this Church dwelling under the *Roman* Church, or within the *Roman* Churche's Juriſdiction, underſtanding old *Rome* eſpecially; as all ſuch *Apocalyptick* Viſions perſtringe her moſt. Now that *Rome* in this Senſe is perſtringed by this *Pergamus*, is very evident, Firſt, in the eaſie Alluſion of *Pergamus* to *Rome* from the like Signification of the Words. For as *Pergamus* ſignifies *Sublimity*, ſo (as *Martinius* notes) *Rome* is from the *Hebrew* רום *exaltari*. Beſides that her Situation is high, and Buildings lofty, according to that of the Poet,

Collibus è ſeptem totum circumſpicit orbem.

And the higheſt of all is the Biſhop of *Rome* himſelf, who exalts himſelf above all that is called God, or is worſhipped. Is not this therefore a fit Biſhop of *Pergamus*, that perks thus above all Kings and Emperours and Princes of the Earth? And our Interval of the Church of *Pergamus* reaches the higheſt Times of her Exaltation, it taking in both *Gregory* the ſeventh, who firſt excommunicated the Emperour, and took upon him the Power of making Emperours himſelf, and *Alexander* the third, who trode upon the Neck of the Emperour *Frederick*; as alſo *Cæleſtine* the third, that crowned *Henry* the ſixth and his Empreſs with his Feet, and in Scorn kick'd the Emperour's Crown off with his Foot when he had crowned him. Certainly the Popes of *Rome* were then Biſhops of *Pergamus* with a Witneſs. Nor after this Interval could they ever hold their Creſts ſo high. *Boniface* the eighth indeed was a Bluſterer, and excommunicated *Philip* the *Fair* of *France*; but he called him Fool for his Pains, and handled him in ſuch ſort, that, ſurprized at *Anagnia*, he was diſgracefully mounted on a poor Jade, and ſo carried Priſoner to *Rome*, where Pride and Regret broke his Heart, and ſo he there dy'd inglorioufly.

But ſecondly, It is ſaid of this *Pergamus*, that it was the moſt given to Idolatry of all the Cities of *Aſia*, (ſo *Andreas Ceſarienſis* reports of it,) which is the notorious Character of *Rome* above all Cities, and therefore elſewhere in the *Apocalyps* ſhe is called the *Whore of Babylon* for her inſatiable ſpiritual Fornications.

Thirdly, Theſe *Pergamenians* were very fierce and diligent Accuſers of the Apoſtolick Chriſtians, to bring them to *Martyrdom*, as Dr. *Hammond* upon the place notes out of an ancient Hiſtory. For which alſo *Rome* is taxed elſewhere in the *Apocalyps*, who is ſaid *to be drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus.*

Fourthly, It is recorded of the Prefect of this City *Pergamus*, that he would perſwade the Chriſtians to forſake the Apoſtolick Faith, and return to Heatheniſm, ὅτι τὰ πρεσβύτερα τιμιώτερά ἐστιν, *becauſe the elder Religion was the more precious*, and to be preferred: As *Antiquity* is the great Pretence of the *Papal* Church. That Prefect ſaid of Chriſtianity, that it was but ὀψέ ποτε ἀρξαμένην, *that it began but the other Day*. And ſo you may be ſure the Church of *Rome* ſaid of the Religion of the *Waldenſes* and *Albigenſes*. See Dr. *Hammond* upon the place.

And laſtly, That it ſhould be the Martyr *Antipas* that was ſlain in *Pergamus*, Can any Name more directly and aſſuredly point at the Church of *Rome* or the *Papal* Church than this? For πᾶς is *Father*, and πάππας, which is *Papa*, is but a Reduplication of πᾶς, as *Euſtathius* has noted: and ἀντὶ ſignifies as much as *againſt*. This verily is plain enough. It would not be reaſonable here to expect that Ἀντιπάππας ſhould have been uſed in this Prophecy, as we ſuppoſe it to be, inſtead of Ἀντίπας, which would have been inconſiſtent with the Laws of the *Apocalyptick* Style, which is no leſs ſolicitous of the due *Concealment*, than of the *Certainty* of the *Revelation*. So that a place ſo plain ſhould have appeared as it were to ſtick out beyond the reſt

of

of the delicate and elaborate Fabrick of theſe Viſions in a too rude and groſs Manner, and had given occaſion to a too early Underſtanding of theſe Prophecies. Not to mention that *Antipapas* is not the proper Name of any Man, and that the *Letter* of the Hiſtory requires that it be *Antipas*. Wherefore the Indication, both as to the Senſe and Sound, in this Word *Antipas*, is no leſs exquiſite, if we conſider the Nature of the *Apocalyptick* Style, than it either could or ought to have been. And therefore who can be ſo blind as not to diſcern, how fit a Type this *Antipas* is of them that within this Interval of the Church ſhould ſuffer for being againſt that *holy Father* the *Pope*, as he is called. Nothing can ſound more congruouſly or harmoniouſly, whatever any Man by way of Cavil can ſay againſt it. The main Interpretation therefore of this preſent Epiſtle to the Church in *Pergamus* will reſpect the pure Apoſtolick Church abiding within the Juriſdiction of the *Roman*, as this Senſe plainly implies; the *Woman in the Wilderneſs*, as the Holy Ghoſt elſewhere expreſſes it.

Theſe things ſaith he that hath the ſharp Sword with two Edges. *Chriſt* is ſet out thus in this Epiſtle to the Church in *Pergamus*, becauſe this Sword of the Spirit, which is the Word of God, underſtood and reliſhed by the Divine Spirit in us, was the main Weapon whereby the Church in *Pergamus* defended her ſelf from the *Pergamenian* Corruptions, and ſo kept her ſelf pure from the falſe Gloſſes and unſound Traditions of either ſuperſtitious Men or crafty Deceivers. Verſe 12.

5. *I know thy Works, and where thou dwelleſt, even where Satan's Seat is; and thou holdeſt faſt my Name, and haſt not denied my Faith, even in thoſe Days wherein* Antipas *was my faithful Martyr, who was ſlain among you, where Satan dwelleth.* That is to ſay, I know thou doeſt well for the main, and to thy greater Commendation I conſider where thou dwelleſt, even where the Firſt-born of *Lucifer* has his Throne, he that exalts himſelf above all that is called God or that is worſhipped. (So *Chriſt* compares Satan to *Lucifer* or the King of *Babylon* (of whom the Prophet ſays, How art thou fallen, *Lucifer*, thou Son of the Morning!) *Luke* 10. 18. *I beheld Satan as Lightning fall from Heaven.*) And yet neither the Awe nor Glory of that Church could cauſe thee to forſake my Name, and, inſtead of being a true Chriſtian, to become a Member of *Antichriſt*, and ſo relinquiſh the pure Apoſtolick Faith, no not in thoſe Days that my faithful Martyr *Antipas*, that is, thoſe plain-hearted and openly-profeſſed Enemies of the *Pope* and his adulterate and idolatrous Religion, the *Waldenſes* and *Albigenſes*, were ſo cruelly perſecuted and murthered, who were ſlain among you who ſtood out and yet eſcaped, though in the very Synagogue of Satan, that is to ſay, in that Church which is a treacherous Adverſary to all my true Members, and a very bitter Cenſurer and Accuſer of them, only upon the Account of their not complying with the Laws of Wickedneſs which ſhe hath eſtabliſhed, and a worſe Adverſary than the *Pagan Dragon* before, whom therefore my Church overcame in a few Ages. This *Satan*, I ſay, is a more miſchievous Enemy than that *red Dragon*, by reaſon of his Cunning and Hypocriſie, and his Pretences that he is for me, when indeed he is againſt me, and by reaſon of the Abuſe of my Authority in Pretence, againſt the Members of my true Church. Wherefore I cannot but take Notice where thou dwelleſt, and how in that Regard thou art in a worſe Condition than the *Smyrnian* Church her ſelf, who were only to grapple with a profeſſed Enemy, but thou with both a malicious Enemy, and a falſe and hypocritical Friend. It is therefore well done of thee that thou holdeſt out in ſuch hard and difficult Circumſtances. Verſe 13.

6. This for the Senſe of that Verſe in general. But now particularly, why the *Waldenſes* and *Albigenſes*, that were perſecuted in this Interval of the Church, ſhould be called *Antipas*, why *Martyr*, why *Faithful*, and why *Slain*, rather than *Burnt*, we ſhall briefly give this Account. And that a Company or ſucceſſive Body of Men is repreſented in the Prophetick Style under one ſingle Perſon, is ſo ordinary that I need not note it. *Alcazar* makes *Jezebel*, mentioned in the next Epiſtle, to be the Church of the *Jews*; *Aretas*, the Sect of the *Nicolaitans*; Dr. *Hammond*, the *Gnoſticks*. But now that this one Perſon ſhould be called *Antipas*, there is nothing more congruous to the Doctrine of the *Waldenſes* and *Albigenſes*, who boldly preached that the *Pope* was *Antichriſt*, the Maſs an *Abomination*, the Hoſt an *Idol*, and Purgatory a *Fable*. And *Waldo*, the chief Beginner of this Sect, was of the ſame Mind, denying the *Pope* to be the *Head* of the Church, or that he had any Authority over the Kings and Princes of the Earth, who, he ſaid, depended immediately upon God alone. Was not this an *Antipas* indeed then, and *exactly oppoſing the ſovereign Paternity* of his Holineſs of *Rome*? But they were *Faithful*, becauſe they

they did so plainly declare to the World such concerning Truths; and *Martyrs*, because they suffered Death for so doing, it being for the Cause of God, and for the Interest of the Kingdom of *Christ*. And they are said to be *slain*, (suppose with the Sword or any Weapon of War,) not *burnt*, because Burning was more rare within this Interval of the Church; but they were slain in the Field many hundred thousands of them. A great Number of the *Waldenses* that took Arms in *Germany* were cut in pieces in the Year 1220, (as *Matthew Paris* writes;) they being in such a disadvantageous Place, betwixt marish Ground and the Sea, that they could make no Escape. And Mr. *Mede*, out of *Petrus Perionius* in his Book of this *Albigensian* War, intimates that near ten hundred thousand of them were slain in Battel at times, and that in *France* alone. Wherefore slaying with the Sword is very characteristically spoken here in this Epistle of the faithful Martyr *Antipas*; Burning as yet being in it self not so frequent, and bearing no Proportion at all to this vast Number slain in the Field. Whence this is a considerable Note of Distinction betwixt this present Interval of the Church in *Pergamus* from that of her Abode in *Thyatira*, as we shall see in its due place. Neither ought there here any Scruple to be entertain'd, upon account of our applying this Place concerning the *Martyr Antipas*, to the *Albigenses* and *Waldenses*, who were slain in Battel, as if therefore they were not properly to be term'd *Martyrs*. For he that may save his Life by renouncing the Truth, and yet for the Sake thereof does lose it, altho' in Battel, is truly to be accounted a *Martyr*. And altogether thus stood the Case with these People. This is remarkably confirm'd by what the learned Mr. *Mede* has observed concerning them, which is, that When *Simon Monfort*, General of the *Croisado*, had given them a signal Overthrow, and the Bishop of *Tholouse* coming unto the Place of Slaughter, by a certain *Religious* whom he sent to those who, yet living, by chance remain'd in the Tents, exhorted them, that convinced by so great a Stroak of God, as it were in Wrath giving Judgment against them, they would now at last, laying aside their Fierceness, return to the Catholick Faith, as he called it; they immediately returned Answer, That they were the People of Christ overcome by the *Beast*, (*Rev.* 13. 7.) and so acknowledging this to be what was destin'd for them by the Divine Wisdom, thereby as with a Shield warded off the Force of the Temptation, and died courageously, being slain every Man of 'em by a Party of the Soldiers returning from the Pursuit. Whence 'tis evident they were *Martyrs* properly so called, according to our Definition of *Martyrdom*: As there were also many *Antipases* in this Interval, who suffered *Martyrdom* even in that manner, against which no Cavil can be raised, being altogether *Passive*, and making no *Resistance* against their Persecutors.

Verse 14. 7. *But I have a few things against thee, because thou hast there them that hold the Doctrine of* Balaam, *who taught* Balac *to cast a Stumbling-block before the Children of* Israel, *to eat things sacrificed unto Idols, and to commit Fornication.* This is spoken to the whole Body of those that in their Judgments did condemn both the Doctrine and Practices of the Church of *Rome*. But these may be cast into three sorts: such as notwithstanding this Judgment still held Communion with her, and pretended they did well in so doing; those that separated from her Communion; and those that not only separated, but suffered Death for so doing. These last were the Martyr *Antipas* above-named; the first the *Balaamites* here reproved, that were of a more *Gnostick*-like Temper, too much leaning towards the Flesh, thinking themselves wiser than the other in not exposing themselves for their Judgment in Religion. Ye do well indeed, *saith he*, in declaring against the Enormities of the Papal Church, and in condemning them in your own Thoughts and Consciences: but this I take ill of you, that ye permit (some of you) the Doctrine of *Balaam* to take effect, that is, by communicating with this Church of *Rome* in her idolatrous *Eucharist*, and by eating her *Deus Panaceus*, ye commit spiritual Fornication, and become guilty of Idolatry. (To eat *things sacrificed to Idols* is one Mode of *Idolatry*, but by a Prophetical *Diorism* it signifies *Idolatry* in general.) That ye indulge this Liberty to your selves or others, is to cast a Stumbling-block before the Children of *Israel*, and to occasion and encourage many to adhere to the *Roman* Communion, when they ought to separate from her, that there be no Prejudice done to my true Church, nor Dis-interest to my Kingdom. This may possibly seem hard to thee, that I interpret eating of *things sacrificed to Idols* of Communion with the *Roman* Church in her *Idolatrous* Mass. For how can that consecrated Bread be said to be offered to an *Idol*? 'Tis true indeed, that he to whom they pretend to offer it, is not an *Idol*, but the true God: Notwithstanding by their *Idolatrous* Customs of giving Divine Worship to that which is

is not God, they ſo depreſs the Nature of the true God, that they ſeem to have loſt the true Knowledge of him, and inſtead of him to worſhip an *Idol* invented out of their own Brain. For the true God is not a thing ſo worthleſs and inconſiderable, that any other Thing may participate of his Worſhip. And therefore, after the Manner of the Prophetick Style ſharp and penetrating, thoſe who mix *Idolatry* with the Worſhip of the True God, are repreſented as having no true Knowledge of him. And moreover whatever Religious Worſhip they perform, ſeeing they are deſtitute of the Knowledge of the true God, they are judg'd of Neceſſity to do it to ſome *Idol*. Suitably to which is that of *Amos* to be underſtood; *Have ye offered unto me Sacrifices, and Offerings in the Wilderneſs forty Years, O Houſe of Iſrael? But ye have born the Tabernacle of your Moloch, and Chiun your Images, the Star of your God which ye made to your ſelves.* Where the true God, becauſe of their *Idolatry* in worſhipping other Objects, denies himſelf to have been at any time worſhipped by them, tho' doubtleſs they thought they had offered Sacrifices and Offerings to him. This ſurely is expreſs and appoſite enough to the propoſed Difficulty.

But in this our Expoſition we only intimated, that this was a Prophetick *Dioriſmus* or *Synecdoche*, whereby *Idolatry* in general is ſignified by this particular Kind thereof, Eating *things ſacrificed to Idols*. Which Manner of Expreſſion is here uſed with the greater Aptitude and Elegancy, in regard that *Idolatry* is committed in that Part of Religion which is perform'd in eating things conſecrated. And ſurely if we conſider that the Lord's-Supper is an Entertainment or Feaſt after a Sacrifice, according to that of St. *Paul*, *For Chriſt our Paſſover is ſacrificed for us. Therefore let us keep the Feaſt*; whenever we ſuppoſe this Sacrifice polluted by *Idolatry*, What more natural and appoſite Reprehenſion thereof can there be, than to compare it to the *Pagans* Feaſt of *things ſacrificed to Idols?* Wherefore in this Interpretation, there is not the leaſt Incongruity or Unhandſomneſs. 1 Cor. 5. 7, 8.

Moreover I believe it won't be amiſs to give a brief Touch upon the Signification of the Names themſelves in this Verſe occurring, being ſuch as are agreeable enough unto the Title of *Pergamos*. For as *Pergamus* ſignifies *High* or *Lofty*, ſo *Balaam* denotes a *Lord of People*. Which *Balaam* being a *falſe Prophet*, and a Type of the Pope and his Clergy, does wonderfully well agree with this *Pergamenian* Period, wherein he trampled upon the Necks of the Emperours, and with his Foot kick'd the Crowns from their Head. For what higher Exerciſe of Sovereignty than this can there be? And *Balak*, which is here the ſecular Power, whether it ſignifie *Deſtruction* or *Emptineſs*, is excellently well adapted to the Condition of theſe Times, in which the *Papal* Power had ſo ſubjected all unto himſelf, that the *ſecular* Magiſtrate was become but the cruel Executioner of his Edicts, or filled only the Place of an unſignificant Cypher, the *Temporal* Power being alſo altogether exhauſted or emptied by the Luxuriancy of the *Spiritual*.

8. *So haſt thou alſo them that hold the Doctrine of the* Nicolaitans, *which thing I hate.* That alſo is a Fault amongſt ſome of you, that you do not poſſeſs your Veſſels in that Holineſs and Sanctity ye ought to do: and though you can diſcover the ſpiritual Fornications of *Pergamus* and their *Luciferian* Pride, yet ye are not ſo pure and clean as ye ought to be, and free from the Luſts of the Fleſh, (which Vice is here noted by *Nicolaitiſm dioriſtically*, as *Idolatry* in general before by eating *things ſacrificed to Idols.*) Fleſh and Blood is over-prone to think little Ill of ſuch things, becauſe they are ſo natural and pleaſing to the Senſes: but I declare apertly unto you, that it is a thing that I hate. *Be ye holy even as I am holy.* Verſe 15.

Repent, or elſe I will come unto thee quickly, and will fight againſt them with the Sword of my Mouth. Amend theſe Faults, leſt I come to you ſuddenly in Judgment. Haply by the more ſedulous Activity of the *Lords of the Inquiſition*, whoſe Reign was moſt chiefly in the following Interval, as alſo of other Judicatures; the Pragmaticalneſs of whoſe Agents will be more than ordinarily ready to diſcover every one that diſſembles his Religion; and the frequent Terror of being burnt alive at the Stake will more effectually ſuppreſs the Flames of all Wantonneſs and Luſt. And as I will come to you thus in Judgment unleſs ye repent; ſo I am reſolved alſo farther to fight againſt your Adverſaries, the *Pergamenians* or *Romaniſts*, with the Sword of my Mouth, till I cut off great Branches from the Body of that far-ſpreading Tree, and diſmember whole Nations from the Community of that idolatrous Church by the Power of the Word and the Preaching of the Goſpel. This is that which is predictory of ſome Events to happen in the following Interval, according to the *Genius* of theſe Epiſtles. Verſe 16.

9. *To him that overcometh will I give to eat of the hidden Manna.* The Promiſe here following the *Epiphonema*, (*He that hath an Ear to hear, let him hear.*) muſt, according to the Rule, ſignify *Theologically* or *Spiritually*, not *Phyſically* or *Politically*. Wherefore the Senſe is, Thoſe of *Pergamus* indeed pretend, that when they give that white and ſweet conſecrated Wafer into the Mouths of their Communicants, they give them the true *Manna*, my very Body and Blood which was ſhed on the Croſs, and my very Fleſh that was there crucified and broken for them; whenas notwithſtanding they order their Euchariſt ſo, that they turn my Supper into a Feaſt of *Idolothyta*, and make the Partakers thereof guilty of *Idolatry* or ſpiritual Fornication, foraſmuch as they give Divine Worſhip to that which is not God. So that as, in the Caſe of *Balaam*, the *Iſraelites* were to eat things ſacrificed to Idols in order to *carnal Fornication*, ſo they that partake of this perverted Euchariſt are neceſſarily *ipſo facto* (eſpecially ſince the fourth *Lateran* Council) drawn into *ſpiritual Fornication* or *Idolatry*. But he that is courageous and abſtains from this illicit Communion, and through Faith overcomes all Difficulties, for the quitting that outward white viſible Wafer, I will give him to eat of the hidden *Manna*, of that true ſpiritual *Manna* mentioned *Joh.* 6. *For my Fleſh is Meat indeed, and my Blood is Drink indeed.* But the Words I there ſpeak *they are Spirit, and they are Life.* Or if he die in the Cauſe, I will give him the hidden *Manna*, even the inviſible Food of Angels, and his Soul ſhall paſs into the Society of the bleſſed *Genii* and holy Souls of Saints departed this Life.

10. *And I will give him a white Stone, and in the Stone a new Name written, which no Man knoweth ſaving he that receiveth it.* That is to ſay, Though he be accuſed and reproached for an Heretick and Schiſmatick in the Church of *Pergamus*, where *Satan* the *Accuſer* dwells, yet I will give him a white Stone, and quit him in Judgment, and eſtabliſh the Joy and Peace of a good Conſcience unto him. Or thus; I will give him a white Stone, in which there is a new Name written; that is, his Old-man ſhall be throughly crucified, and he ſhall attain to the State of the New-man in the Purity thereof, and enjoy that ineſtimable Jewel of the *Divine Nature* pure and permanent, which no Man knows the Excellency of till he be made Partaker thereof. I will conſummate Regeneration to him either in this Life, or upon his Paſſage into the other State, if he be ſnatched away by a ſudden Martyrdom. And this will more than countervail all the Injuries the lofty Church of *Pergamus* can do to him in Life, Goods, or Good-Name.

CHAP. VI.

The Interpretation of the Epiſtle to the Church in Thyatira.

Apoc. 2. 18. AND *to the Angel of the Church in Thyatira write.* The true Church of *Chriſt* is ſtill in the Power and within the Juriſdiction of the Church of *Rome*: and therefore as *Rome* has been ſet out by the City of *Babylon*, *Tyre*, and *Pergamus*, ſo is it here in this Interval neceſſarily to be underſtood by the City of *Thyatira*, I mean in ſuch a Senſe as it was by the City of *Pergamus*. That θυγάτηρ (from whence both *Strabo* and *Pliny*, and others that are Criticks, fetch the Reaſon of the Name *Thyatira*) is alluded to, I am inclinable to think from thoſe Authorities; and that the Womaniſhneſs of the Church of *Rome* in this Period is perſtringed. That her Softneſs and Luxury was more than ordinarily increaſed in this Interval is not to be doubted, as certainly her Covetouſneſs, as alſo her Prankings and Adornings in the Splendour of their Altars, and Churches, and Copes, and the like. Which could not be ſo continuedly and ſo high in the former Interval. But here all along ſhe may well be looked upon as θυγάτηρ ἁπαλὴ, *Filia delicatula*, a delicate Damoſel indeed, *ſitting like a Queen, and knowing no Sorrow*, when a little before ſhe was like to be over-run by the *Waldenſes* and *Albigenſes*, and was fain to enter the Field, and fight manfully for her own Safety. A little after the Beginning of this Interval did *Innocent* the Fourth appoint in the Council at *Lyons*, That the Cardinals ſhould go in their Roſie-coloured Hats and Robes, and ride upon Horſes with Furniture and Trappings ſuitable to the Greatneſs of their Order, and Delicacy of their Condition. And the Mitre of *Paul* the ſecond is taken ſpecial Notice of for the exceeding Preciouſneſs of the Jewels therein. And no doubt there was the like Encreaſe of the Eccleſiaſtick

cleſiaſtick Bravery every-where. A little before the Beginning of this Interval did *Honorius* the Third appoint the *Carmelites* to go in White, that they might look more Maiden-like, and decreed that they ſhould be called the *Family of the Virgin*. And the *Franciſcans* and *Dominicans* are notorious all along this Interval, who had the Virgin *Mary* for their peculiar Patroneſs. And indeed within this Interval, the *Roman* Church ran ſo much in the Feminine Strain, that they generally profeſſed themſelves more under the Government and Providence of our *Lady*, than of our *Lord Jeſus Chriſt*. *Gregory* the Ninth, a little before the Beginning of this preſent Interval, ordained that *Salve Regina*, an Hymn to the *bleſſed Virgin*, ſhould be ſung in all Churches. *Boniface* the Eighth, in the Year 1293, compoſed that Oraiſon, *Ave, Virgo glorioſa:* and in the Year 1470, the *Mary Pſalter* and her *Roſarie* were compoſed by **Alanus de Rupe*.

*See if there was not a *Marie's Pſalter* before, Antidote againſt Idolat. Chap. 6. Sect. 8.

2. And how feminine this Church was in this Interval, the Obſervations of that excellent Perſon Sr. *Edwyn Sandys* (though after the Expiration thereof, when one would think they ſhould in Policy have been more caſtigate in their Religion) will give us fully to underſtand. 'The Honour, ſaith he, which they do to the Virgin 'Mary is double for the moſt part unto that which they do unto our Saviour. 'Where one profeſſes himſelf a *Devoto* or peculiar Servant of our *Lord*, whole Towns 'are the *Devoti* of our *Lady*. The ſtatelieſt Churches are hers lightly, and in 'Churches hers the faireſt Altars. Where one prayeth before the Crucifix, two be'fore her Image: where one voweth to Chriſt, ten vow to her: and for one Miracle 'reported to be wrought by the Crucifix, not ſo few perhaps as an hundred are voiced 'upon the Images of the Virgin. Their Devils in Exorciſm are alſo taught to en'dure the Name of *God* or the *Trinity* without Trouble; but at the naming of our 'Lady, to toſs and ſeem much tormented. Where one faſts on *Friday* upon the 'Account of the Paſſion of our Lord, many faſt on *Saturday* upon the Account of his 'Mother. And to their Beads they ſtring up ten Salutations of our *Lady* to one 'of our *Lord's Prayers*. The *Bell alſo which is rung at Sun-riſe, at Noon and 'Sun-ſet, is called the *Ave-Mary Bell*, whereby all Men every-where at thoſe 'Set-times might be engaged to do their Devotions to the Virgin *Mary*. And, 'laſtly, their chief Preachers do teach in Pulpit, whatſoever is found in Scripture 'ſpoken of *Chriſt* the Son of *God*, to apply it to our *Lady* alſo, as being the 'Daughter of God. Is not therefore the Church of *Rome* rightly called *Thyatira*, as alluding to θυγάτειρα, which both *Strabo* and *Pliny* would have to be the Reaſon of the Name of that City? Which *Cornelius à Lapide* has expreſly noted upon this very Place. 'But *Strabo* (ſays he) Book 13. *Pliny* Book 5. Chap. 9. and many others 'write, That this City, meaning *Thyatira*, was firſt by *Seleucus* the Son of *Nicanor* 'nam'd, θυγάτειρα, upon the Occaſion of the Joyful News that were brought of his 'having a Daughter born to him, from whence came the Name of *Thyatira*. Where'fore in *Greek Thyatira* ſignifies a Daughter, which fitly enough agrees to the allu'ring *Jezebel*, who is here reproved. Thus far *Cornelius*.

*This was the Inſtitute of Pope *John* 22. and within the fore-part of the Interval of *Thyatira*. See *Polydore Virgil. de Rerum invent.* lib. 6. c. 12.

3. And, verily, tho' after having made Search for thoſe Places, cited out of *Strabo* and *Pliny*, I could not find what I ſought, yet I ſee no Reaſon why I ſhould depart from this Part of my Expoſition. Firſt, becauſe what *Cornelius* here cites, tho' they can't in theſe, yet perhaps in other Places of theſe Authors they may be found. Next, becauſe there is no need of ſuch a Notation of the Name, ſeeing a *paronomaſtical* Alluſion is ſufficient. And *Thyatira* of it ſelf comes near enough the Sound of *Thygatira*, as muſt univerſally be allow'd by thoſe who will have it to be derived from thence. Nor is it difficult to prove this from the eaſie Eliſion of the Letter G out of many Words. Such in the *Engliſh* are obvious enough. But it will be more to the Purpoſe to produce Examples from the *Greek*, in which ἄτα by the Poets is often put for γᾶτα. Even in the middle of Words, the *Beotians* pronouncing ἰὼ and ἰὼν for ἐγώ. And from the *Latin* Word *Magis* came the *French* one *Mais*, and from *Magiſter*, *Maiſtre*. And *Caninius* pronounces of it in general, thus, *There are innumerable other Words that loſe* G. Which is an Argument that it is a weak and vaniſhing Conſonant, and which readily degenerates into Γ, or according as 'tis plac'd, may be eaſily loſt. Which plainly evinceth that θυάτειρα and θυγάτειρα are like enough in Sound as to the *Paronomaſtick* Alluſion in the Judgment of any that is not an incompetent Judge in ſuch Matters.

But that θυγάτειρα is the ſame with θυγάτηρ, beſides the common Analogy of forming Nouns pariſyllabick, as they are called, from the fifth Declenſion, as from χεῖρ χειρὸς, χείρη, ἡγεμὼν ἡγεμόνος, ἡγεμόνη, we have an Example that exquiſitely anſwers

to

to this of θυγάτειρα from θυγατέιρος, namely μήτειρα from μητέιρος. So that the Word is abundantly regular. And lastly, tho' we should grant that there are no such Places either in *Pliny* or *Strabo* as *Cornelius* has quoted from them; nevertheless in *Stephanus Byzantius* this same thing is found expresly in his Book περὶ πόλεων καὶ δήμων, whose very Words for the Reader's fuller Satisfaction I will here transcribe. Θυάτειρα πόλις Λυδίας, ἣ πρότερον Πελόπεια καὶ Σεμίραμις, Σελεύκου δὲ ὁ Νικάνορος Λυσιμάχῳ πολεμῶν, καὶ ἀκούσας ὅτι θυγάτηρ αὐτῷ γέγονε, τὴν πόλιν ἐκάλεσε θυγάτειρα· καὶ ἔδει θηλυκῶς, νῦν δὲ οὐδετέρως φασιν· that is, Thyatira *a City of* Lydia, *was formerly called* Pelopea *and* Semiramis, *but* Seleucus *the Son of* Nicanor, *warring against* Lysimachus, *and hearing that he had a Daughter born, called the City* Thygatira, *and it ought to be pronounced in the feminine Gender, tho' 'tis now for the most part in the Neuter.* And so much by the Bye of the Reason of the Name *Thyatira.*

4. I will only add one thing more. *Alstedius* calls this Interval of Time, which we attribute to the Church of *Thyatira*, *Regnum Locustarum*, because of the Variety of the Orders of Monks that started up within this Time. And verily 'tis exceedingly worthy the Noting what *Polydor Virgil* writes of that one Order of the *Franciscans* about those Times, who were peculiarly devoted to the Service of the *Blessed Virgin. The whole World* (says he) *was filled by this one Family, insomuch as even the Vulgar at that time being astonish'd, did suspect that sometimes not so much Piety as Ease and Idleness was by many sought after.* Wherefore when the *Roman* Church so swarmed with Monks and Friers that had abjured their *Virility* by an irrevocable Vow of *Cœlibate*, living an idle Life, running about, and walking too and fro to chat, telling fooliſh Stories to the People, as old Women and Nurses use to Children, with Faces also as smooth and bald as these of Women, having their Heads cover'd with Hoods and their Cloaths loose and long like Women, as if they had entertain'd a greater Ambition to be accounted the Waiting-Maids and Hand-maids of the *Blessed Virgin*, (whom the Doctors of the Church affect to call the *Daughter of God*) than Servants and Soldiers of *Jesus Christ*; Was it not very congruous for the Spirit of Prophecy, by way of just Reproach to this *Womanishness*, so to characterize the Church of *Rome* at this time, by calling her *Thyatira*, as if they had become rather the *Daughters* of Men than the *Sons* of Men by this so general *Effeminacy* in more than those monkish Garbs which I now mention? Besides that these Petticoatmen, the *Dominicans* especially, managed their Opposition against the true Church in a right *Feminine* manner, not *manly*, as before, by meeting their Enemy in the Field, but *sneakingly*, by Perfidiousness and Treachery, to bring them into the *Inquisition*, and then *cruelly* and *insultingly* in the Upshot; as it is easie to understand by reading the History of the *Holy Inquisition*, as they call it. Therefore there being all these Symptoms of Feminity in the Church of *Rome* in this Interval, it is not unreasonable to conceive, that this Corruption of hers is here perstringed by calling her the City of *Thyatira*, alluding to *Thygatira*, which signifies not a *Son* of *Adam*, but a *Daughter.*

5. But were it not for the Authority of *Strabo* and *Pliny*, or rather of *Stephanus Byzantius*, there is another *paronomastical* Allusion which I could produce that I should prefer before this. Wherefore, according to the Richness of the Prophetick Style, I should also conceive *Thyatira* to allude to θύα τείρειν, which is, to *break or bruise Aromatick Spices*, which makes them give the sweeter Savour: or else to θυατήρια or θυητήρια, *Altars for the burning sweet Odours.* Any of which, methinks, is less forced than either *Grotius* his θύειν ἀτειρέα, or *Strabo's* θυγάτειρα. And as to the Sense, the *Paronomasia* is very expressive of the Persecutions of the true Members of *Christ* within this Interval, and agrees exactly with History, wherein there is little Talk of Slaying with the Sword, as is intimated in that Expression in the foregoing Interval, where the Martyr *Antipas* is said to be slain; (which agrees admirably well with that great Slaughter of the *Waldenses* and the *Albigenses*, which were martyred in the Field by the Pontifician Forces, as the Word κτείνειν or ἀποκτείνειν signifies properly to *slay*, suppose with the *Sword* or any such Weapon of War;

Ἀνδρὰς μὲν κτείνυσι, πόλιν δέ τε πῦρ ἀμαθύνει·)

But the Persecutions in the *Thyatyrian* Interval were usually *Burnings* or Rackings, and wasting away their Lives in miserable Imprisonments. But that which was most frequent and most famous in this Period, was the burning of Men alive with Fire and Faggot. This filled *Thyatira* with so many θυητήρια. Where though the Cruelty

Cruelty of the Perſecutors was moſt execrable; yet the Faith, Conſtancy, and devout Sincerity of our bleſſed Proteſtant Martyrs went up with the Flames and Globes of Smoak, ſweeter than any Odours or Incenſe, from the Altar, into the Preſence of Heaven, and were there accepted for his Sake who gave himſelf for us an Offering and a Sacrifice to God for a ſweet-ſmelling Savour.

6. The Frequency of theſe Burnt-Offerings in thoſe Times is noted by *Sanderus* a Papiſt; *Infinitos* Lolhardos *& Sacramentarios in tota Europa nuper ignibus traditos fuiſſe.* But nothing can be ſo ſignificative of the Change of the Scene of the Perſecution of the Church in *Pergamus*, where *Antipas* was ſlain, to this in *Thyatira*, whereby theſe θυπτεια are alluded to, as that Paſſage in the Hiſtory of the *Albigenſes*, lib. 2. c. 9. which gave me Occaſion to terminate the *Pergamenian* Interval in that Year *viz.* 1242. *Here you ſee*, ſaith he, *the laſt Attempt which we find the* Albigenſes *to have made, and the laſt Expedition of Pilgrims levied againſt them. All the Purſuit againſt them afterwards was by the Monks and Inquiſitors*, (the *Dominicans* he means, of whoſe Father, *Dominicus*, his Mother when ſhe went with Child with him, dream'd ſhe was big of a Dog that vomited Fire out of his Throat,) *which Monks*, ſaith he, *now kindled their Fires more than ever. And taking theſe poor People diſarmed, and ſingling them out by retail, it was impoſſible for them any longer to ſubſiſt.* And ſo this ſuffering Church of *Chriſt* paſſed out of that State where *Antipas* was ſlain with the Sword, to that of *Thyatira*, where the *holy Martyrs of our Reformed Religion* were with Fire and Faggot burnt at the Stake. And this, I think, will ſuffice to make us underſtand why the Power and Juriſdiction of the *Roman* Church in this Interval bears the Title of *Thyatira*. *Downham de Antichriſt.* lib. 6. cap. 5.

7. *Theſe things, ſaith the Son of God, who hath his Eyes like to a Flame of Fire, and his Feet are like fine Braſs.* Where verily I think it will not be amiſs to remark by the way, how fit this Title of Chriſt is, and as it were aſſumed on Purpoſe to upbraid unto the *Roman* Church her prepoſterous Study of worſhipping the Virgin *Mary* as the *Daughter of God* with Rites Superſtitious and manifeſtly Idolatrous, and of preferring her in a manner to Chriſt himſelf the true *Son of God*, as is before noted. But in a larger Senſe, the Son of God is here *Chriſt*, either *Perſonally*, or *Myſtically* underſtood for his Body the Church. Underſtanding it *perſonally* of *Chriſt*, his *flaming Eyes* denote his piercing and all diſcerning Foreſight and Providence; it portends alſo his Wrath and Vengeance againſt the Perſecutors of his Church with Fire and Faggot: but his *Feet like fine Braſs*, the peremptory Conſtancy and Purity of his Ways. But if we underſtand theſe *Feet like fine Braſs* of *Chriſt's myſtical* Body, we are to make a Supply of the Deſcription out of the former Chapter, ver. 15. *And his Feet like fine Braſs, as if they burned in a Furnace*; whereby is inſinuated the *fiery Trial* of his Church in this Interval of *Thyatira* even in the groſſeſt Senſe, ſo many of his Servants ſtanding ty'd to the Stake with their Legs in the midſt of flaming Fire, kindled by their barbarous Perſecutors. That the Son of God deſcribed in the foregoing Chapter is alſo Repreſentative of his Body *myſtical*, the Deſcription of his *Voice* ſeems plainly to intimate. His Voice being compared to the Sound of *many Waters*, that inſinuates that this Deſcription reſpects alſo his Body *myſtical*, which are a *Multitude*.

8. *I know thy Works, and Charity, and Service, and Faith.* The true Church then in *Thyatira* being in Oppreſſion and Affliction ſtood cloſe to one another in a moſt intimate and officious Friendſhip, and encouraged and comforted one another, and ſupported one another as well as they could, and endeavoured after an Exemplarity of Godlineſs and due Proficiency in the Power of Religion, as being Candidates for that Deliverance which they by Faith ſaw was not far off. Verſe 19.

And thy Patience, and thy Works, and the laſt to be more than the firſt. That is, I ſee the Works of thy Patience in ſuffering Impriſonment, Tortures, and even Death it ſelf, and particularly in giving up your ſelves, as an Oblation of Incenſe, to the Fire and Faggot in ſuch Numbers for the Teſtimony of my Truth. Which being toward the latter End of this Interval, it is moſt fitly ſaid, *and the laſt to be more than the firſt.* This verily moſt exactly agrees to what is found in Hiſtory.

9. *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that Woman* Jezebel, *which calleth her ſelf a Propheteſs*, &c. *viz.* the Papal *Hierarchy*, that pretends to be *infallible*, and under colour of this brings in *Idolatry*, which is *ſpiritual Fornication*, and detains Men in the Communion of their *idolatrous Maſs*, which the Spirit of God here parallels to the eating of *things ſacrificed to Idols.* The *Propheteſs Jezebel* here therefore anſwers to the *falſe Prophet* after-mentioned in the Verſe 20.

Apoc. 19. 20. Apoc. 18. 4. *Revelations*; and this Exprobration to the Church in *Thyatira*, of permitting *Jezebel* thus to practiſe her Deceits, to that Voice of the Angel, *Come out of her, my People, leſt ye be Partakers of her Sins and of her Plagues.* It is a kind of Solicitation of the Princes and People in Chriſtendom, ſuch verily as diſcerned the Frauds and Idolatries of the *Roman* Church, to make a Defection from her, and ſuffer her Trumperies no longer. For the time of that Defection now drew near, and things were plainly ripe for it, and it was in the Power of them that diſliked the preſent Condition of Affairs to amend it: and therefore he ſaith, Becauſe thou *ſuffereſt* that Woman *Jezebel*. For it is no Fault in us to ſuffer thoſe things which it is not in our Power to help or redreſs.

10. This *Jezebel* is very expreſſive of the *Roman* Hierarchy, if we recurr to the Story of the Book of the *Kings*: not only for her Painting of her ſelf, (which is notorious in the *Roman* Church, (and eſpecially in this Interval,) and ſuch as the Homilies of our Church in *England* take eſpecial Notice of, comparing all thoſe rich and gorgeous Adornings of the Church of *Rome*, to the Painting of the wrinkled Face of an Harlot,) but alſo for her *Whoredomes* and *Witchcraft*, as it is noted 1 *Kings* 9. 22. *What Peace, ſo long as the Whoredomes of thy Mother* Jezebel *and her Witchcrafts are ſo many?* Which is exactly parallel to the Deſcription of the Whore of Apoc. 17. *Babylon*, who is ſaid to be the *Mother of Fornications* and Abominations of the Earth; deſcribed alſo by that *Cup of Sorcery* in her Hand, whereby ſhe intoxicates the Kings of the Earth, and makes them drunk with the Wine of her Fornication. And whereas ſhe is ſaid to be drunk with the Blood of the Saints, and with the 1 Kings 18. 4. Blood of the Martyrs of *Jeſus*, *Jezebel* alſo in her Hiſtory is famous for murthering the Prophets of God.

11. And thoſe groſs Wickedneſſes committed by *Ahab*, who did very abominably in following Idols, and in perſecuting the Servants of the true God, who is ſaid to have ſold himſelf to work Wickedneſs, all theſe things ſurely are imputed to 1 Kings 21. 25. this ſubtil murtherous Whore and Witch, as the Text plainly declares. *But there was none like unto Ahab, who did ſell himſelf to work Wickedneſs in the Sight of the Lord, whom* Jezebel *his Wife ſtirred up.* That is to ſay, the *Roman* Hierarchy (according as both the Viſion of the Whore of *Babylon* and of the *two-horned Beaſt* do plainly ſignifie,) was the Author, Contriver, and Inſtigator unto all thoſe murtherous and idolatrous Practices that the Secular Magiſtrate has been guilty of, during Apoc. 13. their Force and Tyranny over the true Servants of *Chriſt*. The *Beaſt with two-Horns* exerciſed all this Power before the *Beaſt with ten Horns*, or rather made uſe of the ſecular Power to effect all their deviliſh Deſigns againſt the Children of 1 Kings 21. 8. God; as *Jezebel wrote Letters in Ahab's Name, and ſealed them with his Seal.* The Church got the Stamp of the *Imperial* Authority upon all the wicked *Dogmata* of their Religion and Idolatrous Practices, which they contrived for their own carnal Advantages: and then if any *Naboth* would not part with the Inheritance of his Fathers, the Poſſeſſion of an holy, righteous, and rational Conſcience, nor profeſs nor act againſt the τὰ πατεινὰ σύμβολα, againſt thoſe *native* Truths and Notions which God of his infinite Mercy and Faithfulneſs has implanted in the Minds of Prov. 20. 27. all Men that have not done Violence to that innate Light, *the Candle of the Lord ſearching all the Parts of the Belly*, he was through the murtherous Contrivances of 1 Kings 21. 10. this Strumpet *Jezebel* falſly accuſed as a Blaſphemer of *God* and the *King*, as an Enemy to both the *Catholick Faith* and *Secular Magiſtrate*, and ſo was ſentenced to Death. And Death came by theſe *wicked Accuſations* in this Interval, as in the former Interval, wherein *Antipas* was ſlain, by *openly fighting* in the Field. Thus appoſite is the Alluſion to the Hiſtory of *Jezebel*, for the ſetting out the State of this Interval of the Church under the Tyranny of the Church of *Rome*.

12. Nor is it at all harſh, thus to interpret a *Vineyard* to ſo *ſpiritual* a Senſe as to make it ſomething within us, whenas both *Philo* and other ancient Interpreters have interpreted *Paradiſe* to that Senſe, or the Garden of *Eden*. And others alſo cannot but acknowledge that that Law of *Moſes*, Deut. 22. 9. *Thou ſhalt not ſow thy Vineyard with divers Seeds*, has alſo a *Moral* or *Myſtical* Meaning, and is a Precept of Simplicity or Sincerity of Heart. Wherefore the Vineyard of *Naboth* may very well ſignifie the Humane Will and Underſtanding that is ſown only or planted with ſuch Notions or Notices of things as are from God, whether they be thoſe innate *Idea*'s of the Soul, or what is communicated farther by the Spirit of God in the Holy Writings of inſpired Men, or are more immediately inſpired into us by the Abode of that Spirit in us. All theſe Plants are of our Heaventhly Father's own planting,

planting, and no other Seed is to be ſown among them repugnant thereunto. And this Vineyard is the Inheritance of all true Chriſtians, deſcending upon them from the Apoſtles Time to this very Day. But the *Roman* Empire being perverted by the Doctrines of the *Whore* or *Two-horned Beaſt*, or by the Corruptions alſo of their own Nature, had a Mind to invade this ancient Right as *Ahab* had to get into his Poſſeſſion *Naboth*'s Vineyard, under Pretence that Men giving up their Will and Underſtanding to the ſupreme Power, Government might be the more ſecure. *And all that wondred after the Beaſt* gave up their Vineyards into the Hand of the ſecular Power, and profeſſed no otherwiſe than according to the Faith of the Empire, and ſo had their Vineyards *ſown with divers Seeds*, nay indeed with what was *repugnant* to the *Apoſtolick* Plantation. And their Minds were in a wonderful manner filled with *groſs Lies*, *foul-Idolatries of all ſorts*, and *murderous Enmities againſt the true Children of God*. Apoc. 13.

13. But as for the Vineyard of *Naboth*, that is the Vineyards of the *true Prophets* or *Propheteſſes*, as the Word *Naboth* ſeems to intimate; they were not given up, that is, thoſe that were not Chriſtians for Faſhion-ſake, and believed new-invented Lies and *Apoſtolick* Truth alike, but with a true and living Faith acknowledged *Jeſus* to be the *Chriſt*, theſe would rather loſe their Lives than quit their Vineyards that yielded them that noble Wine, that perpetual Feaſt of a good Conſcience, and of Peace and Joy in the Holy Ghoſt. Whence it was that this Whore and Sorcereſs *Jezebel* contrived their Death or Perſecution and Oppreſſion, as the Prophets are ſaid to both *mourn* in *Sackcloth*, and alſo to be *ſlain*. The Vineyard therefore of *Naboth* is that Senſe, and Knowledge, and Conſcience, and Life of the Spirit in the *new-birth*, whereby a Man diſcerning plainly and livingly betwixt the Ways of *Chriſt* and of Antichriſt, does as neceſſarily loath the one, as adhere to the other. Apoc. 11.

14. For the true and firm Belief in *Chriſt* is from the *New-birth*, as St. *John* alſo witneſſes, *Every one that believeth that Jeſus is the Chriſt is born of God*. And therefore this *Spirit of Life* muſt needs have an Antipathy againſt what is contrary to it ſelf: And is alſo the *Spirit* of *Prophecy* in the moſt concerning Senſe: As *John* likewiſe intimates in his *general Epiſtle*, where, upon his mentioning many falſe Prophets gone out into the World, he preſently adds, *In this ye know the Spirit of God, Every Spirit that confeſſeth that Jeſus is the Chriſt come in the Fleſh, is of God*. Which agrees exactly with that in the *Apocalyps*, where the Angel ſays to *John*, *I am thy Fellow-Servant, and of thy Brethren that have the Teſtimony of Jeſus*, that is to ſay, of ſuch as whoſe Hearts do witneſs to them firmly and lively that Jeſus is the *Chriſt*, and accordingly profeſs it; which none can do unleſs he be born of God, and ſo have the Spirit of God. Which is plainly implyed in the following Words: *For the Teſtimony of Jeſus is the Spirit of Prophecy*: that is to ſay, the being able in ſuch ſort to witneſs that Jeſus is the *Chriſt*, is from the Spirit and Life of God in us which inſpireth all holy Truth. From whence the Angel argues a kind of Parity betwixt *John* and himſelf, and indeed all ſuch as have the Teſtimony of Jeſus according to the Senſe declared, and therefore would not be worſhipped by them. 1 John 5. 1. 1 John 4. 12. Apoc. 19. 10.

15. But this is almoſt a Digreſſion, ſaving that it may illuſtrate that Paſſage in the *Apocalyps*, where the two *Witneſſes* are alſo called the two *Prophets*, (not ſo much from predicting Things to come, as from witneſſing to the Truth from *the Spirit of Life in the New-birth*, and being ſo firm in this Faith as to ſuffer for it even to the Death) and may alſo facilitate the Belief of this *Myſtical* Senſe of the Story of *Naboth*'s Vineyard, or this Vineyard of Prophecy: it not implying any miraculous Predictions, but the being inſpired with a right Sentiment of Things from the *Spirit of Life*, and having the Confidence to *ſpeak the Truth as it is in Jeſus*. This is all that need to be underſtood thereby. Apoc. 11. 3. 10.

16. *To teach and to ſeduce my Servants to commit Fornication, and to eat Things ſacrificed unto Idols*. This Woman of *Thyatira*, (whether the Wife of the Biſhop of *Thyatira*, or ſome other Perſon of Quality, for *Interpreters* of the *Letter* vary in that) according to the *Literal* Senſe, is deſcribed from her Acts, as only guilty of pretending her ſelf to be a *Propheteſs*, and that thereby ſhe ſeduced the Servants of *Chriſt* to commit Fornication and to eat *things ſacrificed to Idols*, which is a chief Point of that which was called *Gnoſticiſme*. And the Truth of the ſuppoſed Hiſtory here we do in no wiſe deny. But we alſo add, that it is hugely improbable, that the *Spirit of Prophecy* would take Notice ſo particularly of any one Woman in ſo majeſtick a Writing (which *Alcazar* alſo very ſeriouſly and vehemently urges) if

there were not some greater Matter aimed at. Wherefore I say, the *Spirit* of God taking the Advantage of the Significancy of the Miscarriages of this Woman in *Thyatira*; which would set out part of the Enormities of the Church of *Rome* here perstringed, added there to the Name of *Jezebel*, that the prophetick Prefiguration might be the more compleat, the Church of *Rome* in this Interval being lively adumbrated by this Allusion to *Jezebel*, joined to what is reported of this Woman in *Thyatira*, *viz.* That she pretends to be a *Propheteſs* as the Church of *Rome* to be *infallible*, that she drew the Servants of *Christ* to *Idolatry* and *Uncleanness*, as the Church of *Rome* does by engaging them in the *Mass* and other *superficial* Modes of serving God, that leave the Mind equally addicted to things sensual as before, and besides necessarily intangle them in *Idolatrous* Practices. Thus much from the Practice of this Woman.

17. Now in that she has this Name given her of *Jezebel*, assuredly the Spirit of God points us to her Story to make up this Parallel betwixt this Woman and *Rome*, *viz.* as she is also a *Murderer* of the *Prophets* and Servants of God, and a *Contriver* of false *Accusations* against them, as if by the keeping of the *Inheritance of their Fathers*, a pure Conscience according to the Ancient and *Apostolick* Faith and innate Notions of Truth that God has implanted in the Minds of all Men, they were *Blasphemers of God and the King*, and obnoxious to both the *Civil* and *spiritual* Magistrate. And lastly, (which is to be taken special Notice of) the Church of *Rome* in this Interval of the Succession of the Church of *Christ* is called *Jezebel*, because for all her Paintings and fine meretricious Pranking her self up, she was in a little time to be thrown out at the Window, and her Flesh to be devoured by Dogs: which the just Wrath of God and the Zeal of *Jehu*, (the noble Reformers) stirred up by the Spirit of God brought to pass at the End of this Interval of the Church, as it is threatned also in the following Parts of this Epistle.

1 Kings 18. 4.
1 Kings 21. 10.

18. Which Event indeed seems to be hinted at even by the Name of *Jezebel* it self. For as a severe enough Critick in the *Hebrew* Tongue in his Notation of the Name אִיזֶבֶל (the Composition of which is altogether like unto that of this Word אִיזֹבֶל) says that it may be compounded either of אַי *ubi*, *where*, or אוֹי *væ*, *wo*, or וַאי *non*, *not*, and כָּבוֹד *Gloria*, *Glory*; so I say that the Word אִיזֶבֶל may be compounded either of אַי, or of אַיִן, and זֶבֶל which signifies an *Habitation*, or of אוֹי and זֶבֶל which in the *Chaldee* (which is a Dialect of the *Hebrew* Tongue) signifies *Dung*. Which Reasons of the Name do very well agree to the History of *Jezebel*, and to the Fate of the *Roman* Church at the expiring of this Interval of *Thyatira*. For if we derive אִיזֶבֶל from אַי *where*, or אַיִן *not*, and זֶבֶל an *Habitation*, it will plainly have respect to the thrusting of *Jezebel* out of her Habitation by casting her headlong from the Window; but it will also most fitly prefigure the *Ejection* of the *Roman* Priests and Monks about the Beginning of the Reformation, namely, that they were to be violently expell'd from their Habitations, by the Edicts of the Magistrate.

Gregor. *Franc.* Lexit. *Sanit.* 107.

But if we deduce the Word אִיזֶבֶל from אוֹי *Wo*, or *Alas* and זֶבֶל *Dung*, both the Crime and Punishment of the *Roman* Church will be found couch'd in this Name, seeing the Filthinesses and Corruptions of it are likened to Dung; and a Punishment is intimated not unlike that of *Jezebel*, according as it is written, *And the Carcase of* Jezebel *shall be as Dung upon the Face of the Field.*

2 King. 9. 37.

So that the very Notation it self of the Name signifies with what Reproach and Disgrace the Papal Power and Superstition was to be abolish'd in these Places from which it was to be thrown out, namely that it was to be troden down into the very Mire. Insomuch that he who in the *Pergamenian* Interval was בַּל־עַם, that is, *Lord of the People*, (the Papal Hierarchy every where bearing Sway) upon him in the End of this Interval of *Thyatira* this insulting Lamentation might be taken up, with a paronomastical Allusion to the preceding Etymology as to the Sense not much differing, and near enough to the Sound of the Word אִיזֶבֶל, namely, אוֹי־צָא־בַל, *Alas! the Dung*, or *Dirt of the Papal Dominion.* Alas, how is it troden down into the Mire of the Streets! Which was remarkably accomplish'd in the Actions of *Martin Luther* against the Pope and *Roman* Clergy. It may possibly seem to some a thing too trifling to give our selves up so much to playing with Words; but indeed this ought not to be look'd on as a slight Matter, but to be of the highest Importance, that all the proper Names, whether of Men or Cities, in these prophetick Epistles do so fitly, unconstrainedly, and exactly agree to the Scope and Design of the Prophecies.

19. *And*

19. *And I gave her ſpace to repent her of her Fornication, and ſhe repented not.* Verſe 21. She had a fair time to conſider of her groſs Apoſtaſies from the Purity of my Worſhip ſince the Witneſs of the *Waldenſes* and *Albigenſes* againſt her, and yet ſhe remains ſtill obdurate and impenitent, and continues her old Trade of Whoring ſtill.

Behold, I will caſt her into a Bed, and them that commit Adultery with her into Verſe 22. *great Tribulation, except they repent of their Deeds.* Unleſs ſhe repent I will certainly caſt her into a Bed of Sickneſs and Languiſhment, for that Bed of Adultery wherein ſhe has entertained the Kings of the Earth. Her Strength and Glory ſhall be much diminiſhed, and her Paramours ſhall bewail the Calamity I ſhall bring upon her: For there ſhall be of the Kings that ſhall hate the Whore, ſhall make her deſolate in their Dominions, and naked, and ſhall eat her Fleſh and burn her with Fire. As it fell out in the late Defection of whole Nations from her.

And I will kill her Children with Death. That is, either ſlay them with the Sword Verſe 23. of the Spirit, and ſo make them dead as to her by their Converſion to the Truth, or elſe kill them not with a myſtical but a natural Death, ſuch I mean as come againſt my true Church, whether whole Armies or ſeditious Emiſſaries, as has often happened ſince the Reformation.

And all the Churches ſhall know that I am he that ſearches the Reins and Hearts, and will give unto every one of you according to his Works. That is, it will be in every one's Mouth and notoriouſly taken notice of in all Chriſtendom how juſt my Judgments are, and that I deal not with *Jezebel* according to her fair Pretences and Titles, who calls her ſelf *Holy Church*, and pretends all her Cruelties, and Impoſturous and Idolatrous Trumperies to be for my Glory, whenas they have run into all this Degeneracy for their worldly Intereſt. But mine Eyes which are a flaming Fire, ſearching into the Hearts and Reins, clearly ſee their abominable Hypocriſie, and my Feet *like fine Braſs*, that never go out of the Way of Purity and Juſtice, will be ſure to overtake them and do due Vengeance upon them. *I will reward every one according to his Works.*

20. *But unto you I ſay, and unto the reſt in* Thyatira *as many as have not this Do-* Verſe 24. *ctrine.* To you Paſtors of my true Church in *Thyatira*, and the reſt which are your Charge, that hold not the Idolatrous Doctrine or Faith of the *Thyatirian*, that is, of the *Roman* Church.

And which have not known the Depths of Satan, as thy ſpeak; that is, which have not approved the *deep Myſteries* (as they ſpeak) of *Reaſon* of *State*, or of the *Roman* Religion, (ſuch as *murdering innocent Men for the Intereſt of Holy Church*; *Infallibility*, *Tranſubſtantiation* and the like) but I who ſearch the Heart and Reins, do apertly declare to be the *Depths of Satan*, they tending to nothing but to *Luciferian* Pride, barbarous Perſecutions and Murders, and in fine, to groſs Impoſture and Idolatry.

I will put upon you no other Burden, but that which ye have already, hold faſt until Verſe 25. *I come:* I have already ſhew'd you my Approbation of your Ways, *ver.* 19. and in that ye do not communicate with the Idolatrous *Jezebel*, keep to where you are, and ſtand out to the laſt: let no Perſecutions diſmay you, till I come in Judgment againſt this *Jezebel*, the ſame with the *Little Horn* in *Daniel*, which in the expiring of the Time, and Times, and half a Time, will certainly be judged.

21. *And he that overcometh and keepeth my Works unto the End, to him will I give* Verſe 26. *Power over the Nations.* That Company of Men, or thoſe People that keep my Works to the End, to the laſt Semi-time of the Seven, they ſhall have Power over the *Pagan Chriſtians*, they ſhall get them under and be no more domineered over by them.

And he ſhall rule them with a Rod of Iron: that is, with ſufficient Power and Verſe 17. Strictneſs to keep them in Subjection.

As the Veſſels of a Potter ſhall they be broken to Shivers. The Stone ſhall ſmite the Image on the Feet and break them to Pieces. That ſhall be at the long-run.

Even as I received of my Father. I in you, and you in me; you in me by vertue of the Power of my Spirit ſhall thus reign; and I in you according as it is written, *I ſhall give thee the Heathen for thine Inheritance, the uttermoſt Parts of the* Pſalm 2. *Earth for thy Poſſeſſion; Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in Pieces as a Potters Veſſel.* But this is ſomething further off.

22. *And I will give him the Morning Star.* In the mean time, and which is next Verſe 28. to ſucceed, I will give them the *Morning-Star*; that is, a conſiderable Dawning towards that greater Day of the illuſtrious Reign of *Chriſt* upon Earth, in his *Saints* by his Spirit. The *Phoſphorus* to the glorious *Sun-riſe* of the happy *Millenium* properly ſo called. This Interval will be the ſame with that of the *Vials* which are

accompanied with ſuch a Smoak; as here the Promiſe, which is to be performed in the next Succeſſion of the Church, and there continued, is not expreſſed with that Vigor as elſewhere, where *Chriſt* in reference to his Kingdom is ſaid to be the *bright Morning-Star*, here onely the *Morning-Star* without the Ornament of that Epithet: The Kingdom of *Chriſt* therefore under the firſt Thunder may be ſaid to be the *Morning-Star*, but under the ſecond and forwards, the *bright Morning-Star*. And it is obſervable, that whereas in that other place he is called ἀστὴρ ὄρθρινος, in this he is called ἀστὴρ πρωϊνὸς, which may alſo have the Signification of a thing happening *more early than was expected*, which exquiſitely anſwers to the Event, it falling out toward the Fore-part of the laſt Semi-time. But theſe Things are only by the Bye.

Apoc. 22. 10.

Verſe 29. *He that hath an Ear to hear, let him hear what the Spirit ſaith unto the Churches.* There is nothing New remarkable in this *Epiphonema*, but the placing of it after the whole Epiſtle, which is a Sign that *all* the *Epiſtle* is a Parable, and is not only meant of the Church in *Thyatira* in the *Literal* Senſe (but that the Condition and Affairs of ſome other Church, the truly Catholick and Apoſtolick Church in the Interval defined, are here prefigured and deſcribed prophetically.) And that therefore the Promiſes are to be performed on this Stage of the Earth, as of their own Nature they appear to be ſuch that have a *Political* Senſe. Which therefore therewithal aſſures us, that ſuch a Tenour of Interpretation belongs to the three following Epiſtles, becauſe the *Epiphonema* is the Cloſe of every one of them. And therefore we ſhall ſteer the Courſe of our Interpretation accordingly.

CHAP. VII.

The Interpretation of the Epiſtle to the Church in Sardis.

Apoc. 3. 1.

1. AND *unto the Angel of the Church in Sardis write.* That *Sardis* was a City in *Aſia* is manifeſt *Ch.* 1. And conſidered no otherwiſe than ſo, does not at all illuſtrate the Condition of this fifth Succeſſion of the State of the Church. But acknowledging here again a *Paronomaſtical* Alluſion to *Sarda* the precious Stone, as *Grotius* does: or, taking Notice with *Pliny*, that that Stone is ſo called for its firſt being found about *Sardis*, it may prove very ſignificative of the Condition of Reformed Chriſtendom within that Interval, beginning from the *riſing of the Witneſſes*, and ending in the laſt *Vial*, in Part of it I mean. After which the Interval of *Philadelphia* comes in, and takes up alſo the ſecond and Third *Thunder*. Some ſpecial Qualities therefore of the Church of *Sardis* are to be read in this Stone *Sarda*, and ſome to her Praiſe, others to her Diminution. The Virtue of this Stone is, that carried about one it makes a Man chearful and couragious, and drives away Witchcraft and Enchantment, and expells Poiſon rightly adminiſtred, which adumbrate ſome peculiar Privileges in this *Sardian* Church. Their *joyful* and *chearful Security in Juſtification by* Faith in *Chriſt*'s Blood, and their being rid of the *poiſonous idolatrous* Doctrines, and *bewitching Enchantments* of the Cup of the Whore. Here's nothing of *Jezebel* in this Church, nor any Mention of the eating of *things offered to Idols*, nor in the two following Epiſtles, which is no ſmall Ratification of the Truth of the *myſtical* Senſe of theſe Succeſſions. Both they and ſhe are well and ſound touching theſe Points.

But as to the Gladneſs or Cheerfulneſs before mentioned, 'tis plainly ſignifyed not by the Virtue of the *Sardin* Stone only, but alſo by the Name of the City of *Sardis*; for *Sardis*, as may be ſeen in the common *Latin* Dictionary, is as much as to ſay a *Song of Gladneſs*. As if *Sardis* were to be deduced from שׁר *to ſing*, and רים which comes from the *Arabick* רום to *exult or leap for Joy*, as פרדים a *Paradice*, ſeems to be derived from פרי and רים, becauſe it *brings forth Fruits of Gladneſs*, Which Etymologies I very well know are approved by thoſe who are moſt skilful in the oriental Tongues. Neither was this here to be omitted, ſeeing the Name *Sardis*, according to this Derivation, does ſo admirably agree with the Song of the *Harpers*, *Apocal.* 15. For the Song of the Harpers does immediately go before the Pouring out of the Vials, and is therefore coincident with the Beginning of the *Sardian* Interval. Which verily is a moſt beautiful Agreement of Things, but which there is

is no further Occaſion of Proſecuting in this Place. And theſe are, for the moſt Part, the Things tending to the Praiſe of this *Sardian* Church, which were to be noted in the *Paronomaſtical* Alluſion.

2. But this Stone *Sarda*, which is alſo called *Carnalina*, and in the Hebrew אדם, *Odem*, as repreſenting humane Fleſh and Blood ſo lively, ſeems alſo to inſinuate ſomething to the Derogation of the *Sardian* Church, as if they were *Fleſh*, and not *Spirit*; which is the ſpecial Diſpenſation of the Church of *Philadelphia*. And whereas *Chriſt*'s Conqueſt over *Edom* is, by letting out or ſqueezing out the corrupt Blood of old *Adam*, this *Odem* or *Carnalina* is ſaid to be of that Virtue as to ſtanch Blood and ſtop it from running out, and therefore ſeems to be ſignificative of whatever Doctrines in the *Sardian* Church that hinder the due and requiſite Mortification of the *Old-man*, as loth to weaken him too much, and let too much of his Blood and Life run out.

3. The Meaning therefore is, that though the *Sardian* Church be well rid of the foul Idolatries and groſs Trumperies of the Papal Church, yet her State as yet is but *carnal* moſt-what. It is not the Diſpenſation of the *Spirit of Life*, but the main ſtir is about external *Opinion* and *Ceremony*: they ſeem to know *Chriſt* only according to the *Fleſh*, not according to the *Power of his Spirit*, whereby he is able to ſubdue all things under him.

Whereas *Chriſt* after he had ſaid that *his Fleſh was Meat indeed, and his Blood was Drink indeed*, clearly explains himſelf, in declaring expreſly, that *the Fleſh profiteth nothing; the Words that I ſpeak unto you, they are Spirit, and they are Life*; yet a great Part of this *Sardian* Church, I mean the *Lutherans*, rack their own Wits, and diſturb the Reſt of the Reformed Chriſtendom, to maintain that odd Paradox of *Conſubſtantiation*, that ſo Men may eat and drink that *groſs Fleſh* and *Blood* of *Chriſt* that was crucify'd upon the Croſs in the Celebration of their Euchariſts. What can be more *Carnaline*-like than this? Beſides that there are over-many that do as *groſly* and *carnally* erre touching the Nature of the *Reſurrection-Body*, they phanſying it as terreſtrially modify'd (though it be called a *celeſtial* or *ſpiritual Body* in the Scriptures,) as that Body is that we put into the Grave, or is capable of the Embraces of the Nuptial Bed. To ſay nothing of other ſuch like groſs carnal Conceits (which I wittingly and willingly paſs by) that this *Sardian* Church has not yet expunged out of her Mind. John 6. 55. John 6. 63.

But as miſchievous a Mark as any of her *Carnality* is her *Diſſention* and *Schiſmaticalneſs* even to mutual *Perſecution*, as alſo the unnatural and unchriſtian *Wars* of one Part of Reformed Chriſtendom againſt the other. Theſe Things rankly ſavour of the *Fleſh*, and are infinitely contrary to the due *Diſpenſation of the Spirit*; which when it ſhall appear will bring in the Church of *Philadelphia*, the Church of ſincere and unfeigned Love and Charity, wherein, according to the Prediction of the Prophets, there ſhall not be the Noiſe of this Unchriſtian War any more. Finally, the inſatiable Deſire of heaping up Riches, may alſo here be mentioned, which makes the Church to merit the Epithet of *Sardian* in the worſt Senſe, as if we ſhould chooſe rather to affect the Wealth of *Cræſus* the King of *Sardis*, than the Poverty of Chriſt, or throwing off all worldly Deſires, to ſtudy the Advancement of his Kingdom by all honeſt Endeavours and Integrity of Manners. Theſe Touches may ſuffice to ſhew why the Spirit of God has denoted this Succeſſion of his Church by the Title of the Church in *Sardis*.

4. *Theſe things, ſaith he that hath the ſeven Spirits of God.* The Number Seven ſignifies *Univerſality* ſometimes; whence the *Pythagoreans* call it ὁλομέλεια. The Senſe therefore is, that hath in Readineſs to beſtow all the Spiritual or Divine Graces to make the Man of God perfect to every good Word and Work.

And the Seven Stars. That is to ſay, that holds the Seven Stars in his Right-hand: ſo it is in the Deſcription before his Speech to the *Epheſine* Church, which is repeated here for Encouragement; *Chriſt* hereby declaring his Power, and promiſing his Aſſiſtance to the *renewing* of Chriſtendom through the begun Reformation, as well as he did to the *forming* of it at firſt, and rooting out *Paganiſm* in the firſt Beginning of the Church, which is the *Epheſine* Interval.

I know thy Works, that thou haſt a Name that thou liveſt, and art dead. I diſcern plainly thy State and Condition. Thou haſt indeed a Semblance of Life, becauſe thou haſt a great deal of Heat and Zeal, and doſt with an external Fervour do many Performances that may raiſe a Fame of thee of being more than ordinarily religious. And many hot Diſputes there may be for this or that Ceremony, for this

of

or that Opinion, and againſt them, much and very vehement Diſcourſe about Faith and Juſtification, and the like. Which Heat and Activity bears a Semblance of Life in thee. But aſſure thy ſelf, unleſs thou haſt that *Faith* that worketh by *Love*, all this Stir is but the Noiſe of tinkling Braſs or of ſounding Cymbals. And being thus alive, thou art notwithſtanding in my Sight little better than dead. And although thou doſt thus imitate *warm Fleſh and Blood*, yet thou art but a cold *Sardius* Stone
1 Tim. 5. to my Touch and Diſcernment. *As ſhe that liveth wantonly is dead while ſhe liveth*, though ſhe thinks ſhe is then moſt of all alive: So it is with him that, devoid of Chriſtian Love and Charity, is enlivened with an hot, bitter, ignorant and prepoſterous Zeal: This verily is not the *Life of God*, but of mere Nature and *Carnality*.

Verſe 2. 5. *Be watchful, and ſtrengthen the things that remain that are ready to die.* Take heed that want of *Love* and Life hazard not *Faith* too, and Remiſneſs in Manners bring not in *Atheiſm* and *Infidelity* over all.

For I have not found thy Works perfect before me. Thoſe things that have Life in them go on to Perfection. Wherefore if they ſtop before, and make no Progreſs, it is a Sign there is ſome deadly Diſtemper at the very Heart or Root, and ſuch a Plant muſt of neceſſity wither and die. Thy Works are neither Perfect, nor doſt thou eaſily admit of ſuch Doctrines as lead moſt effectually to Perfection.

Verſe 3. *Remember therefore how thou haſt received and heard, and hold faſt and repent.* That is to ſay, You that are my true *Apoſtolick* Church, remember what ye have received from me my ſelf, or my *Apoſtles*; ſtand faſt to the infallible Word, which will impartially inſtruct and excite you to all the due Meaſures of Godlineſs. And believe not the rotten and corrupt Gloſſes of deceitful Men, that would ſew Pillows under Mens Arm-holes, and frame Opinions and Precepts to favour the Luſts of the Fleſh. To dote upon *Men*, is a Piece of *Carnality*; but to dote on them for their *carnal* Opinions and Fleſh-favouring Documents, is *Sardian* or *Carnaline* of a double Dye. Repent therefore, for the Kingdom of God is at Hand; and he that has the *Seven Spirits of God* ſtands ready to aſſiſt and ſuccour with his Divine Graces all that ſincerely endeavour after Righteouſneſs. So that the Fault lies at your own Doors.

If therefore thou ſhalt not watch, I will come on thee as a Thief, and thou ſhalt not know what Hour I will come upon thee. If thou wilt not return to true Sobriety and Sincerity of Manners, I ſhall bring ſome ſignal Miſchief upon thee before thou beeſt aware; I ſhall ſuddenly come in Judgment againſt thee when thou leaſt dreameſt thereof. God of his infinite Mercy avert the ill Omen, and change our Hearts, that we may amend our Lives, and he may be reconciled to us.

Verſe 4. 6. *Thou haſt a few Names even in Sardis, which have not defiled their Garments.* Notwithſtanding the Diſpenſation of the *Sardian* Church be ſo generally carnal, in the very Hew of that *Carnaline*-ſtone that looks ſo like mere *Fleſh* and *Blood*, yet there are ſome few that have not defiled their Garments with that Colour, but are as it were the *Primitiæ* of the Diſpenſation of the *Spirit*, whoſe inward Man is renewed Day by Day into the Image of my ſelf, and are made Partakers of the Divine Nature, and are truly the Children of *Light*.

And they ſhall walk with me in white. Theſe ſhall not only enjoy glorious Converſes with me, and I communicate my ſpiritual Graces abundantly to them, but they ſhall be very ſucceſsful and proſperous in their Affairs. For to be cloathed in White ſignifies ſo in the *Onirocriticks*, accordingly as you may ſee in *Achmetes*.

For they are worthy. For I do to every one according to his Work.

Verſe 5. 7. *He that overcometh, the ſame ſhall be clothed in white Raiment.* He that overcometh all the Luſts of this terreſtrial Body, to him will I communicate the *Celeſtial* or *Divine*. This is a more *Theological* Senſe. But the *Political* is moſt proper, the *Epiphonema* concluding the whole Epiſtle. Wherefore to be *clothed in white Raiment*, it being here the Promiſe to him that overcomes, ſignifies (and that rather in this than in the foregoing Verſe) Succeſs and Proſperity in external Affairs, and Exemption from Griet and Affliction, as the *Onirocriticks* do expreſly interpret it. See *Achmetes*.

And I will not blot his Name out of the Book of Life. The more proper and *Political* Senſe may be, that when the Church by overcoming has emerged into the *Philadelphian* Condition, it ſhall never change, at leaſt as to the external Frame, but keep up to the End; and that God will avowedly acknowledge it to be his even to the laſt, even then when it is paſſed into the *Laodicean* State, and the State of Perſecution

Perſecution ſhall never overwhelm it any more. So the *Book of Life* may ſignifie here as the *Crown of Life* before in the Epiſtle to the Church of *Smyrna*.

But I will confeſs his Name before my Father and before his Angels. That is to ſay, I will acknowledge his Nature to have become in a manner *Divine* and *Angelical*, and therefore to be a meet Aſſociate for their Companies in my heavenly Kingdom for ever. This may be a *Moral* or *Theological* Senſe. But the *Political* is chiefly aimed at, as is intimated by the placing of the *Epiphonema* laſt of all. The confeſſing therefore of the Names of theſe few in *Sardis* that are right as they ſhould be, and as many as make up to the Meaſure of their Sanctity, (which therefore are the Seed of the *Philadelphian* Church,) *Chriſt* his confeſſing of their Names before his Father and before his holy Angels, is the mentioning of their Names as of a People more peculiarly his, and extraordinarily dear unto him; that by thus owning them in ſuch an endearing Manner before God and his Angels, they may be in a more ſpecial Manner recommended to the Favour and Protection of God, and to the faithful and watchful Miniſtry of his holy Angels: which will be the efficient Cauſes of their being cloathed in White, and of their Name never being blotted out of the Book of Life; that is to ſay, of the Permanency of their outward Proſperity, and Security from Miſery and Oppreſſion; that thus Innocency and outward Felicity may go Hand in Hand in the bleſſed *Millennium*, which is in a manner the ſame with the *Philadelphian* Interval of the Church. Theſe few Names in *Sardis* will amount to this at laſt. For Salvation is to ſpring out of *Sardis*, not out of *Babylon*. Nor is it any Wonder that the Miniſtry of the holy Angels will be ſo extrordinarily exerciſed about a Church which will then have become ſo Angelical, as is more fully noted in the *Divine Dialogues*.

8. Theſe are the rouſing Motives which *Chriſt* uſeth to excite the *carnal* Church of *Sardis* to more hearty Endeavours after the *Diſpenſation of the Spirit*, that they may bring on the Beginning of thoſe moſt happy Times; the Conduct of which Affair is repreſented by that illuſtrious *Heros on his White Horſe*, Chap. 19. where his *Armies follow him on white Horſes clothed in fine Linnen, white and clean*. Which appertains to the laſt End of the Interval of this Church of *Sardis*, a great part of whom by this time it's likely may have turned their *Carnaline-Colour* into pure White, and be ready to march with him there to that ſpiritual Warfare, as ſome are ſaid here to walk with him *in white*, and that with marvellous Succeſs and Proſperity, as their white Cloathing does alſo intimate.

He that hath an Ear to hear, let him hear what the Spirit ſaith unto the Churches. Verſe 6. Reformed Chriſtendom eſpecially, ſhe is ſo much concerned therein. For ſhe, as I ſaid at firſt, is this *Sardian* Church; the Beginning of whoſe Interval, being adorned with more true Holineſs and Sincerity of Zeal, the better deſerved the Title of the *Riſing of the Witneſſes*: And though they be here much reproved for their Faults, yet they are acknowledged to be one of the ſeven Churches in *Aſia*, Chap. 1. 11. that is to ſay, באשׁית *in Fundamento*, and are the true and Apoſtolical Church ſtill, and juſtly witneſs againſt the *Idolatries* and groſs *Antichriſtian* Practices of the Church of *Rome*, ſuch, I mean, as with them have become a Law, and thereby are properly *Antichriſtian*.

This I thought fit to add, to ſtop the prepoſterous Proneneſs of ſome toward the *Roman* Church from the Conſideration that all things are not ſo perfect in the Reformed Churches as might be deſired. For though they be not ſo well as they ſhould be, yet they muſt needs appear to any but an Humoriſt exceeding much better than in the Church of *Rome*.

And thus much of the *Sardian* Church.

CHAP.

CHAP. VIII.

An Interpretation of the Epistle to the Church in Philadelphia.

Apoc. 3: ver. 7.

1. *AND to the Angel of the Church in Philadelphia write.* The Meaning of *Philadelphia* is plain, and is no Riddle. The Word signifies *Brotherly Love*: which rightly understood is the fulfilling of the Law. So that I understand by φιλαδελφία the same that ἀγάπη, *universal Love*, (for we are all Brothers in *Adam*;) but especially the Love of those of the *Houshold of Faith*; that is to say, of Christian Believers. In the *Sardian* Church, the greatest Noise and Stir there is about *Faith*, *but her Works were not found perfect before God.* But the Inscription of this Church is *Love*, which is the fulfilling of the Law, as I hinted before. *And his Banner over me was Love.* This is the Ensign of the Church of *Philadelphia*, who elsewhere is said to be beautiful and terrible as an Army with Banners; *Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?* Why? Who can it be but this Church of *Philadelphia*, as famous for Feats of *Arms* as for *Love*, as we shall see in the Process? For the Interval of this Church begins in the *last Vial*, and reaches to the *fourth Thunder*.

Cant. 2. 4.

Cant. 6. 10.

These things, saith he that is Holy. And speaks to that Church that loves to hear those Instructions: *Be ye* holy, *for I am* holy; and, *Be ye* perfect, *as your Father which is in Heaven is* perfect.

He that is true. He that will make good all his Promises and glorious Predictions touching his Church in this State thereof which is figured out by the Church of *Philadelphia*, and writes to those that believe it, and have a firm Faith in the Power and Spirit of *Christ* and of *God*.

He that hath the Key of David; he that openeth and no Man shutteth, and shutteth and no Man openeth. What *Eliakim* was to *Hezekias*, who was of the Stock of *David*, the same is *Christ* to God the Father, whom St. *John* calls *Love*, חר He is chief Minister of State under God, and carries all as he pleases by the Authority committed to him; of which Power a *Key* is the Symbol. (See *Grotius* upon the Place.) There is nothing so hard and impervious but he can make way through it, and open a Door to Success, and again shut it against his Enemies.

Verse 8.

2. *I know thy Works.* And that so as to approve of them, because they are the Fruits of the *Divine Love*, than which there is nothing to me more precious. Thou actest not out of bitter Zeal and Strife, or vain Ostentation, or any secular Respect, but merely out of Love to me and my Righteousness, and out of Love to Mankind, whose both present and future Happiness thou dost sincerely endeavour to promote.

Behold, I have set before thee an open Door, and no Man can shut it. Behold, I have brought Things about so by my Providence, and will so effectually second what I have begun by my special Assistance, that, maugre all the Machinations of Men and Devils, thou shalt find Opportunities of most gloriously and successfully carrying on the Interest of my Kingdom. This is performed in the last *Vial*, in that great Battel of *God Almighty*, when also the *Beast* and the *false Prophet* are said to be taken and *cast into the Lake of Fire and Brimstone.* See the *Divine Dialogues*.

Apoc. 16. & 19.

For thou hast a little Strength, and hast kept my Word, and hast not denied my Name. *Grotius* himself interprets it, *a little Army:* and so indeed δύναμις will signifie, and appositely to the present Scope, and answerably to the Battel I named before. The Sense is; Because, though ye be but a few in comparison of the rest of my Church and Kingdom, (for the *Sardian* Church is his Kingdom and Church too, out of which the *Philadelphian* Church is emerging) and especially in respect of the Infidel and Antichristian Party, those under the *Dragon* and the *Beast* and the *false Prophet*, yet ye have kept my Word, and not denied my Name, that is, have both kept to what is holy and true in your Hearts, and professed it in your Words and Works: therefore I will be with you in this glorious manner, and make you so successful in the promoting of the Interest of my Kingdom. Of this Church therefore of *Philadelphia* are those Armies seen in Heaven, *Apoc.* 19. following *Christ upon white Horses clothed in fine Linnen, white and clean*; which implies both the Justness of their Cause, and the Certainty of their Success. As also those *Boanergesses* in

Apoc. 16.

in the laſt *Vial*, (ſynchronal to that other Viſion) that thunder and lighten over the City divided into three Parts, whereby the Cities of the Nations fell, and *Babylon* and her Daughters were utterly overthrown. Apoc. 16. 18. 19.

3. *Behold, I will make them of the Synagogue of Satan (which ſay they are Jews, and are not, but do lie.)* *Jews*, as I noted before, according to the Style of the *Apocalyps*, are Chriſtians; and the *Jews* which profeſs themſelves ſuch, and are not, but do lie, are *pſeudo-Chriſtians*, or the *Antichriſtian* Party; but are judged here to be of the Synagogue of Satan, becauſe of their abominable Lies and bloody Murders. For the Devil was *a Murderer from the Beginning*; and he is alſo in the ſame place by our Saviour termed a *Liar*. Beſides the *Luciferian* Pride of that Church, like Satan's, the Prince of the Devils. Verſe 9. Joh. 8. 44.

Behold, I will make them come and worſhip before thy Feet. Even thoſe that before kiſſed the Feet of the Pope, that lofty Prelate. This anſwers very patly to that Paſſage in the fore-named Viſion; where the *Beaſt* and *Falſe-prophet* are taken, and put alive into a Lake of Fire: that is to ſay, the *Beſtian* and *Pſeudo-prophetical* Power, as ſuch, is burnt and deſtroyed and aboliſhed, and the *Philadelphian* Power then appears above all, or rather the Lord alone will be exalted in that Day; for to this time eſpecially belongs that Saying, *Not by Might, nor by Power, but by my Spirit, ſaith the Lord of Hoſts.* Apoc. 19. 20.

For, indeed, the ſtruggling of the *Sardian* Church hitherto againſt the City that is called *Sodom* and *Ægypt*, though it has been in its kind laudable, yet it has been in a manner *Edom* againſt *Edom*, a Part ſomething more refined againſt that which is more impure, I mean as to *Life* and *Godlineſs*; and the Weapons of their Warfare have not been ſo ſpiritual as they ought, they have not rid upon white Horſes, nor have been clothed in *fine Linnen, white and clean*; they have not endeavoured to be that Church which is *without Spot and Wrinkle, or any ſuch thing*, but the *Sardian* Tincture has too much diſtained them.

But as it is true in the *natural* Senſe, that *Fleſh and Blood cannot inherit the Kingdom of God*; ſo it is alſo in the *Political*, that thoſe glorious Times of the Kingdom of God cannot appear till the Church emerge out of the *Sardian* or *Carnaline State* into the *Philadelphian*. Againſt which Church *Chriſt* exhibits no Complaint at all, but loves her, and likes her entirely, even as he is cordially loved of her. And without queſtion the State of that Church is ſo lovely, that ſhe will charm even her Enemies to a liking of her, and unto a willing Submiſſion to her, all things being ſo irreprehenſible in her. But commonly wicked Men are very domineering and ferocient againſt good Men that have any Blot or Infirmity on them, unleſs they be of their own Faction.

And therefore this *Philadelphian* Church, if any, muſt be the Church that can mollifie the Hearts of the *Papiſts*, and bring over as many as God pleaſeth to the Belief of the Truth. But for the *Cities of the Nations*, their Conqueſts will be unſpeakable amongſt them. For theſe are thoſe powerful *Thunderers*, by whoſe Thundering and Lightning the *Cities of the Nations* are to fall, as I intimated before.

And to know that I have loved thee. The *Papiſts* themſelves ſhall diſcern, by the ſtupendious Succeſs of the *Philadelphian* Church, what a Value *Chriſt* puts upon her, and how far he prefers her *Integrity, Simplicity, Brotherly-kindneſs, Humility, Meekneſs, and Purity of Worſhip, before the* Roman *Frauds and Impoſtures*, their *barbarous Perſecutions and* Cruelties, their Luciferian Pride, and *ſuperſtitious* and *idolatrous* Practices.

4. *Becauſe thou haſt kept the Word of my Patience*; that is, Becauſe thou art both meek-hearted, and haſt been faithful and not flitting in the Time of Trial, but endureſt all things for my Name's ſake; Verſe 10.

I will keep thee from the Hour of Temptation that ſhall come upon all the World. Namely, at what time all the World be in an hurly-burly, and caſt into manifold Streights and Calamities. Which is in the laſt *Vial*, when *the three unclean Spirits go forth* unto *the Kings of the Earth and of the whole World*, to *gather them to the Battel of that great Day of God Almighty*; and when there ſhall be ſo great an *Earthquake* as has not been ſince Men were upon Earth, ſo mighty an Earthquake and ſo great. In this mighty Tempeſt and Hurry of things, will I preſerve thee from Danger, and thou ſhalt carry it ſafe through all. Thou ſhalt eſcape better than any Party of Men, by reaſon of thy conſpicuous Innocency, Sincerity, and Exemplarity of Life, and unexceptionable Apoſtolicalneſs of Doctrine, and ſingular Love to me and all Mankind. Becauſe thou art mild and courteous and benign and be-

neficent to all; becauſe thou art a Lover of Unity, un-ſelf-intereſſed, a Foe to no Body, and only an Enemy to the Vices and Miſeries of Men: This, with my ſingular Favour to thee, ſhall protect thee in that great Confuſion and high Fermentation of Mens Spirits under the laſt *Vial*. *Who is he that will harm you, if you be Followers of that which is good?*

1 Pet. 3. 13.

Verſe 11. 5. *Behold, I come quickly.* Thou art already in that Period of Time wherein this great Judgment will come upon the Earth, namely, under *the firſt Thunder*. Or rather, becauſe the *Philadelphian* Church is not ſuppoſed to be in diſtinct Being or Appearance till the *laſt Vial*, the laſt *Vial* muſt be this Period. And then this Coming in reſpect of that time will be quickly indeed.

Hold thou faſt what thou haſt, that no Man take thy Crown. Thou verily art a Church after my own Heart, O *Philadelphia*, and I blame thee for nothing, thou walkeſt uprightly with me and art perfect: Wherefore hold that Ground which thou haſt got in Truth and Integrity, that thou mayſt not be deprived of that Crown I intend thee; for in thee will I accompliſh all the glorious Promiſes touching my Kingdom upon Earth.

Verſe 12. 6. *Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall go no more out.* Ὁ νικῶν, *He that overcomes*, that is, in the *Apocalyptick* Style, All, or the whole Company that overcomes, which is here meant of the *Philadelphians*. They ſhall be as a Pillar in the Temple of God; that is, they ſhall be a ſteddy and ſtanding Holy People, a true holy Catholick Church that ſhall never fail, but ſhall laſt till I come in the Clouds to Judgment in the laſt Day. All other Forms and Denominations ſhall fail, but this ſhall keep the *Sovereignty* to the laſt.

And I will write upon him the Name of my God. This is in purſuance of the former Metaphor of a Pillar, with a farther Alluſion to the φιλογεωφία of the Ancients. Theſe *Philadelphians* ſhall have the Name of God written upon them; that is, their Converſation and Manners will be ſo holy and divine, that it will be as conſpicuous to all, as if it were writ upon their Foreheads that they are the holy Church and choſen People of God. Or more briefly and in a more *political* Senſe; The Name of *my God* may allude to *Jehovah Shammah*, intimating, that theſe *Philadelphians* ſhall be that Church which is repreſented by the City *Jeruſalem* deſcribed by *Ezekiel*, which is called *Jehovah Shammah*. Of which the following Words ſeem to be a more expreſs Signification.

And the Name of the City of my God, which is, New Jeruſalem, which cometh down out of Heaven from my God. The Name of the City, the *New-Jeruſalem*, as well as *Jehovah Shammah*, will be written upon them, The City where God dwelleth and ruleth by his Spirit; that is to ſay, they will *be* that City of *Jeruſalem* formally and actually under the *ſecond Thunder*. For to *be called*, and *to be*, are all one in the *Hebrew Idiom*.

And his Name is called the Word of God, Apoc. 19. 3. is as much as, *He is the Word of God*. Wherefore this *Philadelphia* under the *ſecond Thunder* paſſes into the ſame with the *New-Jeruſalem*; but the Title of *Philadelphia* begins ſooner, and reaches farther to the *fourth Trumpet*.

This Inſcription of the *Philadelphians*, that they are called the *New-Jeruſalem*, &c. in the very Words in which it is deſcribed afterwards *Apoc.* 21. is a notable Indication that by the Church of *Philadelphia* is meant that Succeſſion of the Church that is under the *ſecond* and *third Thunder*, but was emerging in the laſt *Vial*. For it is the *New-Jeruſalem* which cometh out of Heaven from God. Which therefore having this manifeſt *Political* Senſe, would be very hardly attributed to that City of *Philadelphia* in *Aſia* litterally underſtood, but with an Eye to this ſucceſſive Interval of the Church which we here ſpeak of. And the Promiſe was not performed to the *Literal* Church of *Philadelphia*, which has periſhed; that was no ſuch laſting Pillar. And therefore there is a Neceſſity of a farther Senſe *Myſtical* or *Prophetical*.

7. *And I will write upon him my new Name.* It is expreſly ſaid, *Apoc.* 19. 16. that *Chriſt* has a Name written upon his Veſture and upon his Thigh, *King of Kings, and Lord of Lords*. This Name *Grotius* would have underſtood here. And there is no ſmall Reaſon for it, that Name being ſo particularly and pompouſly ſet out for a ſpecial Name of his. And though he has ever had a Right unto it; yet becauſe the getting into Poſſeſſion of this Right will be *new* and *freſh* in this *Philadelphian* Interval after the Battel of the *Heros* on the white Horſe, it is rightly termed a *new Name*, and very fittingly writ upon theſe *Philadelphians*, becauſe they are ſo

inſtrumenta

inſtrumental in his Atchievements. Theſe are the *Boanergeſſes*, (thundering over the great City divided into three Parts) and alſo thoſe Horſemen on white Horſes, as I intimated before. *Chriſt* therefore through theſe becomes *King of Kings*, and *Lord of Lords*; or rather, he has made them the greateſt Kingdom upon Earth. *The Mountain of the Lord's Houſe is exalted upon the Top of the Mountains, and all Nations flow unto it*; as it is to come to paſs under the third Thunder. Through which *third* and *ſecond Thunder*, and *ſeventh Vial*, is drawn the Interval of the Succeſſion of the Church of *Philadelphia*, as I have hinted above.

He that hath an Ear to hear, let him hear, &c. We need not here urge the Intimation of this *Political* Senſe of things from the putting of the *Epiphonema* laſt, the very Nature of the Expreſſions calling for it, though we had no ſuch Guide. But we may rather argue, that ſeeing the things themſelves are of ſo manifeſt *Political* Senſe, not *Moral* or *Spiritual*, this confirms our Rule touching the Poſition of this *Epiphonema*. But this by the Bye. We proceed to the Church of *Laodicea*. Verſe 13.

CHAP. IX.

The Interpretation of the Epiſtle to the Church of Laodicea.

1. *AND to the Angel of the Church of the Laodiceans write.* The Interval of the Succeſſion of the Church of *Laodicea* is the fourth and fifth *Thunders*, that is, from the *looſing of Satan* to the *appearing of Chriſt* coming to Judgment under the ſixth *Thunder*. In this Interval the Scene of *Philadelphia* is paſt, and *Laodicea* takes place: which is acknowledged a true Church as to Worſhip and Doctrine, but is repreſented as a lazy, lethargical Church; in which that former *Philadelphian* Zeal is extinguiſhed as to the Generality of the Church, though it's likely this Degeneracy comes on by degrees in this Interval. Apoc. 3. 14.

2. Thus therefore it is foreſeen in the Series of Divine Providence, that after that glorious Eſtate of the Church which is ſynchronal to the ſecond and third Thunder (during which Space and a little before, the Scene of *Philadelphia* adorned the Stage) had well purged the Chriſtian World from all fooliſh Opinions and Superſtitions, and of that accurſed Cuſtom of Perſecuting one another for them, and that the Truth of the Goſpel had clearly ſhined in the Simplicity thereof, and ſo convictively againſt all the Follies and Impoſtures of the former Ages, that the Church had no great Hazard of being again cheated with them; and that they had ſeen all Prophecies in a manner fulfilled before their Eyes, ſo that there could be no doubt to them, but that the *Philadelphian* Church was the true Church, nor be in any Capacity of any Change in Faith or Worſhip: after this, I ſay, as all things are in ſome ſort or other variable under the Sun, ſo it ſeems this *Philadelphian* Church was at laſt to degenerate into this *Laodicean* State; and that which was before the *Reign of the Spirit* and the living Righteouſneſs of God, would now become the *Church of Laodicea*; which ſignifies a more *popular or external political Righteouſneſs*, or the *Righteouſneſs of the People*. An external Profeſſion and Performance of that Mode that was uſed by the *Philadelphians* in a living way, and with the Power of the *Spirit*, the ſame will this Church of *Laodicea* hold on ſpiritleſly and lazily, with little Life or Zeal, and yet applaud themſelves by reaſon of the Abundance of Knowledge ſhe has, becauſe of the Completion of the Prophecies, and by reaſon of the Purity of the external Worſhip ſhe ſtill retains, as if all was ſtill well with her, and as if ſhe wanted nothing.

3. This in brief is the Condition of this Church, as it is moſt ſignificantly intimated in the very Name. For λαοδίκεια ſignifies as much as *the Righteouſneſs of the People*. And the People are any Multitude of Mankind gathered into a Body *politick*; as is manifeſt in that Notation of βασιλεὺς, as if it were from βάσις and λαὸς· and then again in *Homer*,

Ὦ λαοὶ τ' ἐπίστεφάλαι ——

And therefore the *People*, being a Body *politick*, are ruled by ſuch and ſuch Laws, which if they obſerve, it is not regarded *quo animo*, or out of what Principle they obſerve them. The *New Nature*, *Regeneration* and the *Spirit*, are quite out of his Road. And a National or Oecumenical Religion, Doctrine or Worſhip, as they are *ab extrà*, are but as a *political Law*, and the *Righteouſneſs* therein but a *Laodicean Righteouſneſs*, as has been abundantly inculcated already.

But beſides *this Meaning* of the Name *Laodicea*, which I doubt not but is particularly intended, there may, according to the multifarious Alluſiveneſs of the *Prophetical* Style, another notable Meaning be alſo intimated, and that very appropriate to this Church. For the *ratio nominis* in *Laodicea* may be likewiſe παρὰ τὸ δῆλας δηλῶσθαι τοῖς λαοῖς, becauſe in the Interval of this Church God will in ſome moſt notorious and terrible manner come *to judge the People*. Becauſe the Cloſure of this Church brings in the *laſt Judgment* properly ſo called, therefore this laſt Interval of the Church is called *Laodicea*, *The Judging of the People*, all the Nations of the World, at the laſt Day. And there is nothing more frequent in the Scripture, than the giving of Names from ſome notable external Accident, that reſpects the thing or Perſon ſo named.

4. *Theſe things ſaith the Amen, the faithful and true Witneſs.* *Paul*, in his ſecond Epiſtle to the *Corinthians*, ſays, That *all the Promiſes of God in* Chriſt *are Yea and Amen*; that is to ſay, they are ſo ſure and certain, that no Man need doubt but they will be performed. Wherefore this Attribute of *Chriſt* is ſo ſeaſonably here brought in, as reſpecting both the Completion of the Promiſes already performed, in bringing his Church to that admirable glorious Condition in the Succeſſion of *Philadelphia*, as alſo the Performance of that material Promiſe at the End of this Epiſtle, touching eternal Life or a bleſſed Immortality in *Chriſt's* Heavenly Kingdom; which theſe *Laodiceans*, or degenerated *Philadelphians*, like our modern Familiſts, that pretend to the *Philadelphian* Diſpenſation, may ſome of them, it's likely, be prone to diſtruſt.

But *Chriſt* is here alſo called the *faithful and true Witneſs*, becauſe he does ſo impartially witneſs concerning the Truth of the Condition of the *Laodiceans*, and ſo faithfully diſcover to them the Danger thereof. And the Declaration ſeeming ſo paradoxical to them, it was the more requiſite to inculcate into them his own *Truth* and *Faithfulneſs*, that he might gain Belief of them againſt their own falſe Senſe and Opinion of themſelves.

The Beginning of the Creation of God. This hath a more high Meaning, like that in the Beginning of St. *John's* Goſpel, and reſpects the *Divinity* of *Chriſt*, by whom all things were made, and in whom all things are. But I believe alſo that is more particularly inſinuated here which is expreſly declared of him (according to
Iſa. 9. 6. the Seventy) by the Prophet *Iſaiah*; πατὴρ τοῦ μέλλοντος αἰῶνος, The *Beginner* of that *World* or Age under the *Meſſias*; wherein he having, as I intimated before, carried on all things ſo compleatly according to Promiſe and Prediction, this ſeems an advantageous Repetition of what was intimated before in that Attribute of *Amen*: As if he ſhould ſay, I was the Beginner of this marvellous Scene of Things from the Time of my living on this Earth in the Fleſh to this very Day, and you ſee how ſteddily all things have been carried on, according to Predictions and Prophecies: wherefore believe me in the reſt (whether Comminations or Promiſes) which I ſhall now declare unto you. This ſeems to be the genuin Senſe of this Preface to the Epiſtle.

Verſe 15. 5. *I know thy Works, that thou art neither cold nor hot.* I ſee thee to be in a tepid formal, remiſs Diſpenſation: Thou holdeſt ſtill the Outſide of the *Philadelphian* Church for Doctrine and Worſhip: But thou art deſtitute of *that Spirit of Life, in the New-birth* which was the proper Character of thy deceaſed Siſter of *Philadelphia*.

I would thou wert cold or hot. Though it be not better in it ſelf, yet it were better for thee thou wert not ſo externally Good as thou art, that thou mighteſt the ſooner be convinced of thine own Wants, and get into the State of Repentance, of Mortification, and finally of Regeneration, that ſo thou mighteſt partake of my *Spirit*. But now thou art but an external Image of warm Fleſh out of which Life and Soul did lately depart, even then when thy Siſter *Philadelphia* departed out of this World. Thou art the external Frame of that *Philadelphia*, but the Spirit has left thee.

Verſe 16. 6. *So then, becauſe thou art lukewarm, and neither cold nor hot, I will ſpew thee out of my Mouth.* That is, I will declare in a Torrent of Words againſt thee, how

 nauſeous

nauſeous and diſtaſtful thou art to me, and how my Stomack riſes againſt thee. Which is done in the following Verſe, where he pours out thoſe juſt Reproaches againſt her, that ſhe is *wretched, and miſerable, and poor, and blind, and naked.* Or, it may be, there may be a more profound, and yet not leſs ſolid, meaning in this Commination, and that it may be predictive of her utter Extermination; that the Continuance of the Church of *Chriſt* upon Earth ſhall ceaſe in her. For the Immenſeneſs of *Chriſt*'s Divinity incompaſſing all things that are, he can vomit nothing out from him but it muſt therewith be caſt into Non-entity. And the *Laodicean* Church is the laſt Scene of Providence, and this Church, and indeed the whole Scene of Affairs on this Earth for her ſake, is ſhortly to have an End. For in the next *Thunder* to this *Laodicean* Interval, which is the laſt of all, comes the Conflagration. And Satan is to be let loſe but a little time; ſo that the time of the *Laodicean* Church cannot be long. Wherefore the Commination, *I will ſpew thee out of my Mouth*, may well be a Prediction of the utter Extermination of the Church out of Being, that is, as to the State of a Church upon Earth. For as before the coming of the Flood God is ſaid to *repent* him *that he had made Man upon the Earth*, Gen. 6. 6. and that it *grieved him at his Heart:* ſo *Chriſt* here expreſſeth how nauſeous and Stomack-ſick he is againſt his Church under this Interval and Title of *Laodicea*, how his Choler and Indignation riſes againſt her Luke-warmneſs; and that therefore he will vomit her out in a Flood of Fire, and overwhelm her in a Deluge of hot ſcalding ſulphureous Flames: which will come to paſs at the Conflagration. The State of the Church now in its old Age naturally growing worſe, *Chriſt* will think fit to put an End to the Scene of things, and carry his to his Celeſtial Kingdom.

7. *Becauſe thou ſayeſt, I am rich, and increaſed with Goods, and have need of nothing.* Verſe 17. And this is one Reaſon of the Spiritleſneſs and Inactivity of the *Laodicean* Church, that ſhe thinks ſhe has all things deſirable already, Peace, Plenty, Power, and Dominion, Security from Enemies, Profeſſion of the Truth, Purity in external Worſhip, rid of Superſtition and Idolatry, abundance of Knowledge as well Natural as Theological, the Underſtanding of all Prophecies, by reaſon of their clear Completion, and the faithful and judicious Interpretations of her Predeceſſours; no Oppreſſion, no Perſecution for Conſcience ſake; every Man lives at quiet, and enjoys himſelf under his own Vine and under his own Fig-tree: What want we therefore to be compleatly happy? Are we not ſtill the true *Philadelphian* Church, and the *New-Jeruſalem* deſcended from Heaven, in all the Riches and Glories thereof? One would think ſo indeed, according to the Judgment of any carnal Eye. But let us hear what the *Amen* ſays, *the true* and *faithful Witneſs.*

And knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. *Chriſt* ſaith to the Church in *Smyrna*, *I know thy Works, and Tribulation, and Poverty; but thou art rich.* The Primitive Church, while *the Spirit of Life* was in them, though in the midſt of the Want of all external Comforts, and under moſt dreadful Perſecutions, in the Judgment of *Chriſt* are yet accounted rich: but the *Laodiceans*, in the greateſt Affluence of all external Bleſſings, becauſe they want that *Spirit of Life*, are deemed *poor*, and *miſerable*, and *naked*, as if they had not a Rag to hang on their Backs; nay, *blind* alſo, for all their abundance of Knowledge, becauſe they are devoid of the Knowledge and Experience of the Myſteries of *the Spirit of Life* in *the New-birth*, and the Renovation of the Soul into inward living Righteouſneſs, but take up with the external *Laodicean* State or Condition.

8. *I counſel thee to buy of me gold tried in the Fire, that thou mayeſt be rich.* Verſe 18. I adviſe thee, ſincerely to endeavour (for that is the Price thou muſt pay for this Gold) after the Recovery of thy ſelf into the State of the *New-Jeruſalem* deſcended from Heaven; which City was of *pure Gold*, ſo purify'd in the Fire, that it was as clear as tranſparent Glaſs. This is the *New Creature* in thee, the Transformation of thy Nature into the Image of the *Heavenly Adam.* This is ſolid and durable Riches indeed, and ſuch as will go along with thee into the higheſt Heavens, when this Earth and the Metals therein ſhall melt with Fire. Labour therefore with all thy Might after ſuch a ſolid Treaſure as will abide thoſe fatal Flames, and will not periſh with thee in the general *Conflagration.*

And white Rayment, that thou mayſt be cloathed, and that the Shame of thy Nakedneſs do not appear. Groan then earneſtly in this, O thou Spiritleſs *Laodicea*, deſiring to be cloathed upon with that ſpiritual Houſe which is from Heaven; that, being ſo cloathed, thou mayſt not be found naked. For while thou art in this earthly Tabernacle, thou oughteſt to account it a Burthen, and not to ſet up thy Sraff in the

Enjoyments

Enjoyments of this Life, becauſe all things are peaceful and proſperous with thee. Not that I would adviſe thee to ſhorten thy Days here, but that, being thus cloathed by this ſpiritual Veſtment, Mortality might be ſwallowed up of Life. And it is *the Spirit of Life* and Divine Love that worketh in thee this one great thing that thou ſo greatly wanteſt, and yet art inſenſible thereof.

And anoint thine Eyes with Eye ſalve, that thou mayſt ſee. That is, Cleanſe thy ſelf with ſuch a due Meaſure of Mortification, and Purification of the inward Man from all Filthineſs of Fleſh and Spirit, that thou mayſt attain to the *Divinely moral Prudence* which will enable thee to have a right Judgment and Diſcerning in all things. This therefore is the *Collyrion* which I would adviſe thee to anoint thine Eye-ſight with, even the Purgation of thy ſelf from all the *Animal Corruptions*, that thou mayſt perfect the *inward Righteouſneſs* in my Fear: For the *Outward* alone carries none to Heaven. The Ointment I preſcribe will indeed ſmart; but without it thou wilt ſtill continue blind, and never find the Way to everlaſting Salvation.

Verſe 19. 9. *As many as I love, I rebuke.* I deal plainly, truly, and faithfully with thee; and not out of any ill Will is it that I thus rebuke thee: But it is *ex amore benevolentiæ*, though not *ex amore complacentiæ*. For, as thou art, thou art but a nauſeous and irkſome Spectacle to me. And therefore I thus rebuke thee and inſtruct thee, that thou mayſt amend.

And chaſten, καὶ παιδεύω. Which ſignifies to chaſtiſe and ſcourge, as well as to inſtruct. But the former ſeems here principally intended. Which therefore may ſeem to be the Commination of ſome external Calamity and Affliction that *Chriſt* would bring upon the *Laodiceans*, if they did not repent them of their Remiſneſs; and in ſuch a Way as themſelves may haply be the Cauſes of, through their Remiſneſs and Lukewarmneſs. For that former *Philadelphian* Zeal and Activity ceaſing, which that Church exerciſed in the Behalf of the Intereſt of the Kingdom of God, their Enemies may more than ordinarily encreaſe upon them, eſpecially the Devil being let looſe, and being very active ao deceive the Nations; whom they ſhould counterplot, by being as active to convert them to the Truth. And this may be the time wherein the Prediction of *Gog* and *Magog* is to be fulfilled, who are ſaid to be gathered together to Battel, and to encompaſs the Camp of the Saints and the beloved City, which in this State is termed the *Church* of *Laodicea*; but in that Viſion, the *Camp of the Saints*, becauſe there were not only many Saints amongſt them of the old *Philadelphian* Strain, but that they were ſtill in their external Frame an *holy People* and an *holy City*, not prophaned by the *Gentiles*, that is to ſay, not polluted by *Heatheniſh* Superſtition, and *Idolatry*, and *Impoſture*, and *Cruelty*; nor brought under their Power and Dominion that were. Which yet was once the Condition of the *Holy City* for *a Time and Times and half a Time*, or forty two Months, *Apoc.* 11. 2.

10. And it is ſtill called the *beloved City* alſo for the ſame Reaſon: but not the *new Jeruſalem* deſcended from Heaven, becauſe ſo generally that *new* and *heavenly Nature* was loſt amongſt them. But this Church of *Laodicea* is ſtill *beloved* of *Chriſt*, partly for her own ſake, and partly for her deceaſed Siſter's ſake, the lovely *Philadelphia*, whom ſhe ſo much reſembles in all her external Features, that deareſt Spouſe of *Chriſt*.

And therefore the Title of the *beloved City* agrees very well with this Paſſage in the preſent Text, *Whom I love, I rebuke*, yea and ſcourge too. For theſe Streights that the *Laodiceans* are to be caſt into by the Siege of *Gog* and *Magog* ſeems the moſt probable way to rowze them out of their *Lukewarmneſs* and lazy *Formality*. But that Things may not run the Hazzard of growing worſe and worſe, nor there be an infinite Repetition of the Viciſſitude of Scenes on the Stage of this Earth, Providence will knock off at ſuch a time as that the wicked and prophane Rabble of the World ſhall not again get the Dominion over his true Church, but he will put a Period to the Conteſt by a *Deluge of Fire* from *Heaven*, as it is intimated in that Viſion. But this is more than falls to the Share of this preſent Verſe.

Be ye zealous therefore, and repent. That is, Amend thy dead *Formality* and *Lukewarmneſs*, by attaining to *the Spirit of Life* through Mortification and Regeneration, that ſo thou mayſt recover the old *Philadelphian* Zeal and Love: For this is the only thing thou wanteſt.

Verſe 20. 11. *Behold, I ſtand at the Door and knock.* Do not pretend Difficulties: I am ready not only to aſſiſt thee, but do alſo importune thee: I ſuggeſt good Motions to thee; do thou but purſue them and faithfully improve them.

If

If any Man hear my Voice, and open the Door; that is, If any Man obey thoſe Dictates of Conſcience and Overtures of Light and Grace that *Chriſt* ever and anon offers him, and ſo becomes ſincere in all things, and not willingly offends him in any thing, great or ſmall, (which will not fail to be done where the Deſire is *ſincere*; and this ſincere Deſire is the *Door* that lets in *Chriſt*, for he paſſes into us through an *unfeigned Hunger and Thirſt after Righteouſneſs*;) then, ſays he,

I will come in to him, and ſup with him, and he with me. That is, I will communicate my Nature and Spirit unto him, and he ſhall eat my Fleſh, which is Meat indeed, and drink my Blood, which is Drink indeed: that is to ſay, He ſhall partake of my Body and Blood, not in Symbols only, (which ye do well to keep up till I come,) but in a true and living Way; whereby that ſhall be accompliſhed, *I in my Father, and ye in me, and I in you. If any Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our Abode with him.* Wherefore, being thus repleniſhed with the God of Life and Father of Lights, thou canſt not fail of being full of the Spirit, and of all Alacrity and Readineſs to every good Work: Thy Lukewarmneſs and Dulneſs will go away. John 14. 20. ver. 23.

12. *To him that overcometh will I grant to ſit with me in my Throne; even as I alſo overcame, and am ſet down with my Father in his Throne.* And that thou mayſt be the more effectually rowzed up out of this *Tepidity* and Lethargicalneſs, thou ſhalt not only enjoy me and my Father on this earthly Stage, but, if thou ſtriveſt ſo as to get the Victory in the way I have inſtructed thee, I will tranſlate thee to that *Heavenly Kingdom* moſt naturally and properly ſo called; where thou ſhalt ſit down, and drink of the Fruit of the Vine in the Kingdom of my Father. As I, after I had overcome, aſcended up to Heaven into thoſe glorious Manſions, and there ſate down at the Right-hand of God: ſo him that overcometh the Temptations and Incumbrances, the Pleaſures and Enticements of this lower World, will I cauſe to ſit down with me in the Heavenly Places at the laſt Day. Which Monition is the more ſeaſonable, by how much more near the Approach of that great Day is. For I ſhall come viſibly to Judgment in the very next *Thunder* to the Siege of *Gog* and *Magog*, when I will transform your vile Bodies into the Similitude of my glorious Body, that ye may be fit Companions for me in Heaven for ever. *Behold, I ſhew you a Myſtery: Ye ſhall not at all ſleep, yet ye ſhall all be changed; that Mortality may be ſwallowed up of Life.* This is indeed a great and ſtupendious Promiſe; but thou art to conſider that it is ſpoken by him that is the *Amen, the true and faithful Witneſs, and the Beginning of the Creation of God*, and therefore both will and can carry on all his Deſign to the very End, Amen. Verſe 21. 1 Cor. 15. 51, 54.

13. *He that hath an Ear to hear, let him hear what the Spirit ſaith unto the Churches.* From the *Epiphonema* coming here laſt, as in all theſe four laſt Epiſtles, one may haply raiſe this Objection, as if this Senſe of the Promiſe immediately preceding it were not *Political*, or *Prophetical* enough, but merely *Theological*, the Promiſe being to be performed in the other World, and therefore not the proper Object of *Prophecy*, which concerns the Affairs of the Stage of this Earth: And that this therefore is againſt our profeſſed Rule. Verſe 22.

But I anſwer, that though the Promiſe of obtaining Heaven after this Life upon the Death of the Body be merely a *Theological* Promiſe, and of a thing more ſpiritual and inviſible, and not to be ſeen upon the Face of this Earth; yet this Promiſe of obtaining Heaven at the *Reſurrection* and general Day of Judgment, it being the Day of that great and *viſible Aſſizes* wherein the Souls of the Saints ſhall appear in glorify'd Bodies, may well be ranged in the ſame Order with the reſt of the Promiſes immediately preceding the *Epiphonemata* of each Epiſtle, and to be accompliſhed viſibly in this Life. For the Senſe of the Promiſe in brief is this; That as *Chriſt*, after his Sufferings, his Death and Paſſion, aſcended viſibly into Heaven, (for Heaven is ſaid to be *the Throne of God* in the Scripture,) and ſo Heaven became alſo *Chriſt*'s Throne; ſo thoſe of *Laodicea*, who upon the Mortification of their Luſts ſhould attain to the State of Life in the New-birth, ſhould aſcend *viſibly* into *Chriſt*'s Throne, that is, into *Heaven*, in the *open View* of them that ſhould be left here on the Earth and in the inferiour Regions of the Air, ſentenced to that everlaſting Fire prepared for the Devil and his Angels.

This is a plain and obvious Senſe of this Promiſe, and ſuch as the placing of the *Epiphonema* requires, and is, in my Judgment, no mean Ratification of the *true* and *literal* Senſe of that Article of our Faith, touching the *viſible Reſurrection* and Glorifica-

tion

tion of our Bodies, and their Aſcenſion into the Heavenly Regions, againſt ſuch as would whiffle away all theſe Truths, by reſolving them into a mere *moral Allegory*.

Thus conſonant every way are the Interpretations of theſe Epiſtles both to themſelves, and to the Apoſtolick Truth.

CHAP. X.

A Recapitulation of the main Evidences of the Truth of this Myſtical *or* Prophetical *Expoſition of the Seven Epiſtles to the Seven Churches of* Aſia, *by way of Solution of Difficulties touching the ſaid Epiſtles and their Circumſtances, otherwiſe hardly or not at all to be ſolved.*

1. AS in natural *Hypotheſes* thoſe are accounted trueſt that ſolve the *Phænomena* of Nature the moſt naturally and eaſily, and eſpecially if ſuch as are no otherwiſe ſolvible than upon the propoſed *Hypotheſis:* ſo that Meaning of Scripture, I mean eſpecially of any conſiderable Portion thereof, ought to be eſteemed trueſt that can ſolve the moſt Difficulties that may be raiſed concerning the ſame, or the Contexts precedent or ſubſequent thereto; and if all, ſtill the more certain; and if unſolvible otherwiſe, there is ſtill the more Aſſurance of undeniable Demonſtration. Now how near this *Myſtical* or *Prophetical* Expoſition of theſe Epiſtles approaches to the Clearneſs of this Caſe, I will leave to the Reader to judge, after he has conſidered the Solutions of the Queſtions eaſily raiſed out of the Epiſtles themſelves, or the precedent Chapter, and not eaſily anſwered, nor at all ſatisfactorily, at leaſt moſt of them, but upon the *Hypotheſis* we have gone.

2. As firſt, If a Man enquire why the Spirit of Prophecy, after he has ſo ex-
Apoc. 1. 1, 3. preſly given Notice that this Book of the *Apocalyps* is to ſhew unto his *Servants Things that are to come*, and called it plainly a *Book of Prophecies*, ſhould ſtart ſo unexpectedly from the Title and intended Subject, as to write no leſs than ſeven Epiſtles to certain Churches, that have nothing conſiderable of *Prophecy* in them, before he deliver any Prophecies properly ſo called, but only Promiſes and Comminations; and that he ſhould do this with as great Pomp and as high a Preamble as he does when he begins ſo famous Prophecies as thoſe of the *Seven Seals*, and the *opened Book*. But according to our *Hypotheſis* the Anſwer is eaſie; *viz.* That though theſe ſeven Epiſtles to the ſeven Churches of *Aſia* have a *literal* Senſe, yet they are alſo a *Parable* or *Prophecy*, and of as high Concern for both Matter and Extent of Time (they reaching from the Beginning of the Church to the End of the World) as the Prophecy of the *Seals* and *Opened Book*; and that they are uſhered in with this great Pomp on purpoſe to give us notice thereof.

Secondly, A Man would be prone to enquire, Why the Spirit dictates Letters unto the Churches in *Aſia*, and not rather to the Churches in *Europe*, *Aſia* and *Africk*. For certainly the Church had diſpred it ſelf into all theſe Quarters of the World by that time. As if the Spirit of Truth were a Reſpecter of Perſons. For theſe are not the Letters of *John*, but of the *Holy Ghoſt*. But our Anſwer is ready at hand, That for the Significancy of the Word *Aſia* to comport alſo with the Significancy of the Names of the Seven Churches, *Aſia* alone was pitched upon. But, according to the *prophetical* Senſe, the true Catholick Church is writ unto under ſuch diſtinct Conditions as ſhe was to vary into unto the End of the World. So that there is no *Partiality* nor Acception of Perſons in this.

Thirdly, If a Man demand, touching the Order or Precedency of theſe Seven Churches that are writ unto: What a plain and manifeſt Account is there to him that compares the Epiſtles in their *prophetical* Senſe with the Intervals of the Church Catholick lying in that order that theſe Churches are ranged? This is a ſatisfactory Reaſon, and worthy the Spirit that wrote theſe Epiſtles. But whether they are ranged in this order, becauſe that a Letter-carrier going from *Patmos*, his firſt Journey will be to *Epheſus*, and then to *Smyrna*, and ſo in order till he come to *Laodicea*; whether the *holy Spirit of Prophecy* regarded that in the dictating of his Letters, (though *Alcazar* the *Jeſuite* be for it,) I cannot but ſuſpend my Judgment, and that not without a Smile. But of this *Ataxie* more particularly anon.

3. Fourthly,

3. Fourthly, If it be demanded why juſt *Seven* Churches in *Aſia* are writ to, neither more nor leſs, (eſpecially that in *Thyatira*, according to the Acknowledgement of *Epiphanius*, being then not founded, but after the Writing of theſe Epiſtles,) it is hard to give a ſatisfactory Anſwer in the *literal* Senſe. For to ſay this Book of the *Apocalyps* affects the Number Seven, and that, becauſe it runs upon the Number Seven altogether in the enſuing part of the Book, which is *Prophetical*, it therefore, for Conformity ſake, chuſes this Number in writing to the Churches though *literally* underſtood, ſeems but a meagre, mean, and triffling Account, a Deſign altogether unworthy the Holy Spirit that dictated this Book. But the uſing this Number *Seven* all over is rather an Intimation that the Book is *Prophetical* all over, and that theſe Epiſtles are alſo a *Prophecy*, accordingly as we have explained them. And taking them ſo, the Anſwer is plain and obvious, *viz.* The Number *Seven* is here choſen out as *Symbolical*, it being the Note of *Univerſality*; whence the *Pythagoreans*, as I above noted, call it ἑβδομάδα.

Wherefore *Seven* (and no *more than Seven*) Churches are writ unto, as ſtanding for the ſeven Intervals of the Church from the Beginning to the End of all.

Fifthly, If it be demanded why theſe ſeven Churches rather than any others, which in all likelihood may have the ſame Virtues and Vices that theſe are commended and taxed for: The Reaſon of this is writ in the very Notation of their Names, every Name being ſignificative of the Condition of the Church Catholick in that ſucceſſive Interval of Time that this or that Church ſo named ſtandeth for, and in ſuch Order as they are repeated.

Sixthly, If one enquire a Reaſon why *Chriſt* is deſcribed by *holding the ſeven Stars in his Right-hand* in the Epiſtles to the Churches of *Epheſus* and of *Sardis*, why the ſame Deſcription in both, or why in either? In the *literal* Senſe it will be hard to find any peculiar Reaſon; but in the *prophetical* Senſe already declared it is obvious enough. For the *ſeven Stars* ſignifie all the Paſtours, whether in preſent Exiſtence, or Succeſſion. And *Epheſus* is the Beginning-State of the Church; and therefore it is both very ſeaſonable and methodical to repreſent the firſt Founder, Suſtainer, and Continuer thereof by this Emblem; *Lo, I am with you to the End of the World.* And that this again is hinted at in the Epiſtle to the Church of *Sardis*, is with evident Proportion and Analogy to the Affairs of the Church there repreſented. For the Church of *Sardis* is as it were the Beginning again anew or the emerging of the true Church or Kingdom of *Chriſt* out of the Power and Kingdom of *Antichriſt*.

4. Seventhly, Why the Church of *Epheſus*, of all other Churches, ſhould be commended for their trying falſe Apoſtles. Why might not other Churches be attacqued by them, and alſo diſcover them, as well as the Church of *Epheſus*? The Solution of which Problem is eaſie in this *Myſtical* Senſe of the Epiſtles, that places the *Epheſine* Interval within the Apoſtles Times, but the reſt on this ſide of them.

Eighthly, If any one demand why it is ſaid to the Church of *Smyrna*, more than to any other Church, *Be thou faithful unto Death, and I will give thee the Crown of Life*; and again, *He that overcometh ſhall not be hurt by the ſecond Death:* In the *literal* Senſe it will be very hard to find any peculiar Reaſon why this might not as well be ſaid to the Church in *Pergamus*, where there was killing for Religion, it ſeems, by the Mention of the Martyr *Antipas*. I, but there was no obtaining the Crown of Life there in any peculiar Senſe; but the Crown of Life, that is, the Imperial Crown, was given to the Sufferings of the Primitive Martyrs under the Ten Perſecutions: to whom alſo, according to the Opinion of the ancient Church, the Promiſe of the firſt Reſurrection belonged. Which is here obliquely glanced at, (according to the Mode of the *Apocalyptick* Style, that loves to hint things by *Ellipſes*,) in that Promiſe, *He that overcometh ſhall not be hurt by the ſecond Death*; implying thereby, that he ſhall be made *Partaker of the firſt Reſurrection.* Apoc. 2. 10, 11. Apoc. 20. 6.

Ninthly, If any one will again object more particularly againſt the *Ataxie* of the Churches, that they are ranged neither according to the Merit nor Congeneracy of their Conditions, pretending that it had been far better to have joined the two irreprehenſible Churches together, *Smyrna* and *Philadelphia*, againſt whom there is no Complaint at all; and then *Epheſus*, *Sardis*, and *Laodicea*, againſt whom there is no Complaint of eating *things offered unto Idols*; and afterwards *Pergamus* and *Thyatira*, in which Churches alone there is: If any one, I ſay, contend that this Method had been more exact; truly, in the *literal* Senſe it will be hard to frame an handſome and ſatisfactory Anſwer; eſpecially if he urge that God is the *Author of*

Method, as well as the *God of Order*. But in this *Myſtical* or *Prophetical* Senſe the Anſwer is ſolid and exquiſite, and much-what the ſame that was given to the like Difficulty more generally propounded before, namely, That the Churches of *Aſia* are named in that Order the ſucceſſive Intervals of the Church Catholick were to proceed in, of which theſe *Aſiatick* Churches are but the *Symbols* or *Hieroglyphicks*. And therefore thoſe two Intervals of Time which take in the Reign of *the Beaſt* and *the Falſe Prophet*, *viz.* the Intervals of the Church of *Pergamus* and of *Thyatira*, muſt come after *Epheſus* and *Smyrna*, becauſe till the Expiration of thoſe two Intervals *Idolatry* had not again re-entred the Apoſtatizing Church. And the three following Intervals of *Sardis*, *Philadelphia*, and *Laodicea* are the Intervals of the true Church elapſed out of the Hands of domineering *Idolatry*; and therefore we hear no more in them of *things ſacrificed to Idols*, nor of any *Jezebel*. And *Philadelphia*, which is the moſt holy and the moſt glorious Interval of the Church that is to appear ou the Face of the Earth, is not to be named according to her Dignity, but according to her Succeſſion in Time, toward the latter End of the World, as ſhe is here ranged. But of this more than enough, becauſe we had touched on it in the General before.

Apoc. 1. 16. Apoc. 2. 12. 5. Tenthly, Why is *Chriſt* in his Deſcription before the Epiſtle to the Church in *Pergamus* ſet out by a *two-edged Sword*, coming, ſuppoſe, out of his Mouth, (according to the Ellipticalneſs of the *Apocalyptick* Style?) What Reaſon in the *Letter* can be given of that? for (eſpecially if this Supplement be made) it cannot reſpect the ſlaying of *Antipas* with the Sword. What peculiar Thing then in this Church of *Pergamus* is there to require this Deſcription? Truly nothing at all appears in the *Letter*. But in the *Prophetical* Senſe it is very proper, The *Waldenſes* and *Albigenſes* in this Interval aſſaulting the Church of *Rome*, or at leaſt defending themſelves and their pure Faith, ſo ſignally by this Weapon, I mean, by the *Sword of the Spirit, which is the Word of God*; though themſelves died ſo many thouſands of them in the Field by the Sword for the Faith they thus defended.

Apoc. 2. 12. And in the Eleventh place, The Deſcription of *Chriſt* before the Epiſtle to the Church in *Thyatira*, *And his Feet like fine Braſs*, (*as if they burned in a Furnace*;) (for that Supplement is to be underſtood out of his Deſcription in the firſt Chapter, as before:) But now what peculiar Significancy has this Deſcription, or what Congruity to any thing in the Church of *Thyatira literally* underſtood? ſurely none. But in the *prophetical* Senſe it is very expreſſive of thoſe lower Members of *Chriſt*'s Body, his Church here on Earth, of their invincible Zeal, and Patience, and Sincerity of Affection, ſuch as did abide the moſt fiery Trials that could be put upon them, and made them ſtand at the Stake amongſt burning Faggots with the Flames about their Ears, and never flinch for it: as has been noted in the Interpretation of that Epiſtle. This was the State of that Interval of the Church.

Twelfthly, In a Book that is ſo full of *Ænigmatical* Involutions, and Coverings upon Coverings, where he calls the Churches *Golden Candleſticks*, and the Biſhops or Paſtours *Stars* and *Angels*, even then when he interprets and offers to be more plain; that the ſame Author ſhould ſo openly and plainly mention any one by Name as he does the Martyr *Antipas*, if there were not ſome farther Myſtery in it, would be a great Difficulty, and hardly to be digeſted by the more Sagacious and Curious. I muſt confeſs I have often wondred at this naming *Antipas* by Name, till I underſtood a farther Senſe thereof, ſuch as we have rendred in the Expoſition of that Epiſtle.

6. In the Thirteenth place, One might well demand why *Chriſt* expreſſes a greater Diſguſt againſt the Church of *Laodicea* than that of *Sardis*. For tho' the former is ſaid to be *lukewarm*; yet the other, making a great Show of Life, is notwithſtanding declared to be *dead*. That *Chriſt* ſhould be more enraged againſt *Lukewarmneſs* than *Hypocriſie*, and threaten it more deeply than the other, *I will ſpew thee out of my Mouth* (which is quite to caſt a thing away, never to be reſumed again,) muſt ſeem marvellous to the Conſiderate. Certainly, if there were not ſome greater Matter in it, the Spirit of Chriſt would not ſpeak ſo ſeverely only to follow a Metaphor. But in the *prophetical* Senſe the Solution is eaſie, that Paſſage being predictive of the Extermination of the Church from the Face of the Earth at the cloſe of the World, as I have expounded it.

In the Fourteenth place, It may be demanded, why ſo affectedly and repeatedly in every Epiſtle that Phraſe is uſed, *I know thy Works*, without any Variation or Omiſſion. Which ſeems a thing but of ſmall Importance in the *literal* Senſe of theſe Epiſtles

Epiſtles: but in the *Prophetical* it ſeems on purpoſe ſo repeated, to intimate an Alluſion in *Aſia* to the *Hebrew* Word עשה, (as if οἶδά σου τὰ ἔργα was intended on purpoſe to anſwer to ירעתי מעשיך) that *Aſia* may alſo be ſignificant as well as the Names of the Seven Churches: which they all being, it is a ſhrewd Preſumption this Repetition was for ſome ſuch Deſign as has been declared. Whereas the *literal* Senſe can give no Account thereof.

Fifteenthly, *Alcazar* himſelf is much ſtumbled, that the Spirit of God ſhould be thought to take notice of any one particular Woman in the Church of *Thyatira*, and ſo call her by the Name of *Jezebel*, as is ordinarily ſuppoſed. And indeed theſe things are too little for the Majeſty of this writing of the *Apocalyps*. But how can we help it in the *literal* Senſe, if we will interpret with Conſtancy and Coherency? But in the *prophetical* Senſe there is no ſuch Incongruity. The Obj & is worth the Spirit's taking notice of in this kind; this *Jezebel* being that painted Woman of *Rome*, intoxicating the Kings of the Earth with the Cup of her ſpiritual Fornications, as has been ſhewn upon the Text.

7. Sixteenthly, It ſeems very ſtrange and foreign to the purpoſe that that Promiſe of *ruling over the Nations*, and receiving the *Morning-Star*, (which doubtleſs are *political Promiſes*,) ſhould be made to the Church in *Thyatira*, more than to that in *Pergamus*, or *Epheſus*, and others. What Victories or Dominion did the Church in *Thyatira* in *Aſia* get over the Nations more than other Churches? This is an hard Knot in the *literal* Senſe. But in the *Prophetical* it is looſned at the firſt Sight. For the Cloſure of the Interval of the Church of *Thyatira* brings in the Time wherein whole Nations revolted from the Pope and his *Idolatrous* Church, and profeſſed the Reformed Religion, and ſo in theſe Parts got the *Pontifician* Party under them.

Seventeenthly, In the Epiſtle to the Church in *Philadelphia* there is mention made of a mighty Temptation that is to come upon all the World, to try them that dwell upon the Earth, touching which he ſaith, *Behold, I come quickly*. Why ſhould this be ſaid to the Church of *Philadelphia* more than to any other of the Churches here ſpecified? There are not the leaſt Footſteps of Reaſon to be found in the *literal* Senſe. But in the *Prophetical* Senſe the thing is plain. For the Interval of *Philadelphia* beginning in the laſt Vial, wherein that mighty and terrible *Earthquake* is to happen, the great Temptation, what it is, is plainly thence underſtood, and how in reſpect of this *Philadelphian* Church it will come quickly, ſhe commencing but in the very ſame *Vial* that this is to happen under.

Eighteenthly, Why upon this *Philadelphia*, a private *Aſiatick* Church, ſhould the Name of *the City of God, the new Jeruſalem which cometh down out of Heaven from God*, (the very ſame that is expreſſed *Apoc.* 21.) be ſaid to be written? This Title were too big and turgent for any private Church; were it not a Type or Symbol of ſome greater matter. But by the *prophetical* Interpretation this Difficulty is quite removed. For the Interval of the *Philadelphian* Church is coincident with the Times of the *New-Jeruſalem*, (mentioned at the End of the *Apocalyps*,) and of the Millennial Empire of *Chriſt* upon Earth.

8. Nineteenthly, The Curious may be prone to enquire, Why the Church of *Laodicea* in thoſe Times ſhould account her ſelf ſo hugely and extraordinarily rich, increaſed in Goods, and to have no Want of any thing. And truly why this ſhould be her Eſtate rather than any of the Churches ſpecify'd, from the *literal* Ground we can fetch no Reaſon. But admitting the *prophetical* Senſe, and that this is the laſt Interval of the Church of *Chriſt*, it will naturally ſo come to paſs: For this *Laodicea* will be left Heir to all the Riches of her Siſter *Philadelphia*, to *Peace*, *Proſperity*, *Purity* in *Worſhip*, *Abundance of natural Knowledge*, univerſal Skill in the *Interpretations* of the *Prophecies*, and what-ever good thing there is belonging to the Church, ſaving the Life and Spirit which *Philadelphia* carried along with her into the other World. How eaſily then and naturally, or rather neceſſarily, does this Deſcription of the Church of *Laodicea* fall upon the laſt Interval?

And, laſtly, It is a Queſtion extremely obvious to demand, Why that Phraſe, *He that hath an Ear to hear, let him hear*, which our Saviour ſo often is found to add at the End of his Parables to the People, ſhould be uſed here ſo repeatedly in every Epiſtle they being no Parables, but Epiſtles ſent to each of thoſe ſeven Churches in *Aſia* reſpectively: And then, why this *Epiphonema* is ſometimes the laſt Cloſe of the Epiſtle, ſometimes not. To which Problem there is no tolerable Solution in the *literal*

teral Senſe of theſe Epiſtles. But ſuppoſing a *Myſtical* or *Prophetical* Senſe, there was a Neceſſity of affixing this *Epiphonema*, to ſhew there was a farther Senſe intended than that of the *Letter:* and alſo, that ſometimes this *Epiphonema* ſhould come laſt of all, (as in the four laſt Epiſtles,) that the Promiſe to the Conqueror, *to him that overcomes*, might be more certainly underſtood to be of a proper *Prophetical* or *Political* Senſe, not merely *Theological*, *Moral* or *Spiritual*; as has been abundantly declared in the *Expoſition*.

9. We might have drawn many more Queſtions and Solutions from the Conſideration of the *Letter*, and of this *Hypotheſis* we go upon, to ſhew its Solidity and Fitneſs, but that we hold it needleſs, having produced ſo many already: which jointly conſidered, with the perpetual Eaſineſs and Naturalneſs of the whole *Expoſition* of all the Epiſtles, and the exact Chrreſpondency of the Names of the Churches to the Events of the ſucceſſive Intervals of the true Catholick Church which they repreſent, one would think they ſhould not fail to ſatisfie any unprejudiced Peruſer of our *Expoſition* of theſe Epiſtles, touching the Truth thereof. But I am abundantly taught by Experience, that both the finding out, and receiving of Divine Truths found out by others, is a ſpecial Gift of God. And therefore to him alone be the Glory for ever and ever. *Amen.*

THE CONCLUSION,

Shewing the Uſefulneſs *of the* Expoſition *of theſe ſeven Epiſtles.*

1. AND ſo much for the *Truth* of our *Expoſition*; we will now add a few things concerning the *Uſefulneſs* thereof. And certainly the *Uſefulneſs* of it is equal to that of any other Expoſition of the *Apocalyptick* Viſions, and of ſo much the greater Importance is it, in regard of its Comprehending as in a Compendium the Scope and Deſign of 'em all.

For firſt of all, It ſerves to confirm our Faith in the particular Providence and Watchfulneſs of Chriſt over his Church; ſeeing it is ſo manifeſt from this *Expoſition*, with how much Care and Conſtancy he hath hitherto govern'd and order'd Affairs in theſe firſt five Intervals, and that they have not hitherto been in any other Condition, than that, wherein, in theſe Epiſtles, he foretold they ſhould be.

2. Furthermore, in the ſecond Place, We have here an ample and early Teſtimony for the Cauſe of the *Proteſtants*; I mean all thoſe who have declar'd againſt, and renounc'd the Communion of the *Roman* Church, from the Times of the *Waldenſes* to the firſt *Reformers* commonly ſo call'd. For the *Waldenſes* are here acknowledg'd to be the faithful Martyrs of Chriſt; and thoſe others who lived within the Interval of the Church in *Thyatira*, receive no leſs Commendation, being thus
Apoc. 2: 19. deſcrib'd in the Epiſtle to that Church, *I know thy Works, and Charity, and Service, and Faith, and thy Patience, and thy Works: and the laſt to be more than the firſt.* So that they ſtill made greater Advances, until at length Reformations became national. Are not our firſt *Reformers* therefore worthy to whom the Viſion of the *Re-*
Apoc. 11. 11, 12. *ſurrection of the Witneſſes* ſhould be applied, who receive ſo ample a Teſtimony from Chriſt, whom the Father hath appointed Judge of the World? May not thoſe alſo in a political Senſe rightly be ſaid to have *aſcended up to Heaven*, to whom that
Apoc. 2. 26. Promiſe made to the Church in *Thyatira* is performed, *To him that overcometh will I give Power over the Nations*, &c. This therefore concerning the Church in *Thyatira*, further confirms what we have elſewhere affirmed of the *Reſurrection of the Witneſſes*. Namely, That the fulfilling of that Prophecy was accompliſh'd in that wonderful Reformation, which God brought to Perfection, by *Luther* and others, beyond the Expectation of all Men.

To

To which notwithſtanding this will be conſequential, that the Sounding of the *Sixth Trumpet* has already happen'd, andthe *forty two Months*, the *one thouſand two hundred and ſixty Days*, or *Time, Times, and half a Time* as to the fulfilling of the Prophecy is paſt, and that therefore 'twould be in vain for any to calculate future Events upon this Suppoſition, that theſe are yet to come; and that thoſe who do ſo will find themſelves confuted by the Diſagreement of the Events from the Predictions, and by this means will expoſe the Study of Interpreting Prophecies to Deriſion and Contempt, and alſo weaken the Belief Men have of theſe Expoſitions that are true, and thereby notably promote the Intereſt of the common Adverſary.

3. But as this is moſt true in it ſelf, ſo it makes greatly for the Advantage of Reformed Chriſtianity, that we acknowledge the *Reformation of the Proteſtants* to be a Fulfilling of the Reſurrection of the Witneſſes, and their Aſcending up into Heaven, that ſo the Honour may be given to the Reformation which is due to it, (of which there is ſo manifeſt a Confirmation by Divine Teſtimony, and of its Rectitude and Equity in oppoſition to the *Idolatry and Tyranny of the Roman Church*;) and that Magiſtrates and People may be every where upon this account more intimately united, and all Sects, which hold the Foundation, may have a greater mutual Eſteem, and may not, as is uſual, ſo much contemn and hate one another, but may be diſpoſed to Chriſtian Union and Love. For 'tis this *Diſpenſation of the Spirit* which is to inflict upon Antichriſt the greateſt Wound of all, and not a *fiery Sword proceeding out of the Mouth of him that ſits on the White-horſe* literally underſtood, or *large Floods of Fire poured out upon him from Heaven*, or any other ſuch prodigious Aſſiſtance, as ſome at the End of one thouſand two hundred and ſixty Days do expect. Which abſurd Suppoſition tends to nothing elſe, but to fill the Mind with vain tho' vehement Paſſions and Preſumptuous Opinions; to which no other Anſwer ſhall be given but Shame and Diſappointment.

But this bright and conſpicuous Truth underſtood ſo as it is, naturally conduceth to the begetting in the whole *Reformed* Chriſtian World a mutual Eſteem for one another, and to the ſuppreſſing that vain Preſumption in *Sects*, as if themſelves were the only People concern'd in the Viſion of the *Witneſſes*, and therefore ought to expect wonderful things for themſelves, which ſhall be accompanied with the Deſtruction or Suppreſſion of all others that are not of their Sect. Which Opinions being uſeleſs unto, or rather inconſiſtent with all Chriſtianity, are altogether deſtroyed by the true and faithful Expoſition of the *Reſurrection of the Witneſſes*. For this reduces them into the Way of reciprocally yielding to one another the Honour due, and of promoting with united Endeavours, in the Spirit of Sobriety, the common Intereſt of the *Reformed Chriſtian World*, rather than that any one Part ſhould ſo vainly and proudly preſume of themſelves beyond all others, as if they were hereafter to triumph in their Ruin.

4. And laſtly, This abſurd Expectation of ſuch miraculous Events at the End of *One thouſand two hundred and ſixty Days*, being removed, (ſeeing that Time as to the *Fulfilling of the Prophecies* is already paſt, and no Time for the future is determined, but only the Order of Things in the Viſion of the Vials;) this only remains for Proteſtants, That they compute the Approaching of the final Ruin of *Antichriſt*, and of the *bleſſed Millennium*, according to their Advances in the Myſtery of *real Regeneration* and in the indiſpenſable Duties of Chriſtianity. *The more holy, the more innocent, the more humble, the more vehemently aſpiring after heavenly Goods they find one another; The more prudent they be, the more faithful and obedient to the publick Magiſtrate; The more meek and benevolent towards one another, and the more earneſtly they bend all their Endeavours to promote the publick Good and the common Felicity of all Mankind*, (which aſſuredly will introduce the *Philadelphian* Interval) *The more near they may conclude the Ruin of* Antichriſt, *and the glorious Reign of Chriſt with his Saints in the Bleſſed* Millennium *to be*. But what other Signs there are beſides theſe, in the prophetical Viſions, whereby we may diſcern the Approaches of theſe Times, I ingenuouſly confeſs my Ignorance. And now 'tis time to return from this ſudden Excurſion.

5. Thirdly, Foraſmuch as 'tis ſaid, *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that Woman* Jezebel, *which calleth her ſelf a Propheteſs, to teach, and to ſeduce my Servants, to commit Fornication, and to eat things ſacrificed to Idols*, &c. here verily is to be ſeen a moſt illuſtrious Abſolution of the Reform'd Proteſtants from that atrocious Crime of Schiſm, which the *Roman Church* does ſo magiſterially lay to their Charge, ſeeing it plainly intimateth, that their Separation Apoc. 2. 20.

from the *Roman Church* was not only no Fault but even a Virtue, and an inviolable Part of the Obedience neceſſarily due to the Commands of Chriſt; and that not to have ſeparated had been Diſobedience and Rebellion againſt Chriſt, and therefore could not poſſibly be accounted Schiſm. Which thing verily is worthy our moſt ſerious Obſervation and attentive Conſideration.

In like manner alſo this, (againſt the Opinion of ſome Men, otherwiſe learned) That to ſeparate from the *Roman Church* becauſe of her *Idolatry*, is not Schiſm before God, but only in the Opinion of Men, and theſe, as may be thought, not of the pureſt Minds, but rather ſuch as are more affected with the Senſe of the worldly Advantage of the Church, than with the Glory of God or Purity of his Worſhip. For Chriſt, who is God bleſſed for ever, reproveth here the Church in *Thyatira*, that ſhe bare longer with the Woman *Jezebel*, and did not altogether put her away, (as of old in the Type the Eunuchs threw her out of the Window) and that for this very Cauſe of being the Ordainer of Idolatry, and the Author and Encourager of ſpiritual Fornication; as is evident in the Text. So that before God, that is in his Sight or Eſtimate, both the *Roman* Church is manifeſtly guilty of *Idolatry*, and alſo the *Proteſtants* themſelves, who have renounc'd Communion with her upon that Account, are plainly abſolv'd even from the leaſt Spot or Suſpicion of Schiſm. But that the Spirit of God beareth Witneſs with our Spirits to the Truth of this, my Treatiſe of Idolatry will ſufficiently demonſtrate to all who have not loſt the free Uſe of Reaſon.

6. Fourthly, From hence, that the Reformed Chriſtian World (eſpecially after the Relaxation of Probity of Life and Manners, and the noiſy Debates and Contentions about mere Triffles) is repreſented under the Type of the Church in *Sardis* as in a very imperfect State, howſoever eſcap'd from the groſs Idolatries of Popery, (for here there is no longer any Complaint either of the Doctrine of *Balaam*, or of *Jezebel*) from hence, I ſay, we ought verily to learn to be humble, not too headſtrong and confident in our own Doctrines and Opinions, but with all Meekneſs to bear with one another, and to be ready to receive Inſtruction from one another to the Manifeſtation of the Truth.

But in the mean time, even while things are not in a better Condition, ſeeing they are in a worſe than was foretold, we ought hence to learn, that it is our Duty not to ſuffer our Hearts to turn back again unto the Fleſh pots of *Egypt*, or to conclude with our ſelves, that it will be all one to us, if we return again to *Rome*, or never be in any better State than now we are. For this *Sardian* State, is not unlike the Wandring in the Deſart between *Egypt* and the *Land of Promiſe*, which is the *Philadelphian* State, into which there is no Entring till after the *Seven Vials*, that is, before the laſt Vial is either poured out or at leaſt a-running. Even as it is written in the fifteenth Chapter of the *Apocalyps*; *And the Temple was filled with Smoke from the Glory of God, and from his Power, and no Man was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were fulfilled.* Where, *No Man*, according to the Apocalyptick Style, ſignifies that Aſſembly or Multitude of Men that were to enter therein, and to conſtitute that State of the Church which is here call'd Ναὸς, *the Temple*; Namely *that living Temple of God*, were not to appear in that eminent Condition, but *after the Vials*, to wit the laſt either running or run out. Which admirably agrees with that Place of the Epiſtle to *Philadelphia*, *Him that overcometh, will I make a Pillar in the Temple of my God.* So that theſe *Philadelphians* after the Smoke of the *Vials* are not only to enter into the Temple, but are never to go out thence, in that Senſe we have explain'd.

Apoc. 3. 12.

Wherefore ſeeing we are now in a *Wilderneſs* Condition, we ought with Faith, Meekneſs and Patience to wait till God bring us into that happy Land, and not to murmur againſt him, and to reproach his Providence, becauſe it hath ſeem'd good in his Sight that things ſhould go on in ſo ſlow a Pace, nor proudly and falſely to declare, That it were equally our Intereſt to return to *Rome*, and that 'tis a Queſtion whether that late *Reformation* has been more advantagious or detrimental to the Chriſtian World. For Thoughts or Speeches of this Nature, are falſe, abſurd and ungrateful Reproaches againſt the holy Providence of God, whoſe Ways theſe ſpiteful, ſuperficial, and prophane Wits underſtand not, whoſe Eyes the *Spirit of this World* hath altogether blinded.

And for as much as in the Epiſtle to the Church of *Sardis* there is not found any Complaint of *Idolatry*, nor even the leaſt Encouragement to *Separation*, contrary to what is done before; all the Churches of the Reform'd Chriſtian World, and

and all the particular Sects and Members thereof, ought moſt diligently to take Care that (becauſe of the Diverſity of Ceremonies and Opinions) they be not divided amongſt themſelves, or break off Communion with one another, but all unviolably holding the Foundation, and jointly bearing Witneſs againſt the groſs *Idolatries* and outragious Enormities of the *Roman* Church, to ſtudy Peace and mutual Forbearance, that the Body of the Reformed Chriſtian World may become thereby the more vigorous, and the more compacted for Reſiſting the common Adverſary.

But above all, this one thing is with the greateſt Application to be endeavoured, that we *purify our ſelves from all Filthineſs of Fleſh and Spirit, perfecting Holineſs in the Fear of God*; to turn away that cruel Deſtruction which Chriſt threatens to be ſuddenly and unexpectedly to come upon the Church in *Sardis*. And theſe, in my Judgment, are no deſpicable Advantages which are to be ſeen in the Expoſition of the Epiſtle to the *Sardian* Church. Apoc. 3. 3.

7. Fifthly, And as for the Expoſition of the *Philadelphian* Church, it is verily of the greateſt Importance for the bringing about the Reformation of the World. For this is a common Excuſe, why Impiety and Wickedneſs is every where ſo reigning: namely *That Men will be Men, ſo long as the World endures*, and 'tis much more probable that things will ſtill grow worſe and worſe than better: And therefore there are few or none that either endeavour to become better themſelves, or give Advice to others ſo to do. When yet from the *prophetical* Senſe of the Epiſtle to the *Philadelphian* Church 'tis manifeſt, that the Time will come when Righteouſneſs and true Holineſs ſhall reign glorioufly upon the Earth.

But ſuch as are averſe from this Perſwaſion, are alſo, for the moſt part, not inclin'd to the Belief that there is any Certainty in interpreting of Prophecies. They, forſooth, will not be ſo preſumptuous as to pretend they underſtand them, eſpecially if they be ſuch as ſeem to denounce Judgments againſt the abominable Wickedneſs of the *Roman Church*, or to promiſe Times much better than the preſent. Which is a kind of Hypocriſie not much unlike to that of *Ahaz*, when the Prophet bid him ask a Sign from the Lord his God; But he, good and modeſt Hypocrite, refuſed to ask a Sign, or to tempt *Jehovah*. The Meaning of which Anſwer is this, That he would not diſquiet and diſtract his Mind, nor render himſelf more obnoxious, by being any way made Conſcious of ſupernatural Evidence contrary to his natural Senſes, and the Perſwaſions of *his carnal Mind*; to the *Government* of which, wholly to ſubmit himſelf, he had obſtinately reſolv'd, and would not be diſturbed by the letting in of any *Diviner Light*. The Application is very eaſie and obvious. Iſaiah. 7. 12.

8. And laſtly, The *Prophetical* Senſe of the Epiſtle to the Church of *Laodicea* being admitted, is of great uſe to confirm the Belief of that noble Article, That this terreſtrial Theater will have an End, and that Chriſt at the latter End of things will come viſibly to Judgment to render unto Men according to their Works; That he will judge both the Quick and the Dead, according ro the orthodox Meaning of the Apoſtolical Doctrine.

To all which may be added, That, as the Expoſitions of theſe ſeven Epiſtles to the ſeven Churches in *Aſia*, have much-what the ſame Strength of Argument as any other Viſions in the whole *Apocalyps*; ſo they are much more eaſie, and reach the principal Scope in leſs Compaſs of Words, neither are they attended with that Difficulty of *Synchroniſms* for the clearing of the Senſe, as others, but are only ſeven Intervals manifeſtly ſucceeding one to another, the Bounds whereof, in ſo far as the things are already paſt, are eaſily determined. And we know that the *Sardian* Interval ends where the *Philadelphian* begins. And that *Laodicea* is the utmoſt Bound of all. Which Facility and Eaſineſs to be comprehended does not a little enhance the Uſefulneſs of theſe Expoſitions.

9. But amongſt all the Advantages, whether general or ſpecial, of theſe Expoſitions, none is ſo comfortable and refreſhing to me, as the moſt ſweet Remembrance of the Character of the *Philadelphian* Interval. For *Philadelphia* as we have remark'd ſignifies *Brotherly Love*, or *Love of our Neighbourhood* But who is our Neighbour our Saviour teaches in the Parable of the *Samaritan*: and nothing is more in every one's Mouth than that we are all Brethren in *Adam*. *Philadelphia* therefore ſignifies the *Love of our Neighbour*, that is the *Love of all Mankind*. Which upon this Account is a Love truly Divine, becauſe it comes from God, according to that of *John*, *Beloved, let us love one another: for Love is of God: and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love.* And all this is ſaid of the *Love of our Neighbour*, becauſe it is a cer- 1 Joh. 4, 7, 8.

tain

tain Image or Off-ſpring of the Love of him who is the *true God*. And therefore it can't but be truly *Divine* both in *Original* and *Operation*, ſeeing it is *from God*, and is *extended to all the Creation*, as that of *God himſelf*, and containeth in it ſelf the true Knowledge of God; even that ſelf ſame Knowledge of God, of which, toge-
Iſa. 11. 9. ther with theſe *Philadelphian* Times, *Iſaiah* hath ſo clearly propheſied, *They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the Glory of the Lord, as the Waters cover the Sea.*

Which aſſuredly is a very firm and ſolid Concluſion, That nothing ſhall hurt or deſtroy in the Holy Mountain, becauſe the Earth ſhall be ſo full of this true Knowledge and Diſcerning of God, which is *Divine Love*. For this Love we, through
Enchirid. the Teaching of God, have learnt, and in our *Enchiridion Ethicon* have propoſed to
Eth. Lib. 3. be learnt by others, That it is the firſt Meaſure of all moral Vertues, and the laſt Reaſon into which every good Action ſhould, and may be reſolved, and without which none can be good. Whence the Apoſtle himſelf enjoyns, that *All things be done with Charity*, becauſe without it nothing can be rightly done. So ſuitable verily is it that what is the Mother and firſt Principle of all righteous Actions, the ſame be alſo the Mark and proper Appellation of the moſt happy and perfect State of the Church.

Which ſurely is a thing of the greateſt Importance to be obſerv'd, that by this Rule we may examine both our own and others Words and Actions, yea and all Undertakings whatever, and try the Spirits whether they are from God, mindful of that Saying of the Apoſtle, *He that loveth not, knoweth not God, for God is Love.*
1 Cor. 16. 14. He that cometh without this Doctrine or Teſt, we ought not ſo much as *bid him God ſpeed*. Now whoſoever fomenteth Diſſentions and Schiſms about unneceſſary Things or Opinions, he comes without *this Doctrine*, than which Practice nothing is more inconſiſtent with the *Philadelphian Genius*. But he that doth things which diſcover a moſt free and unconſtrained Love of Mankind, which make for the Peace and Concord of the Chriſtian World, which tend to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers; he only hath the Spirit of Truth which is ſent from Chriſt, and is as it were the Fore-runner and
John 13. 34. Harbinger of the *Philadelphian* Age, to which all Men ought to give heed. *By this ſhall all Men know that ye are my Diſciples, if ye have love one to another.*

FINIS.

A BRIEF

DISCOURSE

Of the true

GROUNDS

OF THE

CERTAINTY

OF

FAITH

In Points of

RELIGION.

FAITH and Belief, though they be uſually appropriated to Matters of Religion, yet thoſe Words in themſelves ſignifie nothing elſe but, *A Perſwaſion touching the Truth of a thing ariſing from ſome Ground or other.* Which Perſwaſion may be undoubted or certain to *Us*, that is to ſay, *We* may be certainly perſwaded without any Staggering, though the Grounds be falſe, and the Thing it ſelf falſe that we are thus firmly perſwaded of. So that the being firmly perſwaded is no ſure Sign to others, nor ought to be to our ſelves, that either the Grounds or the Belief it ſelf is true. Οἱ ἰδιογνώμονές εἰσιν ἰσχεογνώμονες And this Ἰδιογνωμοσυνὴ may very well ariſe from an Ἰδιοσυγκρασία or Ἰδιοπάθεια. Peculiarity of *Complexion* or the Beſottedneſs of *Education* may be ſo prevalent, as very forcibly to urge Falſhood upon our Belief, as well in things Natural as Religious, either upon very weak and falſe Grounds, or no other Grounds at all but that of *Complexion* and *Education*, *Paſſion* or *Intereſt*, or the like.

But the *true* Grounds of the *Certainty* of Faith are ſuch as do not only beget a *certain* and *firm* Faith, but a *true* one, and this in vertue of their *own Truth* and Solidity, as being ſuch as will appear true and ſolid to all impartial and unprejudiced Examiners, that is to ſay, to all ſuch as neither *Complexion*, nor *Education*, nor *Paſſion*, nor *Intereſt* does pervert their Judgment, but have their Κεῖνον clear as the Eye to diſcriminate Colours. Whence it is plain that the firſt and moſt neceſſary Preparation to the Diſcovery of the *true* Grounds of the *Certainty* of *Faith* is *Moral Prudence*, in ſuch a Senſe as the Nature of it is deſcribed in a late Moral Diſcourſe entitled *Enchiridion Ethicum*, *lib.* 2. *cap.* 2. This ought to be antecedaneous to our Judgment touching either *Authority* or *Reaſon*. But for a Man of

a polluted Spirit to take upon him to diſſent from the Conſtitutions of the Church he is born under, is a very raſh and inſolent Attempt. As if God were more bound to aſſiſt a ſingle *wicked* Man for the finding out of Truth, than a *Multitude*; or as if a Man could more ſafely or more creditably err *alone*, than with a *Company* that has the *Stamp* of *Authority* upon them. But if thy Endeavour be to perfect *Holineſs* in the *Fear of God*, and to walk in all *Humility* before him and before Men, thou mayeſt by ſuch rational Grounds as theſe examine the *Fidelity* of thy *Teachers*, and the Truth of their *Doctrines* of *Religion*.

I. *Firſt* then, It is plain that *Certainty of Faith* preſuppoſeth *Certainty* of both *Reaſon* and *Senſe* rightly circumſtantiated. For, foraſmuch as *Faith properly ſo called* is nothing but *an unwavering Aſſent to ſome Doctrine propoſed upon the Ground of infallible Teſtimony*, there muſt be ſome *Reaſon* to perſwade us that that *Teſtimony* is infallible; that is to ſay, that they that teſtifie are neither obnoxious to Errour in the things they witneſs of, nor have a Mind to make others to err or to think what is falſe, or elſe that they never had any Opportunity of falſifying in the Points they propound to our Belief. *Certainty of Senſe* is alſo required. For if the Senſe be not certain, there could be no infallible Teſtimony of Matter of Fact, and *Moſes*'s converſing with God in the Mount may be but a Dream; nor could there be any *certain* Eye-witneſs of our Saviour's *Reſurrection* and *Aſcenſion*, if God will delude our Senſes. Wherefore to take away the *Certainty of Senſe* rightly circumſtantiated, is to take away all *Certainty of Belief* in the main Points of our Religion.

II. *2dly*, *Senſe* and *Reaſon* are rightly *circumſtantiated*, the one, *when the Organ is ſound, the* Medium *fitly qualified, and the Diſtance of the Object duly proportionated*, and the like; the other, *when it is accompanied with moral Prudence rightly ſo called*, ſuch as Lib. 2. C. 2. it is defined in the above-ſaid *Enchiridion*, that is to ſay, That this Reaſon be lodged either in a perfectly-unprejudiced Mind, or at leaſt unprejudiced touching the Point propounded. For there are ſome Truths ſo clear, that *Immorality* it ſelf (provided it do not beſot a Man or make him quite mad) puts no Bar to the aſſenting to them, that is, puts no Bar to their appearing to be true, no more than it does to the Eye unhurt to the diſcerning of Colours; which the Wicked and Godly do alike upon this Suppoſition. Wherefore

III. The 3*d* Concluſion ſhall be, That there be *Natural* Truths, whether *Logical*, *Phyſical*, or *Mathematical*, that are ſo palpably true, that they conſtantly and perpetually appear ſo as well to the *Wicked* as the *Good*, if they be *Compotes mentis*, and do not manifeſt Violence to their Faculties.

IV. The 4*th*, That theſe natural Truths, whether *Common Notions* or *Scientifical Concluſions*, that are ſo palpably true that they perpetually appear ſo as well to the Evil as the Good, are at leaſt as certain and indubitable as any thing that the Reaſon and Underſtanding of a Man can give Aſſent to; that is to ſay, There is at leaſt as great a Certainty of theſe Axiomes that they are true, as there can be of any. And therefore, becauſe there is acknowledged a Certainty in ſome Points that our Underſtanding and Reaſon cloſeth with, let us ſet down for

V. The 5*th* Concluſion, That theſe Natural Truths that conſtantly appear ſuch as well to the Evil as the good (if they be not crack'd-brained nor do Violence to their Faculties) are in themſelves moſt certainly true.

VI. The 6*th*, That what is a Contradiction to a *certain Truth* is not only uncertain, but neceſſarily falſe: foraſmuch as both the Parts of a *Contradiction* cannot be true.

VII. The 7*th*, That no *Revelation* which either *it ſelf*, or the *Revealing thereof*, or its *manner of Revealing*, is repugnant to the Divine Attributes, can be from God.

VIII. The 8*th*, That no Tradition of any ſuch *Revelation* can be true, foraſmuch as the Revelation it ſelf is impoſſible.

IX. The 9*th*, That no Revelation is from God that is repugnant to Senſe rightly circumſtantiated. This is manifeſt from the firſt Ground, That *Certainty of Faith* preſuppoſeth *Certainty of Senſe* duly circumſtantiated. For if our Senſes may be miſtaken when they act in due Circumſtances, we cannot be aſſured that they are at any time true. Which neceſſarily deſtroys the Certainty of all *Revelation ab extra* and of all *Tradition*, and conſequently of our Chriſtian Religion. Wherefore God cannot be the Author of any ſuch Revelation, by Concluſion the Seventh: For it were repugnant to his Wiſdom and Goodneſs.

X. The 10*th*, That no Revelation is from God that contradicts plain Natural Truths, ſuch as were above deſcribed. This is abundantly clear from Concluſion the 1, 2, 3, 4, 5, 6, 7. For if Reaſon where it is cleareſt is falſe, we have no Aſſurance it is ever true

and therefore no *Certainty of Faith*, which preſuppoſes Reaſon, by Concluſion the firſt. Beſides, by Concluſion the ſixth, That which is contradictory to a certain Truth is certainly falſe: But Divine Revelation is true: Therefore there can be no Revelation from God that bears with it ſuch a Contradiction. Nay we may add, That if there were any Truth that would conſtantly appear to *Reaſon rightly circumſtantiated* contradictory to any conſtant Natural Truth, God would not communicate any ſuch Truth to Men, by Concluſion the ſeventh. For the revealing of ſuch a Truth were repugnant to his Attribute of Wiſdom, it making thereby *true* Religion as obnoxious to Suſpicion and Exception, as *falſe*. For there is no greater Exception againſt the Truth of any Religion, than that it propoſes Articles that are repugnant to common Notions or indubitable Science. Beſides that one ſuch Pretence of true Revelation, would enable a falſe Prieſt-hood to fill the World with Figments and Lies. Wherefore God will never be the Author of ſo much Miſchief to Mankind. And laſtly, ſince the firſt Revelation muſt be handed down by Tradition, and Tradition being but humane Teſtimony, and infinitely more lubricous and fallible than the κοιναὶ ἔννοιαι or *natural Science*; How will it be poſſible for any but Sots or Fools to believe *Tradition* againſt *ſolid Science* or a *Common Notion*? So that the Reſult muſt needs be either *blind Superſtition*, *groſs Irreligion*, or *univerſal Scepticiſm*.

The 11*th*, That no Revelation that enforces, countenances, or abets *Immorality* or Diſhoneſty can be from God. This is manifeſted from the ſeventh Concluſion. For it is repugnant to God's Attributes, his Juſtice, Fidelity, Goodneſs, and Purity or Sanctity. The Image of God is Righteouſneſs and true Holineſs: Wherefore no Doctrine that tends to Injuſtice, Unrighteouſneſs and Impurity can be a Revelation from God. XI.

The 12*th*, That no Interpretation of any Divine Revelation that is repugnant to *Senſe* or *Reaſon* rightly circumſtantiated, or to plain and indubitable *Morality*, whether it be made by a private or publick Hand, can be any Inſpiration from God. There needs no new Confirmation of this Concluſion. For the ſame Arguments that prove that no Divine Revelation can be in this ſort repugnant, do prove alſo that no Interpretation of any Revelation in this ſort repugnant to *Senſe*, *Reaſon*, or ſound *Morality*, can be Divine. XII.

The 13*th*, That no Interpretation of Divine Writ that juſtifies Sedition, Rebellion, or Tyranny, can be any Inſpiration from God. This is eaſily evinced from the foregoing Concluſion. For *Sedition* and *Rebellion* are groſs and ponderous *Species* of *Injuſtice* againſt the *Magiſtrate*, as *Tyranny* is alſo againſt the *People*; both ſuch high Strains of *Immorality*, that no Interpretation of Scripture that juſtifies theſe can be true, much leſs *Divinely inſpired*. XIII.

The 14*th*, No Church that propounds as Articles of Belief ſuch things as are repugnant to rightly-circumſtantiated *Senſe* and *Reaſon*, or ſound *Morality*, can rightly be deemed Infallible. The Reaſon is plain: For it appears out of what has hitherto been ſaid, that they are already actually deceived, or at leaſt intend to deceive others. XIV.

The 15*th*, That the Certainty of Faith cannot be grounded upon the Infallibility of any Church, *particular* or *univerſal*, as infallibly inſpired, that is deprehended to be actually deceived in any Points ſhe propoſes to be believed as neceſſary Articles of Faith. This is ſo plain, that it wants no farther Proof. XV.

The 16*th*, That the *Moral* and *Humane Certainty* of Faith is grounded upon the Certainty of *univerſal Tradition*, *Prophecy*, *Hiſtory*, and *the Nature of the things delivered*, *Reaſon* and *Senſe* aſſiſting the Mind in her Diſquiſitions touching theſe Matters. That *Certainty of Faith* I call *Moral* or *Humane* that is competible even to a *carnal* Man or a Man *unregenerate*; as it is ſaid of the Devils, that they believe and tremble. By *Univerſal Tradition* I underſtand ſuch a Tradition as has been from the Apoſtles, that is to ſay, has been *always* (ſince the Completion of their Apoſtleſhips,) as well as in *every place* of the Church. For ſince there was to be ſo general and ſo early a Degeneracy of the Church as is witneſſed of in the Holy Scriptures, the Generality of the Votes of the Church was not always a ſufficient Warrant of the Truth of Tradition. But thoſe Truths that have been conſtantly held and unalterably from the Apoſtles Times till now, it is a Sign that they were very Sacred, unqueſtionable and aſſured Truths, and ſo vulgarly and univerſally known and acknowledged, that it was not in Man's Power to alter them. By *Prophecy* I underſtand as well thoſe Divine Predictions of the Coming of *Chriſt*, as thoſe touching the Church after he had come. By *Hiſtory* I mean not only that of the XVI.

Bible, and particularly the *New-Teſtament*, but other Hiſtory as well Eccleſiaſtick as Prophane. And what I mean by the *Nature of the things delivered* is beſt to be underſtood out of ſuch Treatiſes as write of the *Reaſonableneſs* of Chriſtianity, ſuch as Dr. *Hammond*'s, and Mr. *Baxter*'s late Book. See alſo Dr. *More*'s *Myſtery of Godlineſs*, where the *Reaſonableneſs* of our Chriſtian Faith is more fully repreſented, and plainly demonſtrated, *That it has not been in the Power of the Church to deceive us as touching the main Points of our Belief, though they would.

*Book 7. chap. 9, 10; 11.

XVII. The 17*th*, That no Tradition is more univerſal and certain than the Tradition of the Authentickneſs of ſuch Books of the Bible as all Churches are agreed upon to be Canonical. There can be no more certain nor univerſal Tradition than this; in that it has the Teſtimony of the whole Church and all the Parts thereof with one Conſent, though in other things they do ſo vehemently diſagree. Wherefore no Tradition can be of any comparable Authority to this. And therefore we may ſet down for Concluſion

XVIII. The 18*th*, That the Bible is the trueſt Ground of the Certainty of Faith that can offered to our Underſtanding to reſt in. The Reaſon is, becauſe it is the moſt unibeverſal both for Time and Place, the moſt unexceptionable and univerſally-acknowledged Tradition that is; and that upon account of peculiar and moſt ſolid Reaſons.

XIX. The 19*th*, That the Bible or Holy Writ dictated by the Spirit of God, that is, written by Holy and Inſpired Men, is ſufficiently plain to an unprejudiced Capacity in all Points neceſſary to Salvation. This muſt of Neceſſity be true by Concluſion the Seventh. Otherwiſe the Manner of God's Revealing his Truth in the Holy Scriptures would be repugnant to the Divine Attributes, and, which were Blaſphemy to utter, he would ſeem unskilfully to have inſpired the Holy *Pen-men*, that is to ſay, in ſuch a way as were not at all accommodate to the End of the Scriptures, which is the Salvation of Mens Souls; nor to have provided for the Recovering of the Church out of thoſe groſs Errours he both foreſaw and foretold ſhe would fall into.

XX. The 20*th*, That the true and primarie Senſe of Holy Scripture is *Literal* or *Hiſtorical*, unleſs in ſuch Parts or Paſſages thereof as are intimated to be *Parables* or *Viſions* writ in the *Prophetick* Style, or the *literal Meaning* be repugnant to rightly-circumſtantiated Senſe or natural Science, *&c.* For then it is a Sign that the Place is to be underſtood *Figuratively* or *Parabolically*, not *Litterally*. The Truth of this appears out of the immediately-foregoing Concluſion. For elſe the Scripture would not be ſufficiently plain in all Points neceſſary to Salvation: Indeed in no Points at all: but all the Articles of our Faith that reſpect the *Hiſtory* of *Chriſt* might be moſt frivolouſly and whifflingly allegorized into a mere Romance or Fable. But that the Hiſtory of *Chriſt* is literally to be underſtood, is manifeſt both from the *Text* it ſelf, and from perpetual and *univerſal Tradition*. Which if it were not the right Senſe, it were a Sign that it is writ exceedingly obſcure even in the chief Points of Faith: which is contrary to the foregoing Concluſion. But that thoſe Places or Paſſages that are repugnant to *rightly-circumſtantiated Senſe or natural Science* are to be interpreted *figuratively*, is plain from the general Conſent of all Men, in that they univerſally agree, when *Chriſt* ſays, *I am the Door*, *I am the true Vine*, &c. That theſe things cannot be *litterally* true. And there is the ſame Reaſon of *Hoc eſt Corpus meum*, This is my Body.

XXI. The 21*ſt*, That no Point of Faith profeſſed from the Apoſtles Time to this very Day, and acknowledged by all Churches in Chriſtendom, but is plainly revealed in the Scripture. This may be partly argued out of the nineteenth and twentieth Concluſions, and alſo farther approved by comparing theſe Points of Faith with Texts of Scripture touching the ſame Matter.

XXII. The 22*d*, That the Comprehenſion of theſe Points of Faith *always* and *every-where* held by all Chriſtian Churches from the Apoſtles Time till now, and ſo plain by Teſtimony of Scripture, is moſt rightfully termed the *Common* or *Catholick* and *Apoſtolick Faith*.

XXIII. The 23*d*, That there is a *Divine Certainty* of Faith, which, beſides the Grounds that the *Moral* or *Humane Certainty* hath, is ſupported and corroborated by the *Spirit of Life in the new Birth*, and by *illuminated Reaſon*. This is not to be argued, but by an Internal Senſe to be felt. In the mean time no more is aſſerted than this, That this *Divine Certainty* has an higher Degree of Firmneſs and Aſſurance of the Truth of the Holy Scriptures, as having partaken of the ſame Spirit with our Saviour and the Apoſtles, but does not vary in the Truths held in the common Faith.

The

The 24*th*, Whatever pretended *Inſpiration* or *Interpretation* of the Divine Oracles is XXIV. repugnant to the above deſcribed *Common* or *Catholick* and *Apoſtolick* Faith, is Impoſture or Falſhood, be it from a private Hand or publick. The Reaſon is apparent, becauſe the *Articles of this common Faith* were the Doctrines of Men truly inſpired from above, and the Spirit of God cannot contradict it ſelf.

The 25*th*, None of the Holy Writ is of it ſelf unintelligible, but accordingly as XXV. Mens Spirits ſhall be prepared, and the Time ſutable; as God has already, ſo he may (as Seaſons ſhall require) ſtill impart farther and farther Light to the Souls of the Faithful, for a fuller and a more general Underſtanding the obſcureſt Paſſages in the Divine Oracles. The Truth of this Aſſertion is ſo clear, that it ſeems little better than Blaſphemy to contradict it. For to ſay the Holy Writ is in ſelf unintelligible, is equivalent to the pronouncing it *Non-ſenſe*: or to aver that ſuch and ſuch Books or Paſſages of it were never to be underſtood by *Men*, is to inſinuate as if the Wiſdom of God did not only *delight* it ſelf with the Children of Men, but even *fool* with them. This is but a Subterfuge of that conſcious Church, that is afraid of the Fulgour of that Light, that ſhines againſt her out of ſuch Places of Scripture as have for a long time ſeemed obſcure.

The 26*th*, That there are innumerable Paſſages of Scripture, as well *Preceptive* XXVI. as *Hiſtorical*, that are as plainly to be underſtood as the very Articles of the *common Faith*, and which therefore may be very uſeful for the clearing thoſe that may ſeem more obſcure. This wants no Proof but Appeal to Experience and the twentieth Concluſion.

The 27*th*, That no Miracle, though done by ſuch as may ſeem of an unexceptio- XXVII. nable Life and of more ſingular Sanctity, can in reaſon ratifie any Doctrine or Practice that is repugnant to *rightly-circumſtantiated Senſe*, or *Natural Truths* or *Science*, or the *common Chriſtian Faith*, or any *plain Doctrine or Aſſertion in Scripture*. The Truth of this is manifeſt from hence, That no Man can be ſo certain that ſuch a Man is not a crafty and cautious Hypocrite, and his Miracle either a Juggle or Deluſion of the Devil, or (if he was not an Eye-witneſs of it) a falſe Report of a Miracle, as he is certain of the Truth of *rightly-circumſtantiated Senſe*, of *Common Notions* and *Natural Science*, of the *Articles of the Apoſtolick Faith*, or of any *plain Aſſertion in the Scripture*. And therefore that which is moſt certain in this Caſe ought in all Reaſon to be our Guide.

The 28*th*, That it is not only the *Right* but the *Duty* of private Men to converſe XXVIII. with the Scriptures, being once but precautioned not to preſume to interpret any thing againſt *rightly-circumſtantiated Senſe*, *Natural Truth*, *common Honeſty*, the *Analogy of the Catholick Faith*, or againſt other *plain Teſtimonies of Holy Writ*. The Truth of this appears from the Concluſion immediately preceding. For why ſhould they be kept from having Recourſe to ſo many and ſo profitable and powerful Inſtructions from an *infallible Spirit*, when they are ſo well fore-armed againſt all Miſtake, and are ſo laid at by ſo many not only *fallible* but fallacious and *deceitful Perſons* to ſeduce them? And why is there not more Danger of being led into Error by ſuch as are not only fallible, but falſe and deceitful, than by thoſe Inſpired Men that wrote the Scripture, who were neither fallible in what they wrote, nor had any Deſign to deceive any Man? Wherefore there being no ſuch ſafe Guide as the Scripture it ſelf, which ſpeaks without any Paſſion, Fraud, or Intereſt, it is not only the *Right* but the *Duty* of every one to conſult with the Scripture, and obſerve his Times of converſing with it, as he tenders the Salvation of his own Soul.

The 29*th*, That even a private Man aſſiſted by the *Spirit of Life in the new Birth*, XXIX. and rightly-circumſtantiated Reaſon, being alſo ſufficiently furniſhed with the Knowledge of Tongues, Hiſtory, and Antiquity, and ſound Philoſophy, may by the Help of theſe, and the Bleſſing of God upon his Induſtry, clear up ſome of the more obſcure Places of Scripture to full Satisfaction and Certainty both to himſelf, and any unprejudiced Peruſer of his Interpretations. That this Aſſertion is true may be proved by manifold Experience, there having been ſundry Perſons that have cleared ſuch Places of Scripture as had for a time ſeemed obſcure and intricate, with abundant Satisfaction and Conviction. But it is to be evinced alſo *à priori*, viz. from the ſeventeenth and eighteenth Concluſions, which avouch the Scripture to be the moſt Authentick Tradition that is; as alſo from the twenty fifth, that concludes it not unintelligible in it ſelf nor to mankind; and laſtly out of the firſt, that aſſerts that Certainty of Faith preſuppoſes Certainty of Reaſon. For thus the Object of our Underſtanding being here certain, and we not ſpending our Labour upon a Fiction or Mockery,

Mockery, and our Reaſon rightly-circumſtantiated, not blinded by Prejudice, nor precipitated into Aſſent before due Deliberation and clear Comprehenſion of the Matter; if after ſo cautious a Diſquiſition ſhe be fully ſatisfied, ſhe is certainly ſatisfied, or elſe there is no Certainty in *rightly-circumſtantiated Reaſon*, which yet is preſuppoſed in the *Certainty of Faith*, by the firſt Concluſion. So that the Certainty of Faith it ſelf ſeems ruinous, if no private Man have any Certainty of any Interpretation of Scripture that has once been reputed obſcure. Not to add, that all the Scripture that has been once obſcure, and the Interpretation thereof not yet declared by the Church univerſal, has been hitherto, and will be, God knows how long, utterly uſeleſs. Which is a very wild Suppoſition, and ſuch as none would willingly admit, unleſs thoſe that would rather admit any thing, than that Light of the Scripture that diſcovers who they are, and what unworthy Impoſtures they uſe in their Dealings with the Children of Men.

XXX. The 30*th*, That no Tradition can be true that is repugnant to any plain Text of Scripture. The Reaſon is, becauſe the Scripture is the moſt true and the moſt Authentick Tradition that is, and ſuch as the univerſal Church is agreed in.

XXXI. The 31*ſt*, That if any one Point grounded upon the Authority of Tradition, that has been held by the Church Time out of Mind, prove falſe, there is no Certainty that any Tradition is true, unleſs ſuch as it has not been in the Power of the Church to forge, corrupt, deprave, or elſe their Intereſt not at all concerned ſo to do. The Reaſon is, becauſe the *Certainty of Tradition* as *Tradition* is placed in this by thoſe that contend ſo much for it, that nothing can be brought into the Church as an Apoſtolick Practice or Doctrine but what ever was ſo from the Apoſtles. Wherefore if once a Point be brought into the Church, and profeſs'd and practiſed as Apoſtolical, that may be clearly proved not to be ſo, this Ground for *Tradition* as *Tradition* is utterly ruined, and, conſidering the Falſeneſs and Impoſture that has been ſo long practiſed in Chriſtendom, can be held no Ground of Certainty at all: As not *Reaſon*, *quà Reaſon*, nor *Senſe*, *quà Senſe*, but *quatenus* rightly-circumſtantiated, can be any Ground of Certainty of Knowledge; ſo not *Tradition*, *quà Tradition* can be the Ground of the Certainty of Faith, but only ſuch a Tradition as it were not in the Power of the degenerate Church to either forge or adulterate. And ſuch were the Records of the Holy Bible only.

XXXII. The 32*d*, That rightly-circumſtantiated *Senſe* and *Reaſon* and *Holy Writ* are the trueſt Grounds of the *Certainty of Faith*. This is the common Proteſtant Doctrine, and a great and undeniable Truth, and will amount to the greateſt Certainty deſirable, if the *Spirit of Life* and *of God* aſſiſt. For that will ſeal all firm and cloſe, and ſhut out all Doubts and Waverings. In the mean time, even in *mere Moral* Men, but yet ſuch as uſe their *Senſe* and *Reaſon rightly circumſtantiated* in their Dijudications touching the Truth of Holy Writ and Religion, it is plain they are upon the trueſt Grounds of Faith they can go or apply themſelves to, foraſmuch as the Holy Writ is the *trueſt and moſt certain Tradition*, and no *Tradition* to be diſcerned true but upon the *Certainty of rightly-circumſtantiated Senſe* and *Reaſon*, as appears by the firſt Concluſion.

Theſe Advertiſements, though ſomething numerous, are yet brief enough, but very effectual, I hope, if ſtrictly followed, to make thee ſo wiſe, as neither to impoſe upon thy ſelf, nor be impoſed upon by others, in Matters of Religion; and ſo Orthodox, as to become neither *Enthuſiaſt* nor *Romaniſt*, but a *true Catholick* and *Primitive Apoſtolick Chriſtian*.

THE END.

AN

ANTIDOTE

AGAINST

IDOLATRY:

OR, A

BRIEF DISCOURSE

Containing ſundry

CONSIDERATIONS & CONCLUSIONS

Tending to the

DISCOVERY

Of what is or ought to be held to be

IDOLATRY

AMONGST

CHRISTIANS

WITH

APPLICATION

To the Doctrine of the

COUNCIL OF TRENT,

And for the putting a Stop as much as may be to the

ROMISH INFECTION.

MATTH. 4. 10.

Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.

A BRIEF DISCOURSE OF THE ROMISH IDOLATRY

AN IDOLE

AN ANTIDOTE AGAINST IDOLATRY.

CHAP. I.

What is Idolatry *according to* Divine Declaration.

THERE are two Ways in general of Diſcovering what is or ought to be held to be *Idolatry* amongſt Chriſtians; the one, *Divine Declaration*, the other clear and perſpicuous *Reaſon*: Which though they may haply reach the one no farther than the other, that is to ſay, that whatſoever may be concluded to be Idolatry by *Divine Declaration*, the ſame may alſo by unprejudiced *Reaſon*, and *vice verſâ*; yet their joint Concurrence of Teſtimony is a greater Aſſurance to us of the Truth; and two Cords twiſted together are ſtronger than either ſingle. Wherefore we will make uſe of both, and begin with *Divine Declaration* firſt.

I. 2. The firſt Concluſion therefore ſhall be, That as in civil Governments it is the Right of the *Supreme* Power to define and declare what ſhall be or be held to be *Treaſon*, and puniſhable as ſuch: ſo it is moſt manifeſtly the Right of God *Almighty*, who is alſo infinitely *Good* and *Wiſe*, to define and declare to his People what ſhall be or be held to be *Idolatry*, which is a kind of Treaſon againſt God, or *Crimen læſæ majeſtatis Divinæ*. And what is thus declared *Idolatry* by God is to be held by us to be ſuch, though the Ludicrouſneſs and Fugitiveneſs of our wanton Reaſon might otherwiſe find out many Starting-holes and fine Pretences to excuſe this thing or that Action from ſo foul an Imputation, and to extenuate or cover its Diſhoneſty.

But as in civil Affairs the declaring ſuch and ſuch things to be *Treaſon* does in a *political* Senſe make them ſo *ipſo facto*: ſo God's declaring ſuch and ſuch things to be *Idolatry*, they do to us *ipſo facto* become *Idolatry* thereby: though to an ordinary Apprehenſion, perhaps, neither this would have ſeemed *Treaſon*, nor that *Idolatry*, without theſe antecedent Declarations. But where the Law-giver is *infallible*, there is all the Reaſon in the World we ſhould ſubmit not only to his Power, but to his Judgment in the Definitions of things, and reſt ſure that that is indeed *Idolatry* which he has thought fit to declare ſo to be.

II. 3. The ſecond Concluſion; That what is declared *Idolatry* by God to the *Jews* ought to be acknowledged *Idolatry* by us *Chriſtians*. The Ground of this Concluſion is fixed in the Nature of the Chriſtian Religion. For *Chriſtianity* being a far more ſpiritual Religion than that of *Judaiſm*, and therefore abhorring from all Superſtition, there cannot be the *leaſt* Relaxation to the *moſt rancid* of all *Superſtitions*, *Idolatry* it ſelf. Wherefore whatſoever was accounted *Idolatry* amongſt the *Jews*, and ſo defined by a *Divine Law*, muſt be reckoned much more ſuch under *Chriſtianity*, there being not the leaſt Pretence for any *Relaxation*.

Beſides, there was nothing under the *Jews* (or can by any People be) rightly deemed *Idolatry*, but it is carefully enough cautioned againſt, and plainly forbid in the firſt and ſecond Commandments of the *Decalogue*. But the whole *Decalogue* is *Moral*, and ſo declared by God, in that it is ſaid to be writ by his own Finger on the Tables of Stone, (which are Symbols of the permanent Subſtance of our Souls, on which all the general Precepts of *Morality* are engraven as innate *Notions* of our Duty.) And therefore it is hereby intimated, that the Precepts of the *Decalogue* are juſt and fitting, not only νόμῳ, but φύσει, not only by an *external* Law, but engraffed in our very Nature and Reaſon; and that the Root and Ground of them will eaſily be fetch'd from thence.

Exod. 31. 18.

To which you may add, That it were a very immethodical and heterogeneous Botch, unworthy of the Wiſdom of God and of his Servant *Moſes*, whenas all the reſt of the Decalogue is *Moral*, to fancy one or two of the Commandments of another Nature. This is ſo raſh and groſs a Reproach to the *Divine Wiſdom*, as truly, in my Judgment, ſeems inexcuſable.

But beſides this, The *Morality* of the *Decalogue* is alſo acknowledged by the Church, it making part of their *Liturgy* every where, and we begging an Ability of obeying the *Second Commandment* as well as the reſt: and *Chriſt* alſo refers to the Decalogue for Eternal Life.

Mark 10. 18, 19.

And laſtly, It ſeems, as it were, ſingled from all the reſt of *Moſes* Laws, as a *laſting* and *permanent* Law to the Church of God, (whence it is entred into our very *Catechiſms*,) never to be aboliſhed, or rather vigorouſly to be kept in force, for the *Second Commandment*'s ſake particularly, that it might ſtrongly bear againſt thoſe Invitations to *Idolatry* that may ſeem to offer themſelves in the Nature of our Religion, or reclaim the Church from it when they were fallen into it, as well as it was to keep back the *Jews* from joyning in Worſhip with their Idolatrous Neighbours round about them. Wherefore all manner of Idolatry being cautioned againſt by the Moral Decalogue given to the *Jews*, there are no Kinds thereof that ought to be entertained or allowed of by any *Chriſtians*.

III. 4. The third Concluſion; That what-ever was *Idolatry* in the *Heathen*, the ſame is *Idolatry* in us, if we commit it. The Reaſon of which Aſſertion is this, Becauſe the *Heathen* had not ſo expreſs a Declaration from God againſt all manner of *Idolatry* as the *Jews* and *Chriſtians* have: and therefore where-ever they are guilty of *Idolatry*, the *Jew* and *Chriſtian*, if they do the like things, are much more.

IV. The fourth Concluſion; The Idolatry of the *Pagans* conſiſted in this, *viz.* in that they either took ſomething to be the Supreme God that was not, and worſhipped it for ſuch; or elſe worſhipped the Supreme God by an Image; or gave religious Worſhip, that is to ſay, erected Altars, Temples and Images, offered Sacrifice, made Vows to, and invoked, ſuch as they themſelves knew not to be the Supreme *God*, but either the *Souls* of *Men departed*, or other *Dæmons*, or elſe *particular Appearances*, or *Powers of Nature*.

V. The Fifth; That both *Divine* Declaration, and the common Conſent of Chriſtendom do avouch to us, That all the aforeſaid *Pagan Modes* of *Idolatry* practiſed by them, were in thoſe *Pagans* Practices of *Idolatry*. And therefore, by the third Concluſion, they muſt be much more ſo in either the *Jew* or *Chriſtian*.

VI. 5. The Sixth; That giving religious Worſhip, that is to ſay, erecting Temples, building Altars, Invoking, making Vows, and the like, to what is not the Supreme God, though not *as to him*, but as to ſome *inferiour helpful* Being, is manifeſt *Idolatry*. This is plain out of the precedent Concluſion; and may be farther confirmed from this Conſideration, That *Idolatry* was very rare amongſt the Nations, eſpecially the *Romans*, if this Mode of *Idolatry* be not truly Idolatry. And ſcarce any thing will be found *Idolatry* amongſt them, but taking that to be the Supreme God which is not, and worſhipping it for ſuch. But if any Being on this ſide the Supreme God may be worſhipped with religious Worſhip void of Idolatry, all things may, though ſome more non-ſenſically and ridiculouſly than others. Wherefore to uſe any of the aboveſaid Modes of Worſhip to what is inferiour to the Supreme Being, though not as to the Supreme Being, muſt of neceſſity be *Idolatry*; or elſe the *Roman Paganiſm* it ſelf is very rarely, if at all, chargeable therewith, they having a Notion accurate enough of the *Supreme God*, and diſtinct enough from their other *Deities*; ſo that unleſs they chance to worſhip him by an Image, they will ſeldom be found *Idolaters*, or rather never, according to the Opinion of ſome, who ſay, none that have the Knowledge of the one true God can be capable of Idolatry.

6. The

6. The Seventh; That to ſacrifice, burn Incenſe, or make any religious Obeiſance or Incurvation to an Image in any wiſe, as to an Object of this Worſhip, is *Idolatry* by *Divine* Declaration. This is manifeſt out of the ſecond Concluſion and the firſt, as may appear at firſt ſight. For it is plainly declared in the ſecond Precept of the Decalogue touching Images, *Thou ſhalt not bow down to them, nor worſhip them:* Of which undoubtedly the Senſe is, They ſhall not be in any wiſe the Object of that Worſhip which thou performeſt in a Religious way, whether by Bowing down to them, or by what other way ſoever. For the ſecond Commandment certainly is a Declaration of the Mind of God touching *Religious* Worſhip, let the Ceremonies be what they will. VII.

The Eighth; That to erect Temples, Altars, Images, or to burn Incenſe, to *Saints* or *Angels*, to invoke them, or make Vows to them, and the like, is plain *Idolatry*. This is apparent chiefly out of the third, fourth, fifth and ſixth Concluſions of this Chapter. For the Pagans *Dæmons* exquiſitely anſwer to the Chriſtians *Saints* and *Angels* in this Point; ſaving that this *Spiritual Fornication* is a *Rape* upon our *Saints* and *Angels*, but only *ſimple Fornication* in the Heathen with their *impure Dæmons*. VIII.

The Ninth; Religious *Incurvation* towards a Crucifix, or the Hoſt, or any Image, as to an Object, and not a mere unconſidered *accidental* Circumſtance, is *Idolatry*. This is manifeſt out of the ſeventh and eighth Concluſions. But the Worſhip of *Latria* exhibited to the Hoſt upon the Opinion of Tranſubſtantiation is *Idolatry*, by the Third and Fourth. IX.

7. Concluſion the Tenth; To uſe on ſet Purpoſe in religious Worſhip any Figure or Image only *circumſtantially*, not *objectively*, but ſo as to bow towards it, or to be upon a Man's Knees before it with Eyes and Hands devoutly lifted up towards it, but with an Intention of making it in no ſenſe any *Object* of this religious Worſhip, yet if this were in a Country where Men uſually and profeſſedly do, ſo it were notwithſtanding for all this Intention a groſs piece of *Idolatry*. X.

But if the whole Countrey ſhould conſpire to make this more plauſible ſenſe of thoſe Incurvations and Poſtures; admit we might hope it were not *Idolatry*, yet it would be certainly a moſt impious and wicked Mocking of God, and eluding his Mind in the ſecond Commandment, (that naturally implies the forbidding any Worſhip or Incurvation toward Images in a way of Religion,) and a Crime as ſcandalous and near to *Idolatry* as the going into Bed to another Man's Wife, with chaſt Pretenſions, would be to groſs Adultery.

Nay, indeed, it is very queſtionable, if he knowingly and deliberately put himſelf into theſe poſtures before an Image, whether the Image will not be the *Object* of thoſe Poſtures and Incurvations whether he will or no. Or rather it ſeems plain, beyond all queſtioning, that it will be ſo. For there is a corporeal Action ſignificative of Honour and Reſpect *corporeally* (though not *mentally*) directed towards and received by the Image, and this at the choice of the *Religioniſt*, (for 'tis in his Power to refrain) which intitles him to the Fact.

But we need not labour much touching this laſt Concluſion, the two former abundantly convincing the Church of *Rome* of multifarious Idolatries, if they will ſtand to *Divine Definitions*, or the *Declarations of holy Scripture* touching this Point.

CHAP. II.

What is Idolatry *according to the Determination of clear and* free Reaſon.

1. WE will now try how obnoxious the *Romaniſts* are out of the plain *Definitions* and *Determinations* of free and *clear Reaſon*. In which Method let us ſet down for

The firſt Concluſion, That *Idolatry* is a kind of Injuſtice againſt God. That this is true, may appear from that Definition of *Religion* in *Tully*, who defines it *Juſtitiam adverſus Deum*. Which is not the ſenſe of *Tully* only, but the very Voice of *Reaſon* and *Nature*. And therefore *Idolatry* being one kind of Irreligion or Impiety, it muſt needs include in it a kind of Injuſtice againſt God. 1.

II. 2. The ſecond Concluſion; That *Idolatry* is a very ſore and grievous Diſeaſe of the Soul, vilely debaſing her, and ſinking her into *Senſuality* and *Materiality*, keeping her at a vaſt Diſtance from the true Senſe and right Knowledge of God, and leaving her more liable to bodily Luſts: That the natural Tendency of *Idolatry* is this, and yet the Souls of Men in this lapſed State, are naturally prone to ſo miſchievous a Diſeaſe, as both Hiſtory and daily Experience do abundantly witneſs. See the Miſchiefs of Idolatry in my *Myſtery of Iniquity*, Part 1. Lib. 1. Ch. 16.

Nor can it infringe the truth of this Concluſion, That a Man, retaining ſtill the true Notion of God according to his Divine Attributes, may, according to a Senſe of his own, bow down toward a corporeal Object of Worſhip. For he muſt retain it by force againſt ſuch a Practice as would and does naturally debauch the Uſers of it. And beſides, if he had really the *Life of God* in him as well as the *Notion* of him, he would feel ſuch Actions grate againſt his Heart, and perceive how they would invade and attempt the abating and extinguiſhing the more true and pure Senſe of God and of his Worſhip, and ſeduce the Soul to an external Vanity.

But ſuppoſe a Man or two could keep their Minds from ſinking down from a right *Notion* of the *Deity*; yet thy are as guilty of *Idolatry*, if they give religious Worſhip to corporeal Objects, as he is of *Adultery* and Fornication that yet uſes them ſo cautiouſly, as neither to impair his bodily Health, nor beſot his natural Parts thereby. And therefore, though there may be ſome few ſuch, yet the Laws againſt *Fornication* and *Adultery* ought notwithſtanding to be very ſacred to every one, even to thoſe diſcreeter Tranſgreſſours of them, and ever to be obeyed by them, becauſe the Obſervation of them is of ſuch infinite Importance to the Publick.

And what we have ſaid of the *Worſhip* of *God* is analogically true of honouring of the *Saints*, who are beſt honoured by the Remembrance and Imitation of their Virtues, not by ſcraping Legs to, or clinging about their Images, which are no more like them than (according to the Proverb) *an Apple is to an Oiſter.*

III. 3. The third Concluſion; That thoſe high Expreſſions of the *Jealouſie of God*, and his ſevere Diſpleaſure againſt *Idolatry*, are very becoming the Nature of the thing, and his paternal Care of the Souls of Men. This appears from the foregoing Concluſions. For both the Prerogatives and Rights of the Divine Majeſty himſelf are concerned, and alſo the Perfection, Nobilitation and Salvation of the Souls of Men: This we diſcover by Reaſon, and our Reaſon is again more ſtrongly ratify'd by Divine Suffrage.

IV. The fourth; That *Idolatry*, though it be ſo hainous a Sin, yet where it is committed moſt, in good earneſt does neceſſarily involve in it Ignorance or Miſtake in the *Act* of *Worſhip*, or in the *Object*; they either taking the *Object* to be *God* when it is not, or to have ſome *Attribute of God* when it has not; or to enjoy ſome *Prerogative* of *God*, which yet it does not; or elſe, miſtaking in the *Act* and *the kind of it*, they judge the Worſhip not to be Divine when it is; or laſtly, they miſtake in the *Application of the Worſhip*, thinking they do *not apply* Divine Worſhip to an Object when they *do*.

V. The fifth; That to be miſtaken in the *Object of Worſhip*, or in the *Kind of Worſhip*, or in the *Application*, cannot excuſe any thing from being downright Idolatry; forasmuch as none are in good earneſt *Idolaters* without ſome of theſe Miſtakes.

VI. The Sixth; That the peculiar Honour or Worſhip which is given to God, is given to him not ſo much as his Honour and Worſhip, as his Due and Right: inſomuch that he that does not give it to God, or communicates it to another, does an Injury to the *Divine Majeſty*. This is plain, and conſonant to what was ſaid on the firſt Concluſion, That *Religion is a kind of Juſtice towards God*. And indeed if Divine Honour was not given to God as his *Due* and *Right*, it were no *Honour* at all, but rather a *Benevolence*.

VII. 4. The Seventh; The Right of that peculiar Honour or Worſhip we do to God, is grounded either in the *Nature of his incommunicable Excellencies*, or in his *Excellencies* ſo far as we know *incommunicated to any Creature*; or laſtly, in *Divine Declaration* or Preſcription of the Ways or Modes of thus or thus worſhipping him, which himſelf has ſometime ſet down.

VIII. The Eighth; That any Actions, Geſtures or Words directed to any Creature as to an *Object*, which naturally imply or ſignifie either the *incommunicable* or *incommunicated* Eminencies of God, is the giving that Worſhip that is the Right and Due of God alone to that Creature, and that Injury againſt the *Divine Majeſty*, which is properly termed *Idolatry*. The Evidence of this Concluſion may appear from hence, becauſe

becauſe there is no other Way of Application of external Worſhip than by directing ſuch ſignificant Actions, Geſtures, or Words, toward ſuch a Being as to an Object.

IX. The Ninth; That the uſing any of thoſe Actions or Geſtures, or doing any of thoſe things that the true and Supreme God did chuſe and challenge in the ſetting out the Mode of his own Worſhip, towards or in Reference to any Creature as to an *Object*, this alſo is that Injury againſt God which we term *Idolatry*.

The Reaſon is this, Becauſe ſuch a Mode of Worſhip does thus manifeſtly appear to be the peculiar Right of God, which none can transfer to another but God himſelf. Wherefore this Right having not been communicated by him to any other, whenever ſuch a kind of Worſhip is uſed, it muſt be uſed to him, and to none elſe.

Nor can his Derelict̃ion of any ſuch Mode of being worſhipped, warrant the Uſe of it to any Creature afterwards, becauſe no Creature can be God in thoſe Circumſtances as he thought fit to inſtitute ſuch a Worſhip for himſelf in: For no Creature can be God at all, and therefore never capable of any of thoſe Modes of *Divine Worſhip* which God ever at any Time inſtituted for himſelf. Beſides, if this Derelict̃ion and Diſuſe of any Mode of *Divine Worſhip* might make it competible to a Creature, then might we ſacrifice Beeves and Sheep (beſides other Services of the Temple) to any *Saint* or *Dæmon*, without incurring the Guilt of *Idolatry*.

X. 5. The Tenth; An *omnipercipient Omnipreſence*, which does hear and ſee what-ever is ſaid or tranſacted in the World, whether conſidered in the whole, or as diſtributed into *terreſtrial*, *celeſtial*, and *ſuperceleſtial*, not only all theſe *Omnipercipiencies* but any one of them is a certain Excellency in God, and, for ought we know, incommunicated to any Creature.

XI. The Eleventh; That this *Omnipreſence* or *Omnipercipience terreſtrial* is one main Ground of that Religious Worſhip due to God which we call *Invocation*. This is plain, that upon this very Ground that God hears and ſees (though himſelf be inviſible) what-ever is ſaid or done upon Earth, he has the Honour of being invoked any-where or every-where, and of having Temples built to him; becauſe he that is *omnipreſent* cannot be abſent from his Temple, but is alway there to be invoked.

XII. The Twelfth; That if *Omnipreſence* or *Omnipercipience*, at leaſt *terreſtrial*, (if not *celeſtial*,) be not communicated to Saints and Angels by God, the Invocation of either is palpable *Idolatry*. This is manifeſt from the eighth Concluſion. For Invocation implies an incommunicated *Divine Excellency* in the Saints or Angels, and ſo communicates that Right to them that appertains only to God, and is that Injury againſt God that is called *Idolatry*.

So that it is a vain Evaſion that pretends that we honour God the more in making him ſo good to the *Saints* and *Angels*, as to beſtow this Excellency on them; whenas yet his Wiſdom has not thought fit ſo to do. For we are ſo far from honouring him thereby, that we injure him in giving his Right to another; and we diſhonour him in preſuming he had done wiſelier or better, in doing what he has not done. Whenas indeed, if he were ſo laviſh in imparting his proper Excellencies to Creatures, as ſome would make us believe he is, to palliate their own Idolatries, it were the next Way to make Men forget all Applications to God, and to caſt him out of their Memory, and take up with the more particular Patronages of *Saints* and *Angels*.

XIII. 6. The Thirteenth; That our thinking ſuch a *Saint* or *Angel* can hear us whereever we invoke him, is no Excuſe for our Invocation of him, nor ſaves us from *Idolatry*, ſince all Idolatry committed in good earneſt implies ſome Miſtake, as has been noted in our fourth Concluſion.

XIV. The Fourteenth; That all the Modes or Ways of the Communication of this *Omnipercipiency* to Saints or Angels are either very *incredible*, if not *impoſſible*, or extremely *ridiculous* as to any Excuſe for their *Invocation*. For the uſual Reſidence of *Saints* and *Angels* being *in ſede Beatorum*, as the *Roman* Church holds, and that Place on the *Cœlum Empyreum* above all the Stars, That the *Angels* and *Saints* ſhould upon the Account of the Exaltedneſs of their Natures ſee and hear from thence what is done or ſaid from one Side of the Earth to the other, is extremely *incredible*, if not *impoſſible*; yea, ſufficiently *incredible*, or rather *impoſſible*, though they had their Abode on this *Side of the Moon*.

And that they ſhould ſee all Things and Tranſactions, hear all Prayers and Orations, *in Speculo Divinitatis*, is alike *incredible*; a thing which the *Humanity* of *Chriſt* himſelf, though hypoſtatically united to the *Divinity*, did not pretend to.

But

But that God ſhould either in this *Speculum* or any otherwiſe advertiſe them that ſuch a one prays to them that they would pray to him for that Party, is it not at firſt Sight above all Meaſure *ridiculous*?

And alike ridiculous it is to pray to *Saint* or *Angel*, as if they were *preſent* and heard our Prayers, when indeed they are *abſent*, and cannot tell that we did pray unleſs by ſome Intelligencers. This Devotion is an improper and unnatural Act, and ſhews that we do that to an inviſible *Creature* which is only proper to be done to the inviſible *God*; and that therefore it is Idolatry, as giving that Right of Worſhip to others which is only congruous to him.

XV. 7. The Fifteenth; That though there were communicated by God to Saints and Angels at leaſt a *terreſtrial Omnipercipiency*, yet if he have not communicated the Knowledge thereof to us, as moſt certainly he has not, the *Invocation* of them is notwithſtanding a very peſumptuous Invaſion of the indubitable Rights of God, and the intrenching upon his Prerogatives, and therefore as to the *internal* Act no leſs than the Sin of *Idolatry*.

The Reaſons of this Concluſion are, Firſt, That God concealing from us the Knowledge of the Communication of this Excellency, does naturally thereby intimate that he would not have them invoked, but reſerves the *Honour of our Invocation of an inviſible Power* unto himſelf only.

Secondly, That whatſoever is not of Faith is Sin: And therefore the Ground of Invocation of *Saints* or *Angels* being at leaſt dubitable, their Invocation is Sin; and it being committed againſt the Rights of God in his Worſhip, what can it be better eſteemed than Idolatry?

Thirdly, This Principle of feigning or groundleſly conceiting, without any Revelation from God, that any Creatures are capable of ſuch Honours as are God's indubitable Right and Prerogative, is the *Forge* and *Shop*, the *Palliation* and *Pretence*, for infinite Sorts and odly-excogitated Varieties of Idolatrous Objects: And therefore ſo preſumptuous and ſo abominable a Principle, which is the *Mother* and *Nurſe* of ſuch infinite Ways of *Idolatry* and Injuſtice againſt God, even according to human Reaſon ought to be declared againſt as Idolatrous; and, conſequently all the Practices thereupon are alſo to be declared *Idolatry*, becauſe they ſpring from a Principle taken up which is ſuch a fundamental Piece of *Idolatry*, and Injuſtice againſt God, and expoſes him to all Manner of *Idolatrous* Injuries.

Fourthly, To dare to do an Act we know not whether it may be *Idolatry* or no, and this needleſly, our Conſcience not at all compelling us thereto, this is to dare to commit *Idolatry*; and the Daring to commit *Idolatry*, and ſo to do Defiance to the *Majeſty* of *God*, what is it leſs than to be an *Idolater*? For according to his inward Man and the main *Morality* of the Action he is ſo: As he is morally a Murtherer that, doubting or not knowing but that it is his own *Friend*, by luck killed his intended *Enemy*: For the Senſe is, that rather than not to be avenged of his Enemy, he will not ſtick to kill his deareſt Friend.

And finally, This *Idolatry* is the more diſcernible, and aggravable in the Invocation of *Saints* or *Angels*, their *Omnipercipiency* being ſo extremely incredible, if not impoſſible or ridiculous, upon any Ground, as appears by the foregoing Concluſion.

XVI. 8. The Sixteenth; That the erecting of a *ſymbolical Preſence* with Incurvations thitherward, the Conſecrating of Temples and Altars, the making of Oblations, the burning of Incenſe, and the like, were declared by the Supreme God, the God of *Iſrael*, the Manner of Worſhip due to him, and therefore, without his Conceſſion, this Mode of Worſhip is not to be given to any elſe; as appears by Concluſion the ninth.

XVII. The Seventeenth; That the *Pagans* worſhipping their *Dæmons*, though not as the *Supreme God*, by *ſymbolical Preſences*, Temples, Altars, Sacrifices, and the like, become *ipſo facto* Idolaters. This is manifeſt from the ninth, the fifteenth, and the foregoing Concluſion.

XVIII. The Eighteenth; Though it were admitted that there is communicated to Saints and Angels at leaſt a *terreſtrial Omnipercipiency*, and that we had the Knowledge of this Communication, and ſo might ſpeak to them in a *civil* Way, though unſeen; yet to invoke them in ſuch Circumſtances, as at an Altar, and in a Temple dedicated to them, or at their *ſymbolical Preſence*, this were palpably *Idolatry*. The Truth is manifeſt again from the ninth and ſixteenth Concluſions.

*

9. The

9. The Nineteenth; Incurvation in Way of Religion towards any open or bare *ſymbolical Preſence*, be it what-ever Figure or Image, as to an *Object*, is flat *Idolatry*: in the Worſhip of *Saints*, *Angels* and *Dæmons*, double *Idolatry*; in the Worſhip of the true God, ſingle. The Reaſon hereof is reſolved partly into the ninth and ſixteenth Concluſions, and partly into the Nature of the *Application* of this Worſhip. For external Worſhip is not any otherwiſe to be conceived to be apply'd to a *ſymbolical Preſence*, but by being directed towards it as towards an *Object*. Wherefore if religious Incurvation be directed towards any Figure or Image as to an Object, this Figure or Image neceſſarily receives this Religious Incurvation, and partakes with God (if the Image be to him,) in it; which is manifeſt *Idolatry*. For the *Direction* of our *Intention* here is but a *Jeſuitical* Juggle. And therefore I will ſet down for Concluſion XIX.

The Twentieth, That Religious Incurvation toward a *bare ſymbolical* Preſence, wittingly and conſcientiouſly directed thither, though with a mental Reſerve, that they intend to uſe it merely as a Circumſtance of Worſhip, is notwithſtanding real *Idolatry*. XX.

The Reaſon is, becauſe an external Action toward ſuch a Thing as is look'd upon as receptive of ſuch an Action, (and has frequently received it,) if it be thus or thus directed, will naturally conciliate the Notions or Reſpects of *Action* and *Object* betwixt theſe two, whether we intend it or no. And it is as ridiculous to pretend that their Motions or Actions toward or about ſuch a *ſymbolical Preſence* are not directed to it or converſant about it as an *Object*, as it were for an Archer to contend that the Butt he ſhoots at is not the *Scope* or *Object*, but a *Circumſtance* of his ſhooting; and he that embraces his Friend, that his Friend is not an *Object*, but a *Circumſtance*, of his embracing. Which are Conceits quite out of the Road of all Reaſon and Logick. See the laſt Concluſion of the foregoing Chapter.

10. The Twenty-firſt; That the Adoration of any Object which we, out of Miſtake, conceive to be the true God made viſible by hypoſtatical Union therewith, is manifeſt *Idolatry*. The Reaſon is, becauſe Miſtake does not excuſe from Idolatry, by Concluſion the Fourth and the Fifth. And in this Suppoſition we miſs of one Part of the Object, and the only Part that ſingle is capable of Divine Honour. For God to be diſunited from this adored Object is in this Caſe all one as to be abſent: For God is not conſidered nor intended in this Act of Adoration but as united with this viſible Object. Which Reſpect of Union if it fail, that Conſideration or Intention alſo fails, and the Worſhip falls upon a mere Creature. XXI.

In brief, If out of Miſtake I ſalute ſome lively Statue or dead Body for ſuch or ſuch a living Man, though this Man or his Soul were preſent, and ſaw and heard the Salutation, yet I play the Fool, and make my ſelf ridiculous, and am conceived not to have ſaluted him I would: So if I do Adoration to any Object, ſuppoſe the *Sun* or ſome *Magical Statue*, for the true Deity viſible, whenas neither of them are ſo, I play the *Idolater*, and make my ſelf impious, and have miſſed of the due *Object* of my Adoration.

11. The Twenty-ſecond; That the Adoration of the *Hoſt* upon the Preſumption that it is tranſubſtantiated into the living Body of *Chriſt* is rank *Idolatry*. This appears from the precedent Concluſion. To which you may add, that the *Romaniſts*, making *Tranſubſtantiation* the true Ground of their Adoration of the *Hoſt*, do themſelves imply, that without it were ſo their Adoration thereof would be *Idolatry*. But that it is not ſo, and that their Ground is falſe, any Body may be as well aſſured of, as he can of any Thing in the World: and no leſs aſſured that they are *Idolaters* according to their own Suppoſition and Implication, as *Coſterus* indeed does moſt emphatically and expreſly acknowledge it, if they be miſtaken in their Doctrine of *Tranſubſtantiation*; as we ſhall hear anon. XXII.

The twenty-third Concluſion; That Adoration given to the Hoſt by Proteſtants or any elſe that hold not *Tranſubſtantiation* is manifeſt *Idolatry*. The Reaſon is to be fetch'd from the nineteenth and twentieth Concluſions. For it is Religious Veneration towards a bare corporeal Symbol of the Divine Preſence, not God himſelf as the * Papiſts think, and, to make the Action more aggravable, towards a Symbol that has Imagery upon it, and that of the Perſon that is pretended to be worſhipped thereby. What can be Idolatry if this be not? XXIII.

* *See the Appendix.*

The Twenty-Fourth; That the Invocation of Saints and Angels, though attended with theſe Conſiderations, That both that Excellency we ſuppoſe in them, and which makes them capable of that Honour, is deemed finite, and alſo (be it as great as it will) wholly derived to them from God, yet it cannot for all this be excuſed from

from groſs *Idolatry*. This is very clear from the Seventh, Eighth, Tenth, and ſo on till the Sixteenth Concluſion. For though this Excellency be ſuppoſed finite, yet if it be ſo great as that it is no where to be found but in God, it is his Right only to have ſuch Honours as ſuppoſe it. And though it be deemed or conceived to be derived from God, yet if it be not, we give an uncommunicate Excellency to the Creature, and rob God of his Right and Honour. And, laſtly, though this Excellency were communicated, but yet the Communication of it unrevealed to us, it were a treaſonable Preſumption againſt the *Majeſty of God*, thus of our own Head to divulge ſuch things as may violate the peculiar Rights of his Godhead, and (for ought we know) fill the World with infinite bold Examples of the groſſeſt *Idolatry*: And therefore all our Practices upon this Principle muſt be *Idolatrous*, and Treaſonable againſt the *divine Majeſty*. Conſider well the Fifteenth Concluſion.

XXV. 12. The laſt Concluſion; That this pretended Conſideration, that where *Chriſt* is *corporeally* preſent, Divine Worſhip is not done to his *Humanity*, but to his *Divinity*, and that therefore, though the Bread ſhould not prove tranſubſtantiated, the Divine Worſhip will ſtill be done to the ſame Object as before, *viz.* to the *Divinity*, which is every where, and therefore in the Bread; this will not excuſe the Adoration of the Hoſt from palpable *Idolatry*.

For firſt, That part of the Pretence that ſuppoſes Divine Worſhip in no Senſe due, or to be done to *Chriſt*'s Humanity, is falſe. For it is no greater Preſumption to ſay, that in ſome Senſe *divine Worſhip* is communicable to the *Humanity* of *Chriſt*, than, that the *Divinity* is communicated thereto. In ſuch Senſe then as the *Divinity* is communicated to the *Humanity*, which are one by *Hypoſtatical* Union, may *divine Worſhip* alſo be communicated to it; namely, as an Acknowledgment that the *Divinity* with all its adorable Attributes, is *hypoſtatically*, *vitally*, and *tranſplendently* reſiding in this *Humanity* of *Chriſt*. Which is a kind of Divine Worſhip of *Chriſt*'s Humanity, and peculiar to him alone, and due to him; I mean, to his Humanity, though it be not God *eſſentially*, but only *hypoſtatically* united with him that is; and does as naturally partake of Religious or Divine Worſhip in our Addreſſes to the Divinity, as the Body of an eminently vertuous, holy and wiſe Man does of that great Reverence and civil Honour done to him for thoſe Excellencies that are more immediately lodged in his Soul.

Which Honour indiſtinctly paſſes upon the whole Man: And as the very bodily Preſence of this virtuous Perſon receives the *civil* Honour, ſo in an eaſie Analogy doth the *Humanity* of *Chriſt* receive the Divine; but both as partial Objects of what they do receive, and with ſignification of the State of the whole Caſe, *viz.* that they are united, the one with the *Divinity*, the other with ſo *vertuous* a *Soul*. Hence they both become due Objects of that entire *external* Worſhip done towards them, to the one *civil*, to the other *divine*.

And therefore, in the ſecond place, it is plain, that there is not one and the ſame due Object capable of Religious Worſhip in either Suppoſition, as well in that which ſuppoſes the Bread *tranſubſtantiated*, as in that which ſuppoſes it not *tranſubſtantiated*. For in the former it is the true and living corporeal Preſence of *Chriſt*, whoſe whole *Suppoſitum* is, as has been declared, capable of *divine* Honour; but in the latter there is only, at the moſt, but his *ſymbolical Preſence*, whoſe Adoration is *Idolatry*, by the nineteenth, twentieth, and twenty-firſt Concluſions.

And laſtly, The pretending that though the Bread be not tranſubſtantiated, yet the Divinity of *Chriſt* is there, and ſo we do not miſs of the due Object of our Worſhip; this is ſo laxe an Excuſe, that it will plead for the Warrantableneſs of the *Laplanders* worſhipping their *Red Cloth*, or the *Americans* the *Devil*, let them but pretend they worſhip God in them. For God is alſo in that *Red Cloth*, and in the *Devil* in that Notion that he is ſaid to be every where. Nay, there is not any Object in which the ancient *Pagans* were miſtaken, in taking the *divine* Attributes to be lodged there, whether *Sun*, *Heaven*, or any other Creature, but by this Sophiſtry the Worſhipping thereof may be excuſed from Idolatry. For the *divine Attributes*, as God himſelf, are every where.

To direct our Adoration toward a ſupernatural and unimitable Tranſplendency of the *divine Preſence*, or to any viſible corporeal Nature that is *hypoſtatically* united with the Divinity, moſt aſſuredly is not that ſunk and ſottiſh, that dull and dotardly Sin of *Idolatry*. For, as touching this latter, to whatever the Divinity is *hypoſtatically* united, or (to avoid all Cavil about Terms) ſo ſpecially and myſteriouſly communicated as it is to *Chriſt*, the Right of *divine Worſhip* is proportionably communicated therewith, as I have already intimated. And as for the former, That through

which the *divine Tranſplendency* appears is no more the Object of our Adoration, than the diaphanous Air is through which the viſible *Humanity* of *Chriſt* appears when he is worſhipped.

But the *Euchariſtick Bread*, being neither *hypoſtatically* united with the Divinity, nor being the *Medium* through which any ſuch ſupernatural Tranſplendency of the *divine Preſence* appears to us, Adoration directed toward it cannot fail of being palpable Idolatry. For the Euchariſtical Bread will receive this Adoration as the Object thereof, by Concluſion the Nineteenth and Twentieth. But the Adoration, or any Divine Worſhip of an Object in which the Divine Attributes do not *perſonally* reſide, (in ſuch a Senſe as is intimated in thoſe Words of St. *John*, *And the Word was made Fleſh*) but only *locally*, as I may ſo ſpeak, this, according to ſound Reaſon, and the Senſe of the Chriſtian Church, muſt be down-right *Idolatry*. John 1. 14.

CHAP. III.

That the Romaniſts *worſhip the Hoſt with the higheſt kind of Worſhip, even that of* Latria, *according to the Injunction of the Council of* Trent; *and that it is moſt groſs* Idolatry *ſo to do.*

1. AND having thus clearly and diſtinctly evinced and declared what is or ought to be held *Idolatry* amongſt Chriſtians; let us at length take more full notice of ſome Particulars wherein, according to theſe Determinations, the Church of *Rome* will be manifeſtly found *guilty of Idolatry*, and that according to the very Definitions of their own Council of *Trent*. As firſt, in the Point of the *Adoration of the Hoſt*, touching which the very Words of the *Council* are, *Latriæ cultum, qui vero Deo debetur, huic ſanctiſſimo Sacramento in veneratione eſſe adhibendum*: and again, *Si quis dixerit, in ſancto Euchariſtiæ Sacramento* Chriſtum *non eſſe cultu Latriæ etiam externo adorandum, & ſolenniter circumgeſtandum populóque proponendum publicè ut adoretur, Anathema ſit.* Concil. Triſ dent. *Seſſ.* 3. *Cap.* 5. *Can.* 6.

2. This confident Injunction of groſs *Idolatry*, as it is certainly ſuch, is built upon their confidence of the truth of their Doctrine of *Tranſubſtantiation*. For the Chapter of the *Adoration of the Hoſt* ſucceeds that of *Tranſubſtantiation*, as a natural, or rather neceſſary, Inference therefrom. *Nullus itaque dubitandi locus relinquitur*, &c. That is to ſay, The Doctrine of *Tranſubſtantiation* being eſtabliſhed, there is no Scruple left touching the Adoration of the Hoſt, or giving *Divine Worſhip* to the Sacrament (or *Chriſt*, as it is there called,) when it is carried about, and expoſed publickly in Proceſſions to the View of the People.

But the Doctrine of *Tranſubſtantiation* being falſe, it muſt needs follow, that the giving of Divine Worſhip to the Hoſt, is as groſs a piece of *Idolatry* as ever was committed by any of the Heathens. For then their Divine Worſhip, even their *Cultus Latriæ*, which is only due to the only true God, is exhibited to a mere *Creature*, and that a very ſorry one too; and therefore muſt be groſs *Idolatry*, by the Twenty-firſt and Twenty-ſecond Concluſions of the ſecond Chapter.

3. But now, that their Doctrine of Tranſubſtantiation is falſe, after we have propoſed it in the very Words of the Council, we ſhall evince by undeniable Demonſtration. *Per conſecrationem Panis & Vini converſionem fieri totius ſubſtantiæ Panis in ſubſtantiam Corporis* Chriſti, *& totius ſubſtantiæ Vini in ſubſtantiam Sanguinis ejus; quæ converſio convenienter & propriè à Sancta Catholica Eccleſia Tranſubſtantiatio eſt appellata.* And a little before, Cap. 3. *Si quis negaverit in venerabili Sacramento Euchariſtiæ ſub unaquaque ſpecie, & ſub ſingulis cujuſque ſpeciei partibus, ſeparatione facta, totum* Chriſtum *contineri, Anathema ſit.* In which Paſſages it is plainly affirmed, that not only the Bread is turned into the whole Body of *Chriſt*, and the Wine into his Blood, but that each of them are turned into the whole Body of *Chriſt*, and every part of each, as often as Diviſion or Separation is made, is alſo turned into his whole Body. Which is ſuch a contradictious Figment, that there is nothing ſo repugnant to the Faculties of the human Soul. Concil. Triſ dent. *Seſſ.* 3. *Cap.* 4. *Cap.* 3. *Can.* 3.

4. For thus the Body of *Chriſt* will be in God knows how many thouſand Places at once, and how many thouſand Miles diſtant one from another. Whenas *Amphitruo* rightly expoſtulates with his Servant *Soſia*, and rates him for a Mad-man or Impoſtor, that he would go about to make him believe that he was at home, though but a little way off, while yet he was with him at that Diſtance from Home. *Quo id (malum!) pacto poteſt fieri nunc uti tu hic ſis, & domi?* And a little before, in the ſame Colloquie with his Servant, *Nemo unquam homo vidit*, ſaith he, *nec poteſt fieri, tempore uno homo idem duobus locis ut ſimul ſit.* Wherein *Amphitruo* ſpeaks but according to the common Senſe and Apprehenſion of all Men, even of the meaneſt *Idiots*.

5. But now let us examine it according to the Principles of the *Learned*, and of all their Arts and Sciences, *Phyſicks*, *Metaphyſicks*, *Mathematicks* and *Logick*. It is a Principle in *Phyſicks*, That that internal Space that a Body occupies at one time, is equal to the Body that occupies it. Now let us ſuppoſe one and the ſame Body occupy two ſuch internal Places or Spaces at once; this Body is therefore equal to thoſe two Spaces, ſeeing it fills them both at the ſame time, which yet are double to one ſingle Space; wherefore the Body is double to that Body in one ſingle Space, and therefore one and the ſame Body double to it ſelf; which is an enormous Contradiction.

Again, in *Metaphyſicks*; The Body of *Chriſt* is acknowledged *one*, and that as much as any one Body elſe in the World. Now the Metaphyſical Notion of *one* is, to be *indiviſum à ſe*, (both *quoad partes*, and *quoad totum*) as well as *diviſum à quolibet alio*. But the Body of *Chriſt* being both in Heaven, and, without any Continuance of that Body, here upon Earth alſo, the whole Body is divided from the whole Body, and therefore is entirely both *unum* and *multa*: which again is a perfect Contradiction.

6. Thirdly, in *Mathematicks*; The *Council* ſaying, that in the Separation of the parts of the *Species*, (that which bears the outward Show of *Bread* or *Wine*) that from this Diviſion there is a parting of the Whole, divided into ſo many entire Bodies of *Chriſt*, the Body of *Chriſt* being always at the ſame time equal to it ſelf, it follows, that a *part* of the Diviſion is equal to the *whole*, againſt that common Notion in *Euclide*, *That the Whole is bigger than the Part.*

And laſtly, in *Logick* it is a Maxime, That the *Parts agree indeed with the Whole, but diſagree one with another*. But in the aboveſaid Diviſion of the Hoſt or Sacrament, the Parts do ſo well agree, that they are entirely the very ſame individual thing. And whereas any Diviſion, whether *Logical* or *Phyſical*, is the Diviſion of ſome *one* into *many*; this is but the Diviſion of *one* into *one* and it ſelf, like him that for Brevity-ſake divided his Text into one Part.

To all which you may add, That, unleſs we will admit of two *Soſia's* and two *Amphitruo's* in that Senſe that the Mirth is made with it in *Plautus* his Comedy, neither the Bread nor the Wine can be tranſubſtantiated into the entire Body of *Chriſt*. For this plainly implies that the ſame thing is, and is not, at the ſame time. For that individual thing that can be, and is to be made of any thing, is not. Now the individual Body of *Chriſt* is to be made of the Wafer conſecrated, for it is turned into his individual Body. But his individual Body was before this Conſecration. Wherefore it was, and it was not, at the ſame time: which is plainly againſt that Fundamental Principle in *Logick* and *Metaphyſicks*, *That both Parts of a Contradiction cannot be true*; or, *That the ſame thing cannot both be, and not be, at once.*

Thus fully and intirely contradictious and repugnant to all Senſe and Reaſon, to all indubitable Principles of all Art and Science, is this Figment of *Tranſubſtantiation*; and therefore moſt certainly falſe. Read the Ten firſt Concluſions of the brief Diſcourſe of *the true Grounds of Faith.*

7. And from Scripture verily it has not the leaſt Support. All is, *Hoc eſt corpus meum*, when *Chriſt* held the Bread in his Hand, and after put part into his † own Mouth, (as well as diſtributed it to his Diſciples:) in doing whereof he ſwallow'd his whole Body down his Throat at once, according to the Doctrine of this Council, or at leaſt might have done ſo, if he would. And ſo all the Body of *Chriſt*, Fleſh, Bones, Mouth, Teeth, Hair, Head, Heels, Thighs, Arms, Shoulders, Belly, Back, and all, went through his Mouth into his Stomach; and thus all were in his Stomach, though all his Body intirely, his Stomach excepted, was ſtill without it. Which let any one judge

† See *Paul Fag.* upon Deut. 8. 10.

judge whether it be more likely, than that this Saying of *Chriſt*, *This is my Body*, is to be underſtood figuratively; the Uſing the Verb ſubſtantive in this Senſe being not unuſual in Scripture; as in, *I am the Vine*; *The ſeven lean Kine are the ſeven Years of Famine*; and the like: And more particularly, ſince our Saviour, ſpeaking elſewhere of eating his Fleſh and drinking his Blood, ſays plainly, That *the Words he ſpake they were Spirit, and they were Truth*, that is to ſay, a *ſpiritual* or ænigmatical Truth, nor carnally or *literally* to be underſtood.

John 15. 5. Gen. 41. 27. Joh. 6. 63.

And for the Truſting of the Judgment of the *Roman* Church herein that makes it ſelf ſo ſacroſanct and infallible, the Pride, Worldlineſs, Policy and multifarious Impoſtures of that Church, ſo often and ſo ſhameleſly repeated and practiſed, muſt needs make their Authority ſeem nothing in a Point that is ſo much for their own *Intereſt*, eſpecially ſet againſt the undeniable Principles of common Senſe and Reaſon, and of all the Arts and Sciences God has illuminated the Mind of Man withal. Conſider the twelfth Concluſion of the above-named Treatiſe, together with the other Ten before cited. Wherefore any one that is not a mere *Bigot*, may be as aſſured that *Tranſubſtantiation* is a mere Figment or enormous Falſehood, as of any Thing elſe in the whole World.

8. From whence it will unavoidably follow, and themſelves cannot deny it, that they are moſt groſs and palpable *Idolaters*, and conſequently moſt barbarous *Murtherers*, in killing the innocent Servants of God for not ſubmitting to the ſame *Idolatries* with themſelves. *Coſterus* the *Jeſuit* ſpeaks expreſly to this Point, (and conſonantly, I think, to the Suppoſition of the *Councils*) *viz.* That if their Church be miſtaken in the Doctrine of *Tranſubſtantiation*, they *ipſo facto* ſtand guilty of ſuch a Piece of *Idolatry* as never was before ſeen or known of in the World.

Franciſc. Coſter. *Enchirid. Controverſ. Cap.* 12.

For the Errors of thoſe, ſaith he, *were more tolerable who worſhip ſome Golden or Silver Statue, or ſome Image of any other Materials, for their God, as the Heathen worſhipped their Gods; or a red Cloth hung upon the Top of a Spear, as is reported of the* Laplanders; *or ſome live Animal, as of old the* Ægyptians *did; than of theſe that worſhip a Bit of Bread, as hitherto the Chriſtians have done all over the World for ſo many hundred Years, if the Doctrine of Tranſubſtantiation be not true.*

What can be a more full and expreſs Acknowledgment of the groſs *Idolatry* of the Church of *Rome* than this, if Tranſubſtantiation prove an Errour? Than which notwithſtanding there is nothing in the World more certain to all the Faculties of a Man; as is manifeſt out of what has been here ſaid. And therefore the *Romaniſts* muſt be groſs *Idolaters*, from the Second, Third, Fourth, Seventh and Ninth Concluſions of the firſt Chapter, and from the Fourth, Fifth, Eighth, Ninth, Twenty-firſt, Twenty-ſecond and Twenty-Fifth of the ſecond Chapter. All theſe Concluſions will give Evidence againſt them, that they are very notorious *Idolaters*.

9. And therefore this being ſo high and ſo palpable a Strain of Idolatry in them touching the *Euchariſt*, or the Eating the Body and drinking the Blood of *Chriſt*, wherein *Chriſt* is offered by the Prieſt as an *Oblation*, and the People feed upon him as in a *Feaſt* upon a *Sacrifice*, which is not done without Divine Adoration done to the Hoſt, according to the Precept of their Church; This does hugely confirm our Senſe of the Eating of *things offered unto Idols* in the Epiſtles to the Churches in *Pergamus* and in *Thyatira*, this Worſhipping of the Hoſt being ſo expreſly acknowledged by the Pope and his Clergy, and in that high Senſe of *Cultus Latriæ*, which is due to God alone. And therefore it is very choicely and judiciouſly perſtringed by the Spirit of Prophecy above any other Modes of their Idolatry, it being ſuch a groſs and confeſſed *Specimen* thereof, and ſuch as there is no Evaſion for or Excuſe.

Hoc teneas vultus mutantem Protea *modo.*

CHAP. IV.

The groſs Idolatry of the Romaniſts *in the Invocation of the* Saints, *even according to the Allowance of the Council of* Trent, *and the authorized Practice of that Church.*

1. BUT we will fall alſo upon thoſe Modes of Idolatry wherein the Church of *Rome* may ſeem leſs bold; though indeed this one, that is ſo groſs, is ſo often and ſo univerſally repeated every where in the *Roman* Church, that by this alone, though we ſhould take Notice of nothing farther, Idolatry may ſeem quite to have overſpread her like a noiſom Leproſy. But, however, we ſhall proceed; and Firſt to their *Invocation of Saints*. Touching which the Council of *Trent* declares this Doctrine expreſly: *Sanctos utique unà cum* Chriſto *regnantes Orationes ſuas pro hominibus offerre, bonúmque atque utile eſſe ſuppliciter eos invocare; & ob beneficia impetranda á Deo per Filium ejus* Jeſum Chriſtum, *ad eorum orationes, operam auxiliúmque confugere.* Where Invocation of Saints is plainly allowed and recommended: And beſides their praying for us, or offering up our Prayers to God, it is plainly imply'd that there are other Aids and Succours they can afford, if they be ſupplicated, that is, invoked with moſt humble and proſtrate Devotion. And the pretending that this is all but the Way of procuring thoſe good things we want from God, the firſt Fountain, and that through his Son *Chriſt*; that makes the *Saints* the more exactly like the Pagans *Dii medioxumi*, and the *Dæmons* that negotiated the Affairs of Men with the higheſt Deity.

Concil. Trident. *Seſſ.* 9.

2. I ſay then, that though they went no farther than thus, even this is downright *Idolatry* which the Council of *Trent* thus openly owns, (and conſequently the whole Church of *Rome*,) as appears from the Third, Fourth, Fifth, Sixth and Eighth Concluſions of the firſt Chapter; as alſo by the Fifth, Seventh, Eighth, Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth, Fifteenth and Twenty-fourth of the Second. But if we examine thoſe Prayers that are put up to the Saints, their Invocation will be found ſtill the more unexcuſable.

3. Wherefore, looking to the publick Practice of the Church of *Rome*, authorized by the Popes themſelves, the Invocation of a *Saint* does not conſiſt in a mere *Ora pro nobis*, as People are too forward to fancy that the State of the Queſtion, (though the mere invoking of them to pray for us would be Idolatry, as is already proved:) but, which is inſinuated in the Council it ſelf, there are other more particular Aids and Succours that they implore of them, and ſome ſuch, if we conſider the Forms of Invocation, as it is proper for none but God or *Chriſt* to give: Such as Protection from the Devil, Divine Graces, and the Joys of Paradiſe. But as the Things they ask of the Saints are too big for them to be the Diſpoſers of; ſo the *Compellations*, of the Virgin *Mary* eſpecially, are above the Nature or Condition of any Creature. Whence this Invocation of Saints will appear a moſt groſs and palpable Mode of *Idolatry* in that Church. As I ſhall make manifeſt out of the following Examples, taken out of ſuch Pieces of Devotion as are not muttered in the Corners of their Cloſets, but are publickly read or ſung with *Stentorian* Voices in their very Churches. I will only give the Reader a Taſt of this Kind of their Idolatry; for it were infinite to produce all we might.

4. And firſt, to begin with the ſmaller *Saints*, (as indeed they are all to be reckoned in Compariſon of the Bleſſed Virgin, to whom therefore they give that Worſhip which they call *Hyperdulia*, as they give *Dulia* to the reſt of the Saints, and *Latria* to God alone, and to *Chriſt* as being God:) That Prayer to St. *Coſmas* and St. *Damian* is plainly a Petition to them to keep us from all Diſeaſes, as well of Soul as of Body, that we may attain to the Life of the Spirit, and live in Grace here, and be made Partakers of Heaven hereafter.

O Medici piiſſimi,
Qui Meritis clariſſimi
In Cœlis refulgetis,
A peſte, clade corporum
Præſervetis, & operum,
Moribus nè langueamus:
Nec moriamur ſpiritu,
Sed Animæ ab obitu
Velociter ſurgamus;
Et vivamus in Gratia,
Sacra Cœli palatia
Donec regrediamur.

5. Such

5. Such a Piece of Devotion as this is that to St. *Francis: Sancte* Franciſce, *propere veni; Pater, accelera ad populum, qui premitur & teritur ſub onere, palea, luto, latere, & ſepultos* Ægyptio *ſub ſabulo nos libera, carnis extincto vitio.* Which is plainly a Prayer to this Saint that he would deliver us from the Bondage and Drudgery of Sin, which is only in the Power of our great Saviour and Redeemer *Chriſt* for to do.

That Invocation of St. *Andrew* is alſo for that ſpiritual Grace of duly bearing the Croſs here, that we may obtain Heaven afterwards.

Jam nos foveto languidos,
Curámque noſtrî ſuſcipe,
Quò pro Crucis victoriam
Cœli petamus gratiam.

But that to St, *Nicolas* is againſt the Aſſaults of the Devil:

Ergò piè nos exaudi
Aſſiſtentes tuæ laudi,
Nè ſubdamur Hoſtis fraudi,
Nobis ſer auxilia.
Nos ab omni malo ducas,
Vitâ rectâ nos conducas,
Poſt hanc vitam nos inducas
Ad æterna gaudia.

The like Devotion is done to St. *Martin.* St, *Andrew,* St. *James,* St. *Bartholomew,* and others, though not in the ſame Words.

6. When I have given an Example or two of their Prayers put up to their *She-Saints,* I ſhall a little more copiouſly inſiſt on thoſe to the bleſſed Virgin. They beg of St. *Agnes* the greateſt Grace that God is able to impart to the Soul of Man, that is to ſay, *to ſerve God in perfect Love.* And this Gift this one poor ſingle She-Saint is ſollicited to beſtow on all Men.

Ave, Agnes *glorioſa,*
Me in fide ſerves recta,
Dulcis Virgo & dilecta,
Te exoro precibus:
Charitate da perfectâ
Deum, per quem es electa,
Colere piè omnibus.

That Devotion put up to St. *Brigitt* is, that ſhe would play the skilful Pilot, and lead us through all the Tempeſts and Hazzards of this World ſo ſafely, that at laſt, by her good Conduct, we may attain to Everlaſting Life. The Rhyme runs thus:

O Bregritta, *mater bona,*
Dulcis Ductrix & Matrona;
Nobis ſer ſuffragia;
Naufragantes in hoc Mari
Tuo ductu ſalutari
Duc ad vitæ bravia.

7. But that to St. *Catherine* is a Piece of Devotion ſomething of an higher Strain, or rather more copious and expreſs: For ſo great a Boon they beg of her as is in the Power of none to give but God alone.

Ave, Virgo Dei digna,
Chriſto, *prece, me conſigna,*
Audi preces, præſta Votum;
Cor in bono fac immotum.
Confer mihi Cor contritum;
Rege Viſum & Auditum;
Rege Guſtum & Olfactum,
Virgo ſancta, rege Tactum.
Ut in cunctis te regente,
Vivam Deo purâ mente.
Chriſtum *pro me interpella,*
Salva Mortis de procella.
Superare fac me Mundum,
Nè demergar in profundum.
Nè me ſinas naufragari
Per Peccata in hoc Mari.
Viſita tu me infirmum,
Et in bonis fac me firmum.
Agoniſta Dei fortis,
Præſtò ſis in hora mortis.
Decumbentem fove, leva,
Et de morte ſolve ſæva;
Ut reſurgam novus homo
Civis in cœleſti domo.

8. Now it is obſervable in this devotional Rhyme to St. *Catherine,* that whereas the Council of *Trent* adviſes Men, *ad Sanctorum orationes, opem auxiliúmque confugere,* that in theſe many Verſes there are not paſſing two or three that are an entreating of the *Saint* to pray for us, but to aid and ſuccour us in ſuch a Way as the

the Story of the *Saint* and the Alluſion to her Name moſt naturally leads the Fancy of the Devotioniſt to think ſuitable for her: As if ſhe were the Giver of Courage, of Patience, and of Purity of Mind, and was to comfort and ſupport us in the very Agony of Death by her Preſence. Which Petition is very frequent to other Saints alſo. So plain a Thing is it, that this Invocation of the *Saints* is not a mere deſiring of them to pray for us.

But here the Devotioniſt commits the whole *Regimen* of both his Soul and Body unto this *Saint*, to rule all his Faculties and Senſes, and begs ſo high Virtues and Graces, as that none but God can ſupply us with them; as I intimated at firſt. Whence the Invocation upon that very Account alſo muſt appear moſt groſly Idolatrous, as *Grotius*, who yet is no ſuch Foe to the Papiſts, does expreſly acknowledge and declare.

CHAP. V.

Forms of Invocation of the bleſſed Virgin, uſed by the Church of Rome; *egregiouſly* Idolatrous.

1. AND if they can contain themſelves no better in their Devotions toward theſe leſſer *Saints*, to whom their Church-Men will allow only the Worſhip they call *Dulia*, how wild and extravagant will they ſhew themſelves in their Addreſſes to the Virgin *Mary*, the Mother of God, to whom they allow the Worſhip they call *Hyperdulia*? And that is the thing I will now take Notice of, though not according to the Copiouſneſs of the Subject; for it would even fill a Volume. But ſome Inſtances I will produce, and thoſe ſuch as are publick and authentick, as I intimated at firſt. In the *Roſarie* of the Bleſſed Virgin ſhe is ſaluted thus:

Reparatrix & Salvatrix deſperantis Animæ,
Irroratrix & largitrix ſpiritualis Gratiæ,
Quod requiro, quod ſuſpiro, mea ſana Vulnera,
Et da menti te poſcenti Gratiarum munera;
Ut ſim caſtus, & modeſtus, dulcis, fortis, ſobrius,
Pius, Rectus, circumſpectus, ſimultatis neſcius,
Eruditus, & munitus Divinis eloquiis,
Conſtans, gravis, & ſuavis, benignus, amabilis,
Corde prudens, ore ſtudens veritatem dicere,
Malum nolens, Deum volens pio ſemper opere.

A very excellent Prayer, if it had been directed to a due Object. But ſuch things are asked as are in the Power of none but of *Jeſus Chriſt* himſelf, as he is God, to give.

2. For the Virgin *Mary* is here made no leſs than a Saviour and Giver of all ſpiritual Graces; as ſhe is alſo a giver of eternal Life in what follows in Proſe, *Peccatorum conſolatrix, infirmorum curatrix, errantium revocatrix, juſtorum confirmatrix, deſolatorum ſpes & auxiliatrix, atque mea promptiſſima adjutrix, tibi, Domina gloriosa, commendo hodie & quotidie Animam meam; ut me in cuſtodiam tuam commendatum ab omnibus malis & fraudibus Diaboli cuſtodias, atque in hora mortis conſtanter mihi aſſiſtas, ac animam ad æterna gaudia perducas.* Here is the commending of the Soul of the Devotioniſt into the Protection of the Virgin, that he may be kept from all Evil, and from the Frauds of the Devil, and that ſhe would aſſiſt at the Hour of Death to convey his Soul to the Eternal Joys of Heaven.

3. To this is not unlike that which is found at the End of the *Roſarie*; *Cor meum illumina, fulgens Stella Maris, Et ab hoſtis machina ſemper tuearis. O glorioſa Virgo* Maria, *mater regis æterni, Libera nos ab omni mala, & à pœnis Inferni.* Which is a Petition for Illumination of Heart, for Security from the Devil and from Eternal Death: Which is only the Privilege of the Son of God, the Eternal Wiſdom of the Father, to grant, who is ſaid alſo to *have the Keys of Hell and of Death.*

Apoc. 1. 18.

4. But

4. But the thing which is very obſervable, and which I mainly drive at, is this, That the *Roman* Church toward the latter End, before the Reformation broke out, had run ſo mad after the Patronage of the Virgin, that they had almoſt forgot the Son of God, and ſpent all their Devotions on her, whom they do at leaſt equalize to *Chriſt*, and ſo really make her, as well as ſome love to call her, the *Daughter of God*, in as full and high a Senſe as *Chriſt* is his *Son*; as will farther appear in the Proceſs of our Quotations. As in that Prayer to the bleſſed Virgin that follows in *Chemnitius*: *Te, Mater illuminationis cordis mei, te, nutrix ſalutis meæ mentis, te obſecrant quantum poſſunt cuncta præcordia mea. Exaudi, Domina, adeſto propitia, adjuva potentiſſima, ut mundentur ſordes mentis meæ, ut illuminentur tenebræ meæ. O glorioſa Domina, Porta vitæ, Janua ſalutis, Via reconciliationis, Aditus recuperationis, obſecro te per ſalvatricem tuam fœcunditatem, fac ut peccatorum meorum venia, & vivendi gratia concedatur, & uſque in finem hic ſervus tuus ſub tuâ protectione cuſtodiatur.* Which Petition and Compellations, ſaving what belongs to the Sex, are moſt proper and natural to be uſed towards *Chriſt*. But the Virgin is here made our Saviour and Mediatour in the Feminine Gender.

5. As ſhe is again moſt expreſly in that Prayer to her in her Feaſt of Viſitation:

Veni, præcelſa Domina Maria; *tu nos viſita: Ægras mentes illumina per ſacræ vitæ munera.*

Veni, Salvatrix ſeculi; Sordes aufer piaculi; In viſitando populum pœnæ tollas periculum.

Veni, Regina gentium; dele flammas reatuum; dele quodcunque devium; da vitam innocentium.

In which Invocation the Virgin *Mary* is plainly called the Saviour of the World, and pray'd unto for Spiritual Illumination of the Soul, and for the Purgation thereof from the Filth both of Sin and Guilt: whereby ſhe is plainly equalized to the *Son of God*, and made as it were a *She-Chriſt*, or *Daughter of God*.

To this Senſe alſo are thoſe Prayers put up to her in her Feaſt of the *Conception* and of the *Annunciation*: But it were infinite to produce all. Read that Prayer in *Chemnitius* ſung to her by the Council of *Conſtance*: It is a perfect Imitation of the ancient Prayer of the Church to the *Holy Ghoſt*.

CHAP. VI.

More Forms of Invocation of the Bleſſed Virgin out of the Mary-Pſalter, *ſo called, extreamly* Idolatrous *and* Blaſphemous.

1. WE will now only note ſome Paſſages in the *Mary-Pſalter*, as it is called, wherein how much at that time the Church of *Rome* had thruſt themſelves under the Protection and Patronage of the Virgin, and made her the *Daughter of God*, inſtead of approving themſelves faithful touching the Rights and Prerogatives of the Son and his Worſhip, will be moſt notoriouſly evident. I will begin with the Thirtieth Pſalm: *In te, Domina, ſperavi; non confundar in æternum. In gratiam tuam ſuſcipe me; inclina ad me aurem tuam, & in mœrore meo lætifica me. Tu es fortitudo mea, & refugium meum, conſolatio mea & protectio mea: ad te clamavi cum tribularetur cor meum, & exaudiſti de vertice collium æternorum. In manus tuas, Domina, commendo ſpiritum meum, meam totam vitam, diem ultimum.* This is that whole Pſalm to the Virgin: juſt in ſuch a Form, and with ſuch a Repoſe of Spirit as *David* prays in to God himſelf.

2. But we will content our ſelves with tranſcribing only ſome ſelect Pieces. As Pſalm 71. *Reſperge, Domina, cor meum dulcedine tuâ. Fac me obliviſci miſerias hujus vitæ: Concupiſcentias æternas excita in animâ meâ, & de gaudio Paradiſi inebria mentem meam.* And again, Pſalm 104. *Salus ſempiterna in manu tuâ eſt, Domina; qui te dignè honoraverint ſuſcipient illam. Clementia tua non deficiet à ſeculis æternis, & miſericordia tua à generatione in generationem.* And Pſalm 117. *Diſpoſitione tuâ mundus preſeverat, quem tu, Domina, cum Deo fundâſti ab initio. Tuus totus ego ſum, Domina; ſalvum me fac, quoniam deſiderabiles ſunt laudes tuæ in tempore peregrinationis meæ.* No Man can ſay more to, or expect more from, the Eternal God himſelf.

Whence

Whence they make the eternal Godhead as hypoſtatically united with the Virgin as with *Chriſt* himſelf, and carry themſelves to her as if ſhe were as properly the *Daughter of God*, as he *the Son*. For elſe how could ſhe be ſaid to have everlaſting Salvation in her Power, and to have laid the Foundations of the World from the beginning with the eternal Deity?

3. There are alſo other Paſſages in this Pſalter whereby they make the Virgin *Mary* a *She-Chriſt*, the *Daughter of God*, as he is the *Son of God*; and that is by the applying of the very Phraſes ſpoken of him in the Scripture, unto her. As in Pſalm 2. *Venite ad eam omnes qui laboratis & tribulati eſtis, & refrigerium & ſolatium dabit animabus veſtris.* And Pſalm 81. *Terge fœditatem meam, Domina, quæ ſemper rutilas puritate. Fons vitæ, influe in os meum, ex quo viventes aquæ profluunt & emanant. Omnes ſitientes venite ad illam, & de fonte ſuo gratanter vos potabit.* This is the Gift of the Spirit belonging only to *Chriſt* to give to them that believe on him. And he is alſo ſaid to be the *Eaſe* and *Reſt* of all them that are *weary and heavy laden.*

John 7. 37, 38.
Matth. 11. 28.

And again, Pſalm 46. *Omnes gentes, plaudite manibus, pſallite in jubilo Virgini glorioſæ. Quoniam ipſa eſt porta vitæ, janua ſalutis, & via noſtræ reconciliationis, ſpes pœnitentium, ſolamen lugentium, pax beata cordium atque ſalus.* This is attributed to the Virgin, whenas it is *Chriſt* alone that is the way of our Salvation and Reconciliation with God.

4. This is a foul and tedious Subject, and therefore to make an end at length, let us conſider the Blaſphemy of the 41 Pſalm; *Quemadmodum deſiderat cervus ad fontes aquarum, ità ad amorem tuum anhelat anima mea, Virgo ſancta. Quia tu es genitrix vitæ meæ, & altrix reparationis carnis meæ: Quia tu lactatrix Salvationis animæ meæ, initium & finis totius ſalutis meæ.* Here is that attributed to the Virgin which is ſaid of *Chriſt*, that he is the *Author* and *Finiſher* of our Faith and Salvation. Nay, the Creation or Generation of our Life and Fleſh, as well as our Salvation, is here aſcribed to the Virgin. Which can have no Senſe or Truth, unleſs ſhe were Θεόγυνον, *God-woman*, in that Senſe that *Chriſt* is Θεάνθρωπος or Θεάνηρ, *God-man*, and, as I ſaid, were as properly the *Daughter of God*, as he is the *Son of God*.

5. As ſhe is expreſly called in her *Litany*, *Filia Dei*, the *Daughter of God*. Which, conſidering what high Titles they give her both in that *Litany* and elſewhere, as, *Illuminatrix cordium*, *Fons miſericordiæ*, *Fulmen ſapientiæ*, *Mater Dei*, *Regina cœli*, *Domina mundi*, *Domina cœli & terræ*, would be but a dwindling Title, (it belonging to all Women that are Believers) if there was not ſome ſuch raiſed and ſublime Senſe of it, as I have intimated.

And therefore their humble Addreſſes to her being as if ſhe were, as I ſaid, a *She-Chriſt*, and the *Daughter of God*, in as high a Senſe at leaſt, as *Chriſt* is the *Son of God*, and ſhe being called the *Daughter of God* in the *Litania Mariæ*, in her Litany or publick Supplication to her, it is plain, that in that Interval of the Church wherein this moſt conſpicuouſly and notoriouſly happened, the Church of *Rome*, by reaſon alſo of the abundance of their Devotions then to the Virgin, might be ſaid to be rather the Worſhippers of the *Daughter of God* than of the *Son of God*. And that therefore the *Spirit of Prophecy* foreſeeing theſe times, whenas for ſuch a ſpace he called *Rome Pergamus*, this ſucceeding Scene coming on, he might very well change the Title of *Pergamus* into that of *Thyatira*, with a deriſorious Alluſion to the Occaſion of the Name of that City, from the News of a Daughter being born to *Nicanor*. As if God Almighty had the like Occaſion of changing the Name of *Pergamus* into *Thyatira*, (which ſignifies a *Daughter*) from the *Romaniſts* turning the Virgin *Mary* into the *Daughter of God*.

6. For a Stop to which Inſolency *Chriſt* ſeems on purpoſe in the Epiſtle to the Church in *Thyatira* to reſume to himſelf the Title of the *Son of God*, notwithſtanding that he is called the *Son of Man* in the Viſion in the foregoing Chapter, out of which he ever draws a Deſcription of himſelf for an Entrance before each Epiſtle to the Churches. Which, in my Judgment, is a thing ſpecially well worth the marking; and that this making the Virgin *Mary* the *Daughter of God* in this Interval, might alone be a ſufficient Occaſion of changing the Name of the Church of *Rome* from *Pergamus* to *Thyatira*. But other things that are appoſite, are alſo comprehended by a prophetical *Henopœia*.

Apoc. 2. 18.
Apoc. 1. 13.

7. But this is an Overplus to our preſent purpoſe, which was mainly to diſcover the groſs Idolatry of the Church of *Rome* in the Invocation of their *Saints*, and eſpecially of the Virgin *Mary*; and how both the Definition of the Council of *Trent* is idolatrous in this Point, and much more the Practice of the Church countenanced by publick Authority.

8. For

8. For this *Mary-Pſalter* it ſelf, that has the moſt enormous and blaſphemous Forms of idolatrous Invocation of any, is not the private Contrivance of ſome ſingle, obſcure, ſuperſtitious Monk, but bears the Title of that Seraphick Doctor S. *Bonaventure*, once Cardinal of *Rome*: which is no ſmall publick Countenance thereto. And that nothing might be wanting to the Grace and Furtherance of ſo devotional a piece of Idolatry, there was inſtituted a peculiar Society, entitled, *The Fraternity of the Mary-Pſalter*, confirmed afterward by *Sixtus* the Fourth, many Indulgences being added *Anno* 1470. And *Innocent* the Eighth added to theſe Indulgences plenary Remiſſion *â pœnâ & culpâ* once in their Life, and once *in articulo mortis*, to as many as entred into that Fraternity.

9. And in ſuch Caſe ſtands the Church of *Rome* at this very Day, that is to ſay, ſhe is ſtill *Thyatira*, notorious for her Idolatrous Worſhip of the Virgin *Mary*. But the Interval of the true Church in *Thyatira* ceaſed upon the Reformation, when we caſt off the Pope, or ſuffered *Jezebel* to delude the Servants of God no longer, nor to debauch them with Idolatrous Modes of Worſhip. But this is only by the Bye.

In the mean time it is abundantly manifeſt, that the Invocation of Saints in the *Roman* Church is not only the praying to them that they would pray to God for us, but the asking Aids of them, and ſuch frequently as are in the Power of none but of God, and of *Chriſt* as he is God, for to give; and therefore is ſtill the groſſer Idolatry.

CHAP. VII

That the Doctrine of the Council of Trent *touching the* Worſhipping of Images *is Idolatrous, and the Reaſon of the Doctrine weak and unſound.*

1. AND thus much for their *Idolatry* in the *Invocation of Saints*. Let us now conſider what the Senſe of the Council of *Trent* is touching the *Worſhiping of Images*. *Imagines porrò* Chriſti, *Deiparæ Virginis, & aliorum Sanctorum, in templis præſertim, habendas & retinendas eſſe, eiſque debitum honorem & reverentiam impertiendam. Quoniam honos qui eis exhibetur refertur ad Prototypa, quæ illæ repræſentant; ità ut per Imagines quas oſculamur, & coram quibus caput aperimus & procumbimus,* Chriſtum *adoremus, & Sanctos, quorum illæ ſimilitudinem gerunt, veneremur. Id quod Conciliorum, præſertim verò ſecundæ* Nicænæ *Synodi, Decretis contra Imaginum oppugnatores eſt ſancitum.* Concil. Trid. Seſs. 9.

The Meaning of which in brief is this, That the Images of *Chriſt*, of the *bleſſed Virgin* and other *Saints*, are to be had and retained in Churches, and that *due Honour* and Reverence is to be done to them. For which are produced two Reaſons. The Firſt, In that the Honour that is done to the *Images*, is referred to the *Prototypes*. The Second, In that this Injunction is but what the ſecond *Nicene* Council had of old decreed.

2. To which I anſwer, That thus much as the Council of *Trent* has declared touching Images, is plain and open Idolatry, by the ſeventh Concluſion of the firſt Chapter, and expreſly againſt the Commandment of God, who forbids us to make any graven Image to bow down to or worſhip. But the Council of *Trent* on the contrary ſays, Yes, ye may make graven Images of the Saints, and ſet them up in their Temples, and give them their due Honour and Worſhip; nay, ye ought to do ſo; and Inſtances in the very Act of Bowing or Kneeling and proſtrating our ſelves before them. This Definition of the Council is ſo palpably againſt the Commandment of God, that they are fain to leave the ſecond Commandment out of the Decalogue, that the People may not diſcern how groſly they go againſt the expreſs Precepts of God in their ſo frequent Practices of Idolatry. See the Firſt, Second, Ninth and Tenth Concluſions of the firſt Chapter; as alſo the Third, Fourth, Fifth, Eighteenth, Nineteenth and Twentieth of the Second.

3. Nor can all their Tricks and Tergiverſations and ſubtil Eluſions ſerve their Turn. For undoubtedly the Decalogue was writ to the eaſie Capacity of the People, and therefore their Hearts and Conſciences are the beſt Interpreters. Not the fooliſh Evaſions and Subterfuges of perfidious Sophiſters, who, to the betraying of weak Souls to Idolatry and Damnation, and for the wider opening their Purſes, would make them believe that the Council of *Trent*'s enjoyning of Images in Churches, and the Honouring them or Worſhiping them and bowing down before them, can conſiſt with God's forbidding to make any graven Image, and to bow down to it and worſhip it. So that I ſay, the Council it *ſelf* does appoint flat Idolatry to the Chriſtian World to be practiſed. And it being ſo monſtrous a thing, I pray you now let us conſider the Reaſons why they do ſo.

4. The Firſt is, Becauſe the Honour done to the *Image* is referr'd to the *Prototype*, But I anſwer, that this Reference is either in Virtue of that Similitude the Images have with thoſe Perſons they repreſent, which the Words of the Council ſeem to imply, at leaſt touching the Saints, *quorum illæ ſimilitudinem gerunt*; as when we praiſe a Picture of ſuch or ſuch a Perſon, that it is a very comely and lovely Picture, this Praiſe naturally has a Reference to the Perſon whoſe Picture it is, in Virtue of the Similitude betwixt the Picture and the Party.

Or elſe this Reference, without any Regard to perſonal Similitude, is from the Direction of the Intention of the *Devotioniſt*, if we may ſo ſpeak, that he intends upon the ſeeing and bowing, ſuppoſe, to the Image of *Chriſt*, the bleſſed Virgin, or any Saint, to take this Occaſion to worſhip *Chriſt*, the Bleſſed Virgin, or the Saint thereby, the Image being but at large a *ſymbolical Preſence* of them, it being not regarded whether the *Symbol* or *Image* have any perſonal Similitude with the Party it repreſents or no.

5. But now as for the former, it is evident, that it is infinitely uncertain whether any Image of *Chriſt*, the Bleſſed Virgin, or of this or that Saint, be like the carnal Figure of theſe Perſons while they were alive upon Earth, or no. Nay, it is in a Manner certain to the contrary, none of theſe holy Souls being given to ſuch Follies as to have their Pictures drawn while they were alive. See my *Myſtery of Iniquity* Part 1. Book 1. Chap. 14.

But being it is extremely improbable but an Image ſhould be like ſome or other, that are either now alive, or have lived on the Earth ſince the Beginning of the World, according to this firſt Suppoſition, this Honour or Religious Worſhip intended to *Chriſt*, the *bleſſed Virgin*, or any other *Saint*, will not only miſs them, but certainly fall on ſome other who, inſtead of being Saints, haply are or have been the moſt vile and wicked Perſons that ever liv'd upon the Earth.

6. But beſides, no Saints are worſhipped before they be in Heaven, nor indeed are properly *Saints* till then; and the *Glories* in their Pictures that are about their Heads ſhew plainly, that they intend to repreſent the *Saints* in their preſent Condition of Glory in Heaven. Whence it is plain that the Images are nothing like them they are made for. For how can theſe *Images* of Braſs or Stone or Wood, or any other Materials, bear the Image of a ſeparate Soul, which all the *Saints* are for the preſent? And what likeneſs can there be betwixt the glorious Body of *Chriſt* Heavenly and ſpiritual, and an Image of any terreſtrial Matter? No more than betwixt a Piece of Dirt or Soot and the Sun or bright Morning-Star.

And, which is moſt of all to be conſidered, what terreſtrial Image can poſſibly repreſent him that is truly θεάνθρωπος, *God-man*, and is not the Object of our Adoration but as he is this Divine *Complexum* as well of the *Divinity* as the *Humanity*? But what Statuary can carve out the Effigies of the Deity? So that the Pretence of this Reference of the Honour to the *Prototype* in this firſt Senſe thereof is very weak and vain. Nor, though there were this natural Reference, would it follow that we are to honour them this Way, it being ſo plainly forbid, and there being better Ways than this, *viz.* the Commemorating and imitating there Virtues.

7. And for that ſecond Senſe, it is indeed diſſinvolved of thoſe former Difficulties; but greater here occurr. For as touching our Saviour *Chriſt*, foraſmuch as his pretended Image is but his *ſymbolical Preſence*, the Doing of Divine Worſhip towards it is again plain Idolatry, as appears by that Example of the *Iſrae-*
Exod. 32. 4, 5. *lites*, who worſhiped the golden Calf in Reference to *Jehovah*, as appears plainly in the Story. And for the Bleſſed Virgin and the reſt of the Saints, that Incurvation toward

ward their *ſymbolical Preſences* is flat Idolatry, is manifeſt from the Eighth, Ninth and Tenth Concluſions of the firſt Chapter, and the Fifth, Nineteenth and Twentieth of the ſecond of this Treatiſe.

And indeed thus to make the Images of the *Saints* ſo called only their *ſymbolical Preſences*, and ſo to worſhip them before theſe Images, is an attributing *Divine Honour* to them. For this naturally does declare that they have at leaſt a *terreſtrial Omnipreſency*, which no inviſible Power which we know has, but only God. But to make a low Obeiſance to an abſent Perſon, God knows how many *millions* of Miles off, is ſtill a more forced and ridiculous thing. And therefore the Saluting of the Saints thus at their *ſymbolical Preſences* or Images, and in the mean time acknowledging them to be *in ſede Beatorum*, (which they do, and muſt do, unleſs they exclude them Heaven,) is to acknowledge one Soul to fill Heaven and Earth with its Preſence, or to have both a *celeſtial* and *terreſtrial Omniſciency*, which is that vaſt Privilege of God Almighty only; and therefore this Worſhip to them is groſs *Idolatry*, as naturally ſuppoſing ſuch a Perfection in them as is no where but in God.

Beſides what was intimated before, that let this Reference be what it will, there being an Incurvation or Proſtration before Images, whether they be mere *Symbols*, or exact Repreſentations, it muſt be *ipſo facto* Idolatry by the Seventh Concluſion of the firſt Chapter. From whence it follows, that the Saints are not honoured by this worſhipping of their Images, but hideouſly reproached, it ſuppoſing them to be pleaſed and gratify'd with that which is an Abomination to the Lord, and a groſs Tranſgreſſion of his expreſs Commands. It implies, I ſay, that they are ambitious, vain-glorious and rebellious againſt God. And therefore they that the moſt vehemently oppoſe this way of honouring of them by Images and Invocation, are the moſt true and faithful Honourers of them, they ſo zealouſly vindicating them from the great Reproaches theſe others caſt upon them. So far are they from being guilty herein from any Rudeneſs or Clowniſhneſs againſt the Saints of God.

CHAP. VIII.

The Doctrine of the ſecond Council of Nice, *touching the Worſhip of Images,* (*to which the Council of* Trent *refers*) *that it is groſly Idolatrous alſo.*

1. BUT now as for the other Reaſon of theſe *Tridentine* Fathers, whereby they would ſupport their Determination in this Point, *viz.* the Authority of the ſecond Council of *Nice* held about the year 780, (to omit, that long before this time the Church had become *aſymmetral*, which yet is a very ſubſtantial Conſideration) I ſhall only return this brief Anſwer. The God of *Iſrael*, which is the Father of our Lord *Jeſus Chriſt*, has given this expreſs Command to his *Church* for ever, *Thou ſhalt not make to thy ſelf any graven Image, thou ſhalt not bow down to it, nor worſhip it.* But on the contrary, the ſecond Council of *Nice* ſays, Thou mayſt, and ſhalt bow down to the Image of *Chriſt*, of the bleſſed Virgin, and of the reſt of the Saints. Now whether it be fit to believe and obey God, or Men, judge ye. I might add farther, Men ſo ſilly and frivolous in the Defence of their Opinion, ſo falſe and fabulous in the Allegation of their Authorities, and the Recital of miraculous Stories, as *Chemnitius* has proved at large in his *Examen* of the Council of *Trent*.

2. I will give an Inſtance or two. *No Man lighteth a Candle, and putteth it under a Buſhel*; therefore the Images of the Saints are to be placed on the Altars, and Wax-candles lighted up before them, in due Honour to them, Again, *Pſalm* 16. *But to the Saints that are on the Earth:* But the Saints are in Heaven, ſay they; therefore their Images ought to be on the Earth, *&c.* As for the Miracles done by Images, as their Speaking, the Healing of the Sick, the Revenging of the Wrong done to them, the Diſtilling of rorid Drops of Balſam to heal the wounded, ſick or lame, their Recovering Water into a dry Well, and the like, it were too tedious to recite theſe Figments. Mat. 5. 15.

But that of the Image of the Virgin, to whom her *Devotioniſt* ſpake when he took Leave of her, and was to take a long Journey, intreating her to look to her Candle, which he had lighted up for her, till his Return, I cannot conceal. For the Story

ſays, the ſame Candle was burning ſix Months after, at the Return of her *Devoto*. An Example of the moſt miraculous *Prolonger* that ever I met withal before in all my Days. Such an Image of the Virgin would ſave poor Students a great deal in the Expence of Candles, if the thing were but lawful and feaſible.

3. From theſe ſmall Hints a Man may eaſily diſcover of what Authority this ſecond Council of *Nice* ought to be, though they had not concluded ſo point-blank againſt the Word of God. But becauſe that Clauſe in this Paragraph of the Council I have recited, *Id quod Conciliorum, præſertim vero ſecundæ Nicænæ Synodi*, &c. may as well aim at the Determination of what theſe Fathers *mean* by that *debitus honor & reverentia*, which they declare to be due to the Images of *Chriſt* and the *Saints*, as *confirm* their *own Concluſion* by the Authority of that *Nicene* Council, we will take notice alſo what a kind of Honour and Reverence to Images the *Nicene* Council did declare for, and in ſhort it is this;

That they are to be worſhipped and adored, and to be honoured with Wax-candles, and by the ſmoking of Incenſe or Perfumes, and the like. Which ſmells rankly enough in all conſcience of Idolatry, as *Grotius* himſelf upon the Decalogue cannot but acknowledge. But this is not all. The Invocation of Saints, their Mediation and propitiating God for us for adoring their Images, healing of Diſeaſes, and other Aids and Helps, beſides *Ora pro nobis*, are manifeſtly involved in the Worſhip of theſe Images, according to that *Nicene* Council.

4. And truly, according to the Collections of *Photius* in *Juſtellus*, one would think that they meant the *Cultus Latriæ* to the Image of *Chriſt*, they uſing the Word διαβαίνειν, as if that Worſhip which was done to the Image, paſſed through to *Chriſt* himſelf, which would not be ſuitable to him, if it were not Divine Worſhip. And where that Word is not uſed, yet the Senſe makes hugely for it. As in this Paragraph touching the ſecond Council of *Nice* according to *Photius*; Τῷ δὲ εἰκόνα χειρὶ ὁπὶ τιμῇ καὶ σεβασμιότητι τὲ εἰκονιζομένε προσκυνεῖσθαι καὶ τιμᾶσθαι ψήφοις ἁπάσαις ἐπικύρωσέ τε καὶ ἐπεσφραγίσατο, τῆς προσκυνήσεως καὶ τιμῆς δηλονότι προσαγομένης καθ' ὃν τρόπον καὶ τοῖς ἄλλοις ἱεροῖς συμβόλοις καὶ τύποις τῆς καθ' ἡμᾶς ἁγιωτάτης λατρείας προσερχόμεθα. Οὐ γὰρ ἐν αὐτοῖς ἱστῶμεν καὶ συμπεκλείομεν τὴν τιμὴν καὶ προσκύνησιν, οὐδὲ εἰς ἑτερόφυλα καὶ διάφορα τέλη χιζόμεθα· ἀλλὰ διὰ τῆς φαινομένης διαφόρε καὶ μιᾶς αὐτῶν θεραπείας καὶ προσκυνήσεως ἱεροπρεπῶς τε καὶ ἀδιαιρέτως εἰς τὸν ἀμείεσον ἐκείνῳ ἐνοειδῆ τε καὶ ἑνοποιὸν θειότητα ἀναγόμεθα.

This ſeventh Synod, ſaith he, (that is to ſay, the ſecond of *Nice*) *with joint Suffrages hath eſtabliſhed and ratify'd the worſhipping of the Image of* Chriſt *for the Honour and Reverence of him that is expreſſed by it; this Worſhip and Honour being done in ſuch manner as when we approach the holy Symbols or Types of our moſt holy and divine Worſhip:* (for the Word is λατρεία.) *For we do not ſtop at them, nor reſtrain our Worſhip and Devotion to them, nor are we divided toward heterogeneous and different Scopes ond Objects; but by that Service and Worſhip of them that appears divided, are we carried up devoutly and undividedly unto the one and indiviſible Deity.* Whereby it is plainly declared, That that very Worſhip which paſſes to the Deity is done towards the Image of *Chriſt* firſt or jointly, as being one and the ſame undivided Worſhip in Truth and Reality; as alſo that this Worſhip is that Worſhip which is called *Latria*, and is due to the higheſt God only.

5. But that religious Worſhip is done to the Images of all the Saints, ſeems imply'd in what comes afterwards, where it is ſaid, That this ſecond Council of *Nice*, (which the ſame *Photius* calls ἁγίαν καὶ θεόφορον πανήγυειν) ὃ μόνον τῷ εἰκόνα χειρὶ, ἀλλὰ καὶ ἀειπαρθένε Μαρίας καὶ πάντων τῶν ἁγίων τὰς ἱερὰς εἰκόνας, κατ' ἀναλογίαν τῆς τῶν πρωτοτύπων ὑπεροχῆς καὶ σεβασμιότητος, τιμᾶσθαι καὶ προσκυνεῖσθαι ἐπισφραγίσί τε καὶ ἐπεκύρωσεν· καὶ γὰρ καὶ δι' αὐτῶν εἴς ἑνοποίον τινα καὶ συναγωγὸν ἀναγόμεθα θεωρίαν, καὶ πρὸς τὸ ἀκρότατον τῶν ὀρεκτῶν δι' αὐτῆς ἀξιούμεθα θείας καὶ ὑπερφυοῦς συναφείας. That this Council *has not only eſtabliſhed and appointed that the Image of* Chriſt *ſhould be honoured and worſhipped, but the holy Images of the Virgin* Mary, *and of all the Saints, according to the Excellency and Venerability of their Prototypes. For even by theſe are we carried up into a certain unitive and conjunctive Viſion, and thereby are vouchſafed that divine and ſupernatural Conjunction or Contact with the higheſt of all deſirables*, that is, God himſelf.

6. Can any thing more inflame the Souls of Men with that myſtical Luſt after Idols than the Doctrines of this *Nicene* Synod? For as for the Image of *Chriſt*, the ſame Devotion and Worſhip is done to that which is done to God himſelf. And for the Images of the Virgin *Mary*, and the reſt of the Saints, though that Worſhip is alloted them only that is proportionable to their Prototypes, yet they are worſhipped ſuch a way as that thereby, while we adhere to their Images or Statues, we are declared

clared to be made fit for, and to be vouchſafed a tactual Union with God himſelf. What *Philtrum* more effectual to raiſe up that *Idolomania*, that being mad and Love-ſick after Images and Idols, than this? What can inrage their Affections more towards Idolatry, than to fanſie that while they worſhip Idols, and cling about dead Statues, that very individual Act (and therefore it cannot be too intenſe) is that wherewith they are united to, and lie in the very Embraces of, the ever-living and true God?

7. The Senſe of the Synod is, according to the Repreſentation of *Photius*, That we worſhip and unite our ſelves with God, as well in the worſhipping the Images of the Virgin, and of other Saints, as in the worſhipping of the Image of *Chriſt*. So that all is *religious* Worſhip, and conſequently groſs Idolatry, it being done to Stocks and Stones, and ſuch like ſenſeleſs Objects. For the drift of all Idolatry is, when it is queſtioned, and craftily defended, that through the Worſhip of *Dæmons* and Images they reach at the Worſhip of, and the joining their Devotion to, the firſt and higheſt Godhead. Wherefore the Council of *Trent* declaring with the ſecond Council of *Nice*, that is to ſay, The Blind leading the Blind, they have both fallen into this dreadful Pit of Idolatry.

CHAP. IX.

The Meaning of the Doctrine of the Council of Trent *touching the Worſhip of Images more determinately illuſtrated from the general Practice of the* Roman *Church, and Suffrage of their Popes, whereby it is deprehended to be ſtill more courſely and Paganically Idolatrous.*

1. BUT it may be it may give more Satisfaction to ſome, to know what is the Church of *Rome*'s own Senſe of this *Honor debitus* ſhe declares ought to be done to the Images of *Chriſt* and the Saints. *Putting off a Man's Hat, and lying proſtrate before them*, the Council does not ſtick to inſtance in by the Bye. But becauſe the Council calls this neither *Dulia*, nor *Hyperdulia*, nor *Latria*, ſome will, it may be, be ready to ſhuffle it off with the Interpretation of but a *civil* Complement to theſe Images or their Prototypes.

But ſince the Council of *Trent* has declared nothing farther, what can be a more certain Interpreter of their Meaning than the continued Cuſtom of their Church, and the Senſe of ſuch Doctors as have been even *ſainted* for their Eminency, as *Thomas Aquinas* and *Bonaventure*, who both of them have declared, That the Image of *Chriſt* is to be worſhipped with the Worſhip of *Latria*, the ſame that *Chriſt* is worſhipped with?

2. And *Azorius* the *Jeſuite* affirms, That it is the conſtant Opinion of the *Theologers*, (their own, he means, you may be ſure) that the Image is to be honoured and worſhipped with the ſame Honour and Worſhip that he is whoſe Image it is. Which is not unlike that in the Council of *Nice*, κατ' ἀναλογίαν τῆς τῶ πρωτοτύπων ὑπαρχῆς, in the foregoing Citation. But that they are all capable of religious Worſhip, the Council of *Trent* it ſelf (as well as *Bellarmine* and others, if not all the Theologers of that Church) does plainly acknowledge, in that it determines for their *Invocation*, which is competible to no *inviſible Power* but the Godhead it ſelf. Wherefore it is manifeſt that their Images are worſhipped with *religious* Worſhip alſo.

3. But we ſhall make ſtill the clearer Judgment thereof, if we conſider the Conſecration of theſe Images, which the Council of *Trent* declares are to be worſhipped. For the Conſecration and Worſhipping of them makes them perfectly as the *Idol-Gods* of the *Heathen*, as *Octavius* jeerlingly ſpeaks of the Heathen Gods, that is, their Idols, in *Minutius Felix*: *Ecce funditur, fabricatur, ſcalpitur; nondum Deus eſt. Ecce plumbatur, conſtruitur, erigitur; nec adhuc Deus eſt. Ecce ornatur, conſecratur, oratur; tunc poſtremo Deus eſt.* Behold it is cloathed or adorned, it is conſecrated and prayed unto; then at length it becomes a God. And if this will do it, the Church of *Rome*'s Images will prove as good Idol Gods as any of them all.

4. *Chemnitius* recites ſome Forms of Conſecration: I will cull out only thoſe of the Images of the *Bleſſed Virgin* and of St. *John*. That of the bleſſed Virgin is this: *Sanctifie, O God, this Image of the bleſſed Virgin, that it may aid and keep ſafe thy faithful People; that Thunderings and Lightnings, if they grow too terrible and dangerous, may be quickly expelled thereby; and that the Inundations of Rain, the Commotions of Civil*

Civil War, and Devaſtations by Pagans, may be ſuppreſſed by the Preſence thereof. Which is moſt effectual to make all Men come and hurcle under the Protection of the Virgin's Image in ſuch Dangers, as under the Wings of the Great *Jehovah*. This is hugely like the conſecrated *Teleſms* of the Pagans.

But let us hear the Form of the Conſecration of the Image of St. *John* alſo: *Grant, O God, that all theſe that behold this Image with Reverence, and pray before it, may be heard in whatſoever Streights they are. Let this Image be the holy Expulſion of Devils, the conciliating the Preſence and Aſſiſtance of Angels, the Protection of the Faithful; and that the Interceſſion of this Saint may be very powerful and effectual in this Place.* What a mighty Charm is this to make the Souls of the feeble to hang about theſe Images, as if their Preſence were the Divine Protection it ſelf?

5. Theſe Forms *Chemnitius* recites out of the *Pontifical* he peruſed. But the *Rituale Romanum*, publiſhed firſt by the Command of *Paulus Quintus*, and again authorized by Pope *Urban* the Eighth, will do our buſineſs ſufficiently, they being both ſince the Council of *Trent*; and therefore by the Expoſition of theſe Popes we may know what that *debitus Honor* is, which the *Tridentine* Fathers mention, as that which ought to be done to the Images of *Chriſt*, the bleſſed Virgin, or any other Saint. For the Conſecration of their Images runs thus:

Grant, O God, that whoſoever before this Image ſhall diligently and humbly upon his knees worſhip and honour thy only begotten Son, or the bleſſed Virgin, (according as the Image is that is a-conſecrating, *or this glorious Apoſtle or Martyr, or Confeſſor, or Virgin, that he may obtain by his or her Merits and Interceſſion Grace in this preſent Life, and eternal Glory hereafter.*

So that the Virgin and other Saints are Fellow-diſtributers of Grace and Glory with *Chriſt* himſelf to their Supplicants before their Images, and that upon their own Merits, and for this Service done to them in kneeling and pouring out their Prayers before their Statues or *ſymbolical Preſences*. What greater Blaſphemy and Idolatry can be imagined? *Ornatur, conſecratur, oratur, tunc poſtremò fit Deus:* that is to ſay, The Image is pray'd before, but the *Dæmon* pray'd unto. There is no more in Paganiſm it ſelf. And yet by the Pope's own Expoſition this is the *debitus Honor* that is owing to the Images of the Saints. Conſider the latter end of the laſt Concluſion of the firſt Chapter, and the Forms of Invocation in the fourth and fifth, as alſo the eighteenth Concluſion of the ſecond Chapter.

6. This is all plain and expreſs, according to the Authority of their Church. And that, beſides their *Adoration* and *Praying* before theſe Images, (which, conſidering the *Poſtures* of the Supplicant and the Image, is as much praying to them as the *Heathens* will acknowledge done to theirs) there are alſo *Wax-candles* burning before them, and the Oblation of *Incenſe* or *perfuming them*; *Feaſts* likewiſe, *Temples* and *Altars* to the ſame Saints, and the *carrying them in Proceſſion*, (which was the Guiſe of ancient *Paganiſm*) is ſo well known, that I need not here quote any Authors. And that this is the Practice of the *Roman* Church jointly and coherently with their Worſhip of Images, is manifeſt to all the World; and that therefore it is as arrant *Idolatry* as *Paganiſm* it ſelf, and conſequently *real Idolatry* by the third Concluſion of the firſt Chapter. And laſtly, it is to be noted, that the Council of *Trent*, naming the *debitus Honor* of Images, and not excepting theſe in known Practice then amongſt them, muſt of all Reaſon be conceived to mean theſe very Circumſtances, as Paganical as they are, of the worſhipping of them.

7. And the rather, becauſe they do pretend to rectifie ſome Miſcarriages in the buſineſs of Images, as any unlawful or diſhoneſt Gain by them, all laſcivious Dreſſes of the Images, all Drunkenneſs and diſorderly Riot at their Feaſts, and the like. Which, methinks, is done with as great Caution againſt Idolatry, as if, for ſuppreſſing Fornication, they had decreed that all the Whores in *Rome* ſhould forbear to go in ſo gariſh Apparel, that they ſhould be ſure to wear clean Linen, to be favourable to poor younger Brothers in the Price of a Night's Lodging, that they keep themſelves wholeſome and clean from the Pox, and the like; which were not the putting down, but the eſtabliſhing of Whores and Whoredom in the Papacy. And ſo are theſe Cautions touching Images. *Exceptio firmat regulam in non exceptis:* Wherefore theſe Circumſtances of Idolatry being not named by the *Tridentine* Fathers in their Exception; 'tis manifeſt they are thereby ratify'd. Which yet are ſo like the old Pagan Idolatry, that *Ludovicus Vives*, one of their own Church could not abſtain from profeſſing, *non poſſe aliquod diſcrimen oſtendi, niſi quod nomina tantum &*

titulos mutaverint; That only the *Names* and *Objects* were changed, not the *Modes*, of the ancient *Idolatry* of the Heathen.

8. If the Council of *Trent* would have really and in good earneſt rectify'd their Church in the point of Images, they ſhould have followed the Example of that skilful and famous Phyſician Dr. *Butler*, they ſhould have imitated his Preſcript touching the ſafe eating of a Pear, *viz.* That we ſhould firſt pare it very carefully, and then be ſure to cut out or ſcoup out all the Coar of it, and after that, fill the Hollow with Salt, and when this is done, caſt it forthwith into the Kennel. This is the ſafeſt way of dealing with thoſe things that have any intrinſick Poiſon or Danger in them. See thoſe moſt wholeſome and judicious Homilies of our Church of *England* againſt the *Peril of Idolatry*.

9. And thus much ſhall ſerve for the ſetting out the Idolatry of the Church of *Rome* ſo far as it ſeems to be allow'd by the Church it ſelf. But for thoſe more groſs Extravagancies, which, though they have connived at, yet they would be loath to own upon publick Authority, I will neither weary my ſelf nor my Reader by meddling with them. Such as the making the Images to ſweat, their Eyes to move, the making them to ſmile, or lour and look ſad, as Occaſion requires, yea, to feel heavy or light, or the like. Which does neceſſarily tend to the engaging of the People to believe and have Affiance in the very Images themſelves, as thoſe Conſecrations alſo imply which I cited out of *Chemnitius*, and which that Rhyme ſeems to acknowledge which they ſay to that Face of *Chriſt* which they call the *Veronica*. Which Rhyme runs thus:

Nos perduc ad patriam, felix ô Figura,
Ad videndam Faciem quæ eſt Chriſti *pura.*
Nos ab omni macula purga Vitiorum,
Et tandem conſortio junge Beatorum.

And with ſuch like blind Devotion do they likewiſe ſpeak to the Croſs:

O Crux, ſpes unica,
Hoc Paſſionis tempore
Auge piis Juſtitiam,
Reiſque dona Veniam.

This muſt ſound very wildly and extravagantly to any ſenſible Ear. And yet the invoking any Saint before his Image for Aid and Succour, (the Image bearing the *Name* and *Repreſentation* of the Saint,) with Eyes and Hands lift up to it, is as arrant talking with a ſenſleſs Stock or a Stone as this, and as groſs a Piece of *Idolatry, though approved of by the Authority of the *Roman* Church. But I intended to break off before. Yet I cannot forbear to add this one thing, That ſo much more odious and reproachful Spectacles are Images in the Church of *Rome*, by how much more plainly it appears that, beſides other things, they are ſo many Inſtruments of theſe κλεμμάτα, *Thefts*, of which Mention is made in the *Apocalyps*. Chap. 9. v. 21

*See Ch. I. Concluſ. 10.

CHAP. X

Several Important Conſectaries from this clear Diſcovery of the groſs Idolatry of the Church of Rome; *with an hearty and vehement Exhortation to all Men, that have any ſerious Regard to their Salvation, to beware how they be drawn into the Communion of that Church.*

1. THUS have we abundantly demonſtrated that the Church of *Rome* ſtands guilty of groſs Idolatry even according to the Conceſſions and Definitions of their own Council of *Trent*; that is to ſay, though we charge them with no more than with what the Council it ſelf doth own, touching the Adoration of the *Hoſt*, the *Invocation of Saints*, and the *Worſhiping of Images*. But we muſt not forget, in the mean time, that the Crime is ſtill more aggravated, and appears with a more frightful Aſpect, if we conſider the particular Forms of their Invocation of the Saints,

and the Circumſtances of their Worſhiping their Images, and yet ratify'd by the Popes, and corroborated by the uncontrolled Practice of their whole Church: Which therefore muſt in all Reaſon be the Interpreter of the Mind of the Council. So that there is no Evaſion left for them, but that they are guilty of as groſs and palpable *Idolatry* as ever was committed by the Sons of Men, no leſs groſs than *Roman* Paganiſm it ſelf.

2. From whence, in the next place, it neceſſarily follows, that they are the moſt barbarous Murtherers of the Servants of God that ever appeared on the Face of the Earth. For indeed if they had had Truth on their Side ſo far, as that the things they required at the Hands of the Diſſenters had been *lawful*, (though *not* at all *neceſſary*;) yet conſidering the expreſs Voice of Scripture, which muſt be ſo exceeding effectual to raiſe conſciencious Scruples, and indeed to fix a Man in the contrary Opinions, beſides the irrefragable Votes of *common Senſe* and *Reaſon*, and the Principles of all *Arts* and *Sciences* that can pretend any Uſefulneſs to Religion in any of its Theoretical Diſquiſitions; I ſay, when it is ſo eaſie from hence, if not neceſſary, for ſome Men to be born into a contrary conſciencious Perſwaſion, it had undoubtedly even in this Caſe been notorious Murther in the *Pontifician* Party, to have killed Men for diſſenting from the Doctrine and Practice of their Church.

But now the Murtherers themſelves being in ſo palpable an Errour, and requiring of the Diſſenters to profeſs *Blaſphemies* and commit *groſs Idolatries* with them, which is openly to rebel *againſt God* under pretence of obeying *Holy Church*, as they love to be called, they murthering ſo many hundred thouſands of them for this Fidelity to their Maker, and their indiſpenſable Obedience to the Lord *Jeſus Chriſt*, this is *Murther of a double dye*, and not to be parallel'd by all the barbarous Perſecutions under the *red Dragon*, the *Pagan Emperors* themſelves.

3. From which two main Conſiderations it follows in the third place, that, conſidering the fit and eaſie Congruity of the Names of the Seven Churches and of the Events of the ſeven Intervals (denoted by them) to the Prefigurations in the *Viſions*, there can be no Doubt but that by *Balaam* mentioned in the Epiſtle to the Church in *Pergamus*, wherein *Antipas*, that is, the Oppoſers of the Pope, are murthered, the *Papal Hierarchy* is underſtood; as it is alſo by the Propheteſs *Jezebel* in the Epiſtle to the Church in *Thyatira*, who was alſo a Murthereſs of the Prophets of God, and both of them expreſly Patrons of *Idolatry*, as is manifeſt in the very Text.

Nor is it at all wonderful that *Balaam* and *Jezebel*, the one a Man, the other a Woman, ſhould ſignifie the ſame thing. For the *Falſe Prophet* and the *Whore* of *Babylon* in the following Viſions of the *Apocalyps* ſignifie both one and the ſame thing, *viz.* The *Hierarchy* of *Rome*, from the *Pope* to the reſt of their *Eccleſiaſtick* Body.

4. And what I have ſaid of the *Viſion of thoſe Seven Churches*, the ſame I ſay of all thoſe Expoſitions of the thirteenth and ſeventeenth Chapters of the *Apocalyps*, and that of the *little Horn* in *Daniel*; namely, The words of the Prophecies being ſo naturally applicable to the Affairs of that Church, beſides the Demonſtration of *Synchroniſm*, that the Weight of thoſe two foregoing Concluſions being added thereto, there cannot be the leaſt Doubt or Scruple left, but that thoſe Interpretations are true; and that the Church of *Rome* is that Body of *Antichriſt*, that *Mother of Fornications and Abominations of the Earth*, that is, of multifarious Modes of groſs *Idolatries*, or that *ſcarlet Whore* on the *Seven Hills*, that is alſo *drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus.*

5. And that therefore, in the fourth place, in the Church of *Rome* the Poiſon exceeding the Strength of the *Antidote*, there can be no Reaſon that Salvation ſhould be hoped for there. It is a ſad and lamentable Truth, but being a Truth, and of ſuch huge Moment, it is by no Means to be concealed. What God may do in his more hidden Ways of Providence, he alone knows. And therefore we cannot ſay that every Idolatrous Heathen muſt periſh eternally: But to ſpeak no farther than we have Commiſſion, and according to the eaſie Tenour of the Holy Scriptures, we muſt pronounce, though with great Sadneſs of Heart, that we have no Warrant therefrom to think or declare any of the *Popiſh* Religion, ſo long as they continue ſo, to be in the State of Salvation; and eſpecially, ſince that Voice of the Angel which ſounded in the Interval of *Thyatira*, ſaying expreſly, *Come out of her my People, that ye be not Partakers of her Sins, and receive not of her Plagues*; and the

Apoſtle

Apoſtle in his firſt Epiſtle to the *Corinthians*, *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers*, &c. *ſhall inherit the Kingdom of God.* And thoſe of the Church of *Rome* are bound to continue *Idolaters* as long as they live, or elſe to renounce their Church; and therefore they are bound to be damned by adhering to the *Roman* Church, unleſs they could live in it for ever. For he that dies in ſuch a capital Sin as Idolatry without Repentance, nay, in a blind, obſtinate Perſeverance in it, How can he eſcape eternal Damnation?

6. But though we had kept our ſelves to the *Apocalyps*, the thing is clear in that Book alone, ch. 22. ver. 14, 15. where all Idolaters are expreſly excluded from the Tree of Life: *Bleſſed are they that do his Commandments*, (and one of them, though expunged by *Rome*, is, *Thou ſhalt not worſhip any Graven Image*,) *that they may have Right to the Tree of Life*, &c. *For without are Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoſo loveth and maketh a Lie.* All theſe are excluded the Heavenly *Jeruſalem*, and from eating the Tree of Life. Of which who eateth not is moſt aſſuredly detain'd in eternal Death. As it is written in the foregoing Chapter, that *Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, ſhall have their Part in the Lake which burneth with Fire and Brimſtone; which is the ſecond Death.* What Sentence can be more expreſs than this? Apoc. 21. 8.

7. But beſides this Divine Sentence againſt them, they are alſo αὐτοκατάκριτοι, they are *ſelf-condemned*, or at leaſt give Sentence againſt themſelves, while they ſo freely pronounce that no Idolaters are to be ſaved; which they frequently do, to ſave their own Church from the Reproach of Idolatry. For, becauſe ſome Proteſtants have declared for the Poſſibility of Salvation in the *Romiſh* Church, they farther improve the Favour to the quitting themſelves of the *Guilt*, from others hopeful Preſages that by an hearty implicit Repentance of all their Sins (even of thoſe that are the proper Crimes of that Church,) they may, through God's Mercy in *Chriſt*, be delivered from the *Puniſhment*.

This Piece of *Charity* in ſome of our Party they turn to the fencing off all Imputation of *Idolatry* from themſelves, arguing thus; That no Idolaters can be ſaved: But thoſe in the *Romiſh* Church may be ſaved, according to thoſe Proteſtants Opinion: Therefore thoſe in the *Romiſh* Church are no *Idolaters*.

But moſt aſſuredly while they thus abuſe the Charity of *ſome*, even by their own Propoſition they muſt bring the Sentence of Condemnation *from all the reſt* upon their own Heads, as they have herein *given it againſt themſelves*, in ſaying that all Idolaters are damned, or that no Idolater can be ſaved. For it is demonſtrated as clear as the Noon-light, in this preſent Diſcourſe, that the Church of *Rome* are *Idolaters*.

8. And in that of thoſe of our Church that ſay they may be ſaved upon a ſincere and hearty implicit Repentance of all their Sins, (wherein they include the Idolatries and all other Miſcarriages which they know not themſelves guilty of, by reaſon of the blind Miſ-inſtructions of their Church,) no more is given them by this than thus, *viz.* That they are ſaved by *diſowning* of and *diſmembring* themſelves from the *Roman* Church, as much as it is in their Power ſo to do, and by bitterly repenting them that they were ever of that Church as ſuch, and by being ſo minded, that if they did know what a corrupt Church it is, they would forthwith ſeparate from it. So that in effect thoſe of the *Roman* Church that ſome of ours Conceit may be ſaved, are no otherwiſe ſaved, if at all, than by an implicit renouncing Communion with it, which *in Foro Divino* muſt go for an actuall and formal Separation from it.

In which Poſition if there were any Truth, it will reach the honeſt-minded *Pagans* as well; but it can ſhelter neither, unleſs in ſuch Circumſtances, that they had not the Opportunity to learn the Truth, which ſince the Reformation, and eſpecially this laſt Age, by the Mercy of God, is abundantly revealed to the World. So that all Men, eſpecially thoſe that live in Proteſtant Nations or Kingdoms, are without all Excuſe; and therefore become obnoxious to God's eternal Wrath and Damnation, if they relinquiſh not that falſe Propheteſs *Jezebel*, as ſhe is called in the Epiſtle to the Church in *Thyatira*, who by her corrupt Doctrines deceives the People, and inveigles them into groſs Idolatrous Practices.

9. Thus little is conceded by thoſe of our Reformed Churches, that ſpeak moſt favourably of thoſe in the Church of *Rome*. And yet this little muſt be retracted, unleſs we can make it out, that any of that Church are capable of ſincere and

unfeigned Repentance while they are of it. For to repent as a Thief, becauſe he is afraid to be hanged, is not that ſaving Repentance. But to repent as a true Chriſtian none can do, unleſs he has the Spirit of God, and be in the State of Regeneration.

For true Repentance ariſes out of the Deteſtation of the Uglineſs of Sin it ſelf, and out of the Love to the Pulchritude and Amiableneſs of the *Divine Life* and of true Virtue, which none can be touched with but thoſe that are regenerate or born of God. Now thoſe holy and divine Sentiments of the new Birth are ſo contrary to the Frauds and Impoſtures, to the groſs Idolatries and bloody Murthers of the Church of *Rome*, which they from time to time have perpetrated upon the dear Servants of *Chriſt*, that it is impoſſible for any one that has this holy Senſe, but that he ſhould incontinently fly from that Church with as much Horrour and Affrightment as any Country-man would from ſome evil Spectre, or at the Approach of the Devil.

1 John 5. 18. 10. *He that is born of God ſinneth not*, ſaith St. *John*: How then can they be ſo born whoſe very Religion is a perpetual Trade of Sin, and that of the higheſt Nature, they ever and anon exerciſing groſs Acts of *Idolatry*? Beſides that they are conſenting (by giving up their Belief and Suffrage to the murtherous Concluſions of that Church) to all the barbarous and bloody Perſecutions of the Saints that either have happened or may happen in their own times, or ever ſhall happen, by that Church; they become, I ſay, guilty thereof by adjoyning themſelves to this *blood-thirſty* Body of Men, with whom the Murther of thoſe that will not commit Idolatry with them, and ſo rebel againſt God, is become an holy *Papal* Law and Statute.

And therefore, I ſay, How can any Man conceive that thoſe Men are born of God who are thus deeply defiled with Murtherous and Idolatrous Impurities, but rather that they are in a mere *blind carnal* Condition, and uncapable, while they are thus, of any true and ſincere Repentance, and conſequently of repenting of their daily *Idolatries* which they commit, and ordinarily (to make all ſure) *in ipſo articulo mortis*, and therefore are out of all Capacity of Salvation while they are Members of that Church? As plainly appears both by this preſent Reaſon fetch'd from the Nature of *Regeneration*, as alſo from the Judgement of the *Romaniſts* themſelves touching the State of *Idolaters* after this Life, and chiefly from the expreſs Sentence of the Spirit of God in *Scripture*, as I intimated before.

11. And therefore, in the fifth and laſt place, it is exceeding manifeſt how ſtupid and regardleſs thoſe Souls are of their own Salvation, that continue in the Communion of the Church of *Rome*; and how deſperately wild and extravagant they are who, never having been of it, but having had the Advantage of better Principles, yet can find in their Hearts to be reconciled to it. This muſt be a Sign of ſome great Defect in *Judgment*, or elſe in their *Sincerity*, that they can be allured to a Religion that is ſo far removed from God and Heaven.

12. But this Church, as the Woman in the *Proverbs*, is, I muſt confeſs, both very fair of Speech and Subtile of Heart, and knows how to tamper with the ſimple right skilfully. She knows how to overcome all their carnal Senſes by her luxurious Enticements. She has *deck'd her Bed with Coverings of Tapeſtry, with carved Works, with fine Linnen of Ægypt.* She has *perfumed her Bed with Myrrh, Aloes and Cinnamon.* She entertains her Paramours with the moſt delicious Strains of Muſick, and chants out the moſt ſweet and pleaſing Rhymes, to lull them ſecure in her Lap: Such as thoſe Idolatrous Forms of the Invocation of the Virgin *Marie*, and of other Saints, which I have produced, of which ſhe has a numerous Store. Unto which I conceive the Prophet *Iſaiah* to allude in that Paſſage touching the City of *Tyre*, repreſenting there myſtically the relapſing Church of *Rome*: *Take an Harp, go about the City, thou Harlot that haſt been forgotten, make ſweet Melody, ſing many Songs, that thou mayſt be remembered.* See *Synopſis Prophetica*, Book 2. ch. 17. Sect. 4.

Prov. 7. 16, 17.

Iſa. 23. 16.

13. She gilds her ſelf over alſo with the goodly and ſpecious Titles of *Unity, Antiquity, Univerſality*, the Power of working *Miracles*, of *Sanctity* likewiſe, and of *Infallibility*; and boaſts highly of her ſelf, that ſhe has the Power of the *Keys*, and can give ſafe Conduct to Heaven by *Sacerdotal Abſolution*; and, if need be, out of the *Treaſury of the Merits of Holy Men* of their Church, which ſhe has the keeping and diſpoſing of, can add Oyl to the Lamps of the unprovided Virgins, and ſo

ſo piece out their Deficiency in the Works of Righteouſneſs. Such fair Speeches and fine glozing Words ſhe has to befool the Judgments of the Simple.

14. But as to the firſt, it is plain that that *Unity* that is by Force is no Fruit of the *Spirit*, and therefore no Sign of the true Church: nor that which is from free Agreement, if it be not to good Ends. For *Solomon* deſcribes an Agreement of Thieves or Robbers, heartening one another to Spoil and Bloodſhed, and to enter ſo ſtrict a Society as to *have* but *one Purſe*. And therefore for a Company of Men, under the Pretence of *Spirituality*, to agree in the inventing or upholding ſuch Doctrines or Fictions as are moſt ſerviceable for a *worldly* Deſign, and for the more eaſily riding and abuſing the Credulous and Carnal-minded, thereby to be Maſters of their Perſons and Wealth, this is no *holy Unity*, but an horrid and unrighteous *Conſpiracy* againſt the deluded Sons of *Adam*. Prov. 1. 14.

15. And for *Antiquity* and *Univerſality*, they are both plainly on the Proteſtants Side, who make no Fundamentals of Faith but ſuch as are manifeſtly contained in the Scripture; which is much more ancient, and more univerſally received, than any of thoſe things upon whoſe Account we ſeparate from the Church of *Rome*, which are but the Fruits of that Apoſtaſie which, * after four Hundred Years or thereabout, the Church was to fall into according to Divine Prediction. So that we are as *antient* and *univerſal* as the *Apoſtolick* Church it ſelf, nor do we deſire to appear to be the Members of any Church that is not Apoſtolical. *Synopſ. Prophet. *lib.* 2. c. 6.

And for their Boaſt of *Miracles*, which are produced to ratifie their craſty Figments, they are but Fictions themſelves framed by their Prieſts, or Deluſions of the Devil, according as is foretold concerning the coming of *Antichriſt*, that Man of Sin, (which the Pope and his Clergy moſt aſſuredly is,) namely, that *his coming is after the working of Satan, with all Power, and Signs, and lying Wonders*. So that they glory in their own Shame, and boaſt themſelves in the known Character of *Antichriſt*, and would prove themſelves to be *Holy Church* by pretending to the Privileges of that *Man of Sin*, and by appealing to the palpable Signs of the Aſſiſtance of the Devil. For from thence are all *Miracles* that are produced in Favour of Practices that are plainly repugnant to the Doctrines of the Holy Scriptures. 2 Theſ. 2. 9.

16. But now, as for their *Sanctity*, What an *holy Church* they are, any one may judge upon the reading of the Lives of their *Popes* and Hiſtory of their *Cardinals*, and other Religious Orders of that Church of *Rome*; how rankly all things ſmell of Fraud and Impoſture, of Pride and Covetouſneſs, of Oſtentation and Hypocriſy; What monſtrous Examples of *Senſuality* their *Holineſſes* themſelves have ordinarily been, of *Fornication* and *Adultery*, of Inceſt and Sodomy; to ſay nothing of *Simonie*, and that infernal Sin of *Necromancy*. But for *Murther* and *Idolatry*, thoſe *horrid Crimes* are not only made familiar to them, but have paſſed into a *Law* with them, and are interwoven into the very Eſſence of their Religion. Judge then how *holy* that Church muſt be, whoſe Religion is the Eſtabliſhment of *Idolatry* and *Murther*. Of the latter of which Crimes the *Holy Inquiſition* is an Inſtance with a Witneſs. And yet that *Den of Murtherers*, whoſe Office it is to kill Men for not committing Idolatry, with the Church of *Rome* muſt needs bear the Title of *Holy*.

17. And for their Pretence of *Infallibility*, it is expreſly predicted in the *Apocalyps* of St. *John*, as well as their laying Claim to *Miracles*. For as the two-horned Beaſt is ſaid to *do great Wonders*, and to *bring Fire from Heaven*, which *Two-horned Beaſt* is the *Pope* and his *Clergy*; ſo *Jezebel*, which is the ſame *Hierarchy*, is called the Woman that gives to her ſelf the Title of a *Propheteſs*, whoſe Oracles you know muſt be *infallible*. For ſhe does not mean that ſhe is a falſe Prophetheſs, though indeed and in Truth ſhe is ſo. And the *Pope* with his Clergy is judged to be ſo by the Spirit of God, in that he is called the *Falſe Prophet*, as well as the *Two-horned Beaſt*, in thoſe Viſions of St. *John*. Apoc. 13. 13. Apoc. 2. 20. Apoc. 16. 13.

And while he pretends himſelf to be a *Prophet*, even without Divine Revelation, one may plainly demonſtrate that he is a *falſe one* from this one notorious Inſtance of *Tranſubſtantiation*; which is a Doctrine repugnant to *common Senſe* and *Reaſon*, and all the Faculties of the Mind of *Man*, and bears an open Contradiction to the moſt plain and indubitable Principles of all Arts and Sciences, as I have proved above. So that we may be more ſure that this is falſe, than that we feel our own Bodies, or can tell our Toes and Fingers on our Hands and Feet. Judge then therefore whether is more likely, that the Church of *Rome* ſhould be infallible, or *Tranſubſtantiation* a mere Figment, eſpecially it being ſo ſerviceable for their worldly

Advantages, and they being taken tardy in ſo many Impoſtures and Deceits. So that Infallibility is a mere empty Boaſt.

18. And now for their *Sacerdotal Abſolution*, that they can ſo ſafely diſmiſs Men to Heaven or ſecure them from Hell thereby, this *Power* of their *Prieſt* is
John 3. 3. ſuch another vain Boaſt as that of *Tranſubſtantiation*. *Except a Man be born again, he cannot enter into the Kingdom of God.* And the Form of Words upon one's Death-bed can no more regenerate any one, than their *Quinqueverbial Charm* can tranſubſtantiate the Bread and Wine into the Body and Blood of *Chriſt*. Where the *Form of Abſolution* has any Effect, it muſt be on ſuch Perſons as are already really regenerate and unfeignedly and ſincerely penitent: which I have ſhewn to be incompetible to any one ſo long and ſo far forth as he adheres to the *Roman* Church. So that in this Caſe one *Æthiopian* does but waſh another, which is Labour ſpent in vain.

There muſt be a Change of Nature, or no external Ceremony nor Words can do any thing. For the Form of *Abſolution* is not a *Charm*, as I ſaid, to change the Nature of Things, but only a *Ticket* to paſs-Guards and Scouts, and to procure ſafe Conduct to the Heavenly Regions. But if by *Regeneration* and due *Repentance* one has not contracted an Alliance and Affinity with the Saints and Angels, but is really ſtill involved in the Impure and Helliſh Nature, the grim Officers of that dark Kingdom will moſt certainly challenge their own, and they will be ſure to carry that Soul captive into a ſutable Place, let the flattering Prieſt have diſmiſſed her hence with the faireſt and moſt hopeful Circumſtances he could. This is the moſt hideous, the moſt dangerous, and the moſt perfidious Cheat of that Church of *Rome* that ever ſhe could light on for the damning of poor credulous Souls, that thus ſuperſtitiouſly depend on the vain Breath of their Prieſt for the Security of their Salvation.

19. And yet they are not content with this Device alone to lull Men ſecure in Wickedneſs, but beſides their Pretence of *Singing* them out of *Purgatory* by *mercenary Maſſes*, and pecuniarie Redemptions by Pardons and Indulgencies, and I know not what Trumperies, they allure Men to come into their Church as having that great Store and *Treaſury of the Merits* of Holy Men and Women, their Works of *Supererogation*, which they pretend to have the keeping and diſpoſing of. So that a poor Soul that is bankrupt of her ſelf, and has no Stock of good Works of her own, may ſufficiently be furniſhed for Love or Money by the Merchants of this *Storehouſe*. Which, beſides that it is a blaſphemous Derogation to the Merits of *Chriſt*, is the groſſeſt Falſhood that ever was uttered.

For theſe *Holy* Men, as they are called, and Virgins, were, God wot, themſelves moſt miſerable Sinners, and died in moſt horrid *Idolatries*, as dying in the Practices of that Church; and he that comes to that Church does neceſſarily become a groſs *Idolater* himſelf; beſides that he ſets to his Seal and makes himſelf Acceſſory to all that innocent Blood, the Blood of thoſe many hundred thouſands of Martyrs for the *Proteſtant* Truth, which that *Woman of Blood* that ſits on the Seven Hills has with the moſt execrable Circumſtances imaginable ſo frequently murthered.

20. Wherefore whoever thou art that haſt any Senſe or Solicitude for thy future State and Salvation, believe not this Woman of ſubtil Lips and a deceitful Heart, and give no Credit to her Fictions and high Pretenſions; but the more ſhe goes about to magnifie her ſelf, do thou humble her the more, by ſhewing her her ugly Hue in the Glaſs of the Holy Scriptures.

Pſal. 122. 3. If ſhe boaſt that ſhe is that holy *Jeruſalem*, a City at Unity within it ſelf, whenas the reſt of the World are ſo full of Sects and Factions; tell her, That ſhe is that carnal *Jeruſalem*, wherein *Chriſt* in his true Members hath been ſo barbarouſly perſecuted and murthered, and that the Stones of her Buildings are no living Stones, but held together by a mere iron Violence, and the *Cement* of her Walls tempered with the large Effuſion of innocent Blood; foraſmuch as ſhe is that two-horned
Apoc. 13. Beaſt that *gave Life to the Image of the Beaſt, and cauſed him to decree that as many as would* not obey his Idolatrous Edicts *ſhould be ſlain.* This is the Power of your *Unity*, which is not from the Spirit of God, but from the Spirit of the Devil, who was a Murtherer from the Beginning. But the Diviſion of us Proteſtants is both a Sign of our ſincere Search after the Truth, and a more ſtrong Teſtimony againſt you of *Rome*, in that we being ſo divided amongſt our ſelves, yet we ſo unanimouſly give Sentence againſt you: your Miſcarriages and Crimes being

being ſo exceeding groſs, that no free Eye but muſt needs diſcern them.

21. If ſhe vaunts of her *Antiquity*; give her enough of it, and tell her ſhe derives her Pedigree from that great *Dragon*, the *Old Serpent*, that is called the *Devil* and *Satan*, that *Murtherer* of Mankind from the Beginning. *Ye are of your Father the Devil*, ſaith our Saviour, *and the Works of your Father will ye do.* We grant that the Viſage and Lineage of your Church reaches even beyond the Times of the Apoſtles, the *two horned Beaſt* reviving the *Image* of the *Pagan Beaſt*, the great *red Dragon*, by bringing up again his old bloody *Perſecutions* and *Idolatries*. It ſuffices us, that our Church began with the Apoſtles. Apoc. 12. 9. John 8. 44.

If ſhe glories in her *Univerſality*, and in her large Territories; tell her, ſhe is *that GREAT City which ſpiritually is called* Sodom *and* Ægypt, *where our Lord was crucified:* And that ſhe is *Babylon the GREAT, the Mother of Fornications and the Abominations of the Earth.* Apoc. 11.

If ſhe boaſt of the *Power of the Keys*, and of *Sacerdotal Abſolution*; tell her, that *he that is holy, he that is true, he that has the Key of* David, *he that openeth and no Man ſhutteth, and ſhutteth and no Man openeth*, that is to ſay, our Lord *Jeſus Chriſt*, will never part with theſe Keys to his inveterate Enemy, that notorious *Man of Sin*, or *Antichriſt*. Apoc. 3.

If ſhe ſpread before thee her goodly Wares of Mercenary *Maſſes*, of *Pardons*, and *Indulgences*, of the *mutatitious good Works* of their pretended Holy Men and Women, or the *Wealth* and *external Glories* of their Church, and Varieties of *rich Perferments* and *Dignities*; ſay unto her, that ſhe is that *City of Trade* of whom it is written, that *no Man buyeth her Merchandiſe any more*; and again, *Alas, alas! that great City that was cloathed in fine Linnen and Purple and Scarlet, and decked with Gold and precious Stones and Pearls: For in one Hour ſo great Riches are come to nought. For her Merchants were the great Men of the Earth, and by her Sorceries were all Nations deceived. And in her was found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth.* c. 18.

22. If ſhe would amaze thee with the Stories of the wonderful *Miracles* done by her; tell her that ſhe is that *two-horned Beaſt* that *doth great Wonders, and that deceiveth them that dwell on the Earth by Means of thoſe Miracles which he had Power to do in the Sight of the* ten-horned *Beaſt*; or that falſe Prophet *working Miracles, and deceiving them that receive the Mark of the Beaſt, and worſhip his Image*, who together with the Beaſt is to be *taken, and caſt alive into a Lake of Fire burning with Brimſtone*; or laſtly, that *Man of Sin* and *Son of Perdition, whoſe coming is after the working of Satan, with all Power, and Signs, and lying Wonders.* Apoc. 13. 13. 14. Apoc. 19. 20. 2 Theſ. 2. 9.

If ſhe would inveagle thee with her Pretences of *Infallibility*; tell her that ſhe is that Woman *Jezebel*, that calleth her ſelf a *Propheteſs*; or the Prophet *Balaam*, that inſnared the *Iſraelites* in Idolatry; and that very *falſe Prophet* that together with the Beaſt is to be *caſt alive into the Lake of burning Brimſtone.* Apoc. 2. 20. Apoc. 2. 14. Apoc. 19. 20.

23. And laſtly, if ſhe would gull thee with that ſpecious and much-affected Title of *Holy Church*; tell her that the Spirit of Truth in the Divine Oracles, let her commend her ſelf as much as ſhe pleaſes, gives no ſuch Character of her, but quite contrary, declaring the See of *Rome* to be the *Seat of Satan, and their Church (*a*) his Synagogue; the Pope and his Clergy to be (*b*) *Balaam* the Son of *Bozor*, who loved the Wages of Unrighteouſneſs, and who was the Murtherer of *Chriſt*'s faithful Martyr *Antipas*; to be that (*c*) Woman *Jezebel* who calls her ſelf a *Propheteſs*, but was indeed a Sorcereſs, and a Murtherer of the true Prophets of the Lord; to be alſo that (*d*) *falſe Prophet*, that is to be taken alive, and caſt into the Lake of Fire and Brimſtone; to be that (*e*) great City that ſpiritually is called *Sodom* and *Ægypt*, where our Lord was crucified; to be (*f*) the *Beaſt* that has *the Horns of a Lamb*, but the Voice of the *Dragon*, decreeing Idolatries and cruel Perſecutions againſt God's People; to be that (*g*) *Babylon* the great, the Mother of Harlots and Abominations of the Earth; the Woman on the ſeven Hills, that is *drunk with the Blood of the Saints and with the Blood of the Martyrs of Jeſus*; and laſtly, to be *that* (*h*) *Man of Sin*, that *notorious Antichriſt, that oppoſeth and exalteth himſelf above all that is called God or is worſhipped, whoſe Coming is with all Deceivableneſs of Unrighteouſneſs in them that periſh, becauſe they receive not the Love of the Truth that they may be ſaved. For which Cauſe God ſends them ſtrong deluſion, that they believe a Lie. That they all might be damned that believe not the Truth, but have Pleaſure in Unrighteouſneſs.* As well πᾶς ὁ φιλῶν, as πᾶς ὁ ποιῶν ψεῦδος,

* Apoc. 2. 13.
a Apoc. 3. 9.
b Apoc. 2. 13, 14.
c Apoc. 2. 20.
d Apoc. 19. 20.
e Apoc. 11. 8.
f Apoc. 13. 11.
g Apoc. 17.
h 2 Theſ. 2.

as well all they that love the *Romiſh* Lies and Impoſtures, as all they that invent them, are here plainly declared in the State of Damnation.

With this Noſegay of Rue and Wormwood antidote thy ſelf againſt the Idola-
Prov. 5. 3. trous Infection of that *ſtrange Woman*'s Breath, *whoſe Lips* yet *drop as an Hony-comb, and her Mouth is more ſmooth than Oyl.* And be aſſured that that cannot be the *true Holy Church* wherein Salvation is to be expected, which the Spirit of God has marked with ſuch *unholy and helliſh* Characters, let her boaſt of her *own Holineſs* as much as ſhe will.

24. And if ſhe return this Anſwer to thee, That this is not to *argue*, but to *rail* in Phraſes of Scripture; do thou make this ſhort Reply, That whiles ſhe accuſes thee of *railing* againſt *ſinful and obnoxious Men*, ſhe muſt take heed that ſhe be not found guilty of *blaſpheming* the *Holy Spirit of God.* I confeſs theſe Prophetical Paſſages apply'd to ſuch Perſons as to whom they do not belong, were an high and rude Strain of Railing indeed, and quite out of the Road of Chriſtianity and common Humanity: But to call them *Railings* when they are apply'd to that very Party to whom they are really meant by that Spirit that dictated them, is indeed to pretend to a *Senſe of Civility towards Men*, but in the mean time to become a *downright Blaſphemer* againſt the *Holy Ghoſt* that dictated theſe Oracles.

And that they are not miſ-apply'd, any impartial Man of but an ordinary Patience and Comprehenſion of Wit, may have all Aſſurance deſirable from that Demonſtration of the Truth compriz'd in the eight laſt Chapters of the firſt Book of *Synopſis Propheticа*; to ſay nothing of the preſent *Expoſition* of the Seven Epiſtles to the Seven Churches in *Aſia*, and the tenth and laſt Chapter of it.

25. Wherefore, O ſerious Soul, whoever thou art, be not *complemented* out of the Truth and an earneſt Purſuance of thine own Salvation from a vain Senſe of the Applauſes or Reproaches of Men, or from any Conſideration what they may think of thee for atteſting or ſtanding to ſuch Verities as are ſo unwelcome to many Ears, but of huge Importance to all to hear. For no leſs a Game is at Stake in our Choice of what Church we adhere to, that of *Rome* or the *Reformed* than the Poſſeſſion of Heaven and eternal Life.

Wherefore being provided with theſe Arms, ſtand ſtoutly upon thy Guard, and whenſoever thou art accoſted by the fair Words and ſugar'd Speeches of that cunning Woman, (who will make Semblance of great Solicitude for thy future Happineſs, moſt paſſionately inviting thee to return into the *Boſom* of *Holy Church*,) be ſure to remember what an *Holy Church ſhe* is according to Divine Deſcription; and that if thou aſſenteſt to her ſmooth Perſwaſions and crafty Importunities, thou doſt *ipſo facto* (pardon the Vehemence of Expreſſion) adventure thy ſelf into the Jaws
Mat. 23. 15. of Heli, and caſt thy ſelf into the *Arms* of the Devil.

God of his infinite Mercy give us all Grace to conſider what has been ſpoken, that we may evermore eſcape theſe Snares of Death. *Amen.*

THE END.

AN

APPENDIX

To the late

ANTIDOTE

AGAINST

IDOLATRY:

WHEREIN

The true and adequate Notion or Definition of IDOLATRY, commonly ſo called, is propoſed;

Many Inſtances of this Kind of Idolatry in the

ROMAN CHURCH

Are thereby Examined,

And ſundry USES in the

Church of England

CLEARED;

With ſome

SERIOUS MONITIONS

TOUCHING

SPIRITUAL IDOLATRY

Thereunto Annexed.

LONDON,

Printed in the Year MDCCVI.

APPENDIX

AN

APPENDIX

To the late ANTIDOTE againſt

IDOLATRY.

1. I Have already, in my *Antidote againſt Idolatry*, with ſufficient Evidence and Certainty, as to Religious Uſes, diſcovered what is and ought to be held to be *Idolatry* amongſt Chriſtians; but in ſuch a way, that I only exhibited ſeveral Caſes or Inſtances of Idolatry, and proved them ſo to be, either by Divine Teſtimony, or the *common Suffrage of Men*, I mean ſuch as are *Chriſtians*, rather than from the intrinſick general *Notion of Idolatry*, not at all intended to be propoſed in that Treatiſe; that Method I then took, being ſufficient for the Uſe and Purpoſe then aimed at, which was to convince the World by plain and obvious Arguments, what things profeſſed and practiſed in the *Roman* Church, might juſtly be eſteemed Idolatrous.

I. *A brief Account of his proceeding in his* Antidote againſt Idolatry.

2. But now for the greater Satisfaction of the more Curious and Philoſophical *Genius*, we ſhall make a more nice and accurate Search, and out of thoſe ſeveral Inſtances in the *above-ſaid Treatiſe*, draw one common Notion or Definition of *Idolatry* commonly ſo called, both true and adæquate, which will be a certain Meaſure whereby we may expeditely underſtand whatever is truly *Idolatry*, and what not. For, it is plain, that to whatſoever the *Definition* belongs, the *thing defined* belongs to the ſame; and to whatſoever the *Definition* does not belong, the *thing defined* cannot belong to it. Whereby we ſhall cut off all Occaſion of endleſs λογομαχίαι, or Wrangling about Words, and put a Stop in their Way, who run for Shelter to the wandring Uncertainty of Words and Notions. Of ſo great Importance is it therefore to propoſe a true and adæquate Definition of *Idolatry*; which I conceive is this: *Cultus ritualis ſuperſtitioſus, quo, aut ex vi inſtituti conſuetudiniſque, aut ex naturali rerum verborumve ſignificatu, peculiaritates divinæ violantur.* i. e. Idolatry is a ritual ſuperſtitious Worſhip, whereby, either through the Force of Inſtitution and Cuſtom, or becauſe of the natural Signification of things or Words, the Peculiarities of the Godhead are violated. There is no Kind or Act of Idolatry commonly ſo called, which will not fall under this general Notion, nor any Kind or Act of *Ritual* Worſhip that falls under it, that is not Idolatry, as will more plainly appear after the Explication of the Definition.

II. *The Definition of Idolatry with the Uſefulneſs thereof.*

3. As for the Term defined, *Idolatry*, there is no Man ſo unskilful, (though according to the Notation of the Word, it ſignifies properly the Worſhip of an *Image* or *Idol*) as to think that to be the adæquate Senſe of Idolatry, ſince they that worſhip the *Sun* are acknowledged to be *Idolaters*, though they worſhip him without an Image. And therefore that Scruple paſſed over, nothing hinders but that the Notion of *Idolatry* may be as large, as the propoſed Definition which is a *ritual ſuperſtitious Worſhip, whereby, either through the Force of Inſtitution and Cuſtom, or becauſe of the natural Signification of Things or Words, the Peculiarities of the Godhead are violated.* The Import and Senſe of all which Terms we will briefly explain. 1. *Firſt*, therefore, by *Worſhip* is not meant ſome Opinion only concerning the Object of Worſhip. For a mere Opinion concerning the Nature of an Object, regards it as an Object of *Speculation*, not of *Worſhip*. But Worſhip reſpects the *Object* as ſuch, to which the Mind is carried with ſome Affection of Honour or Devotion, either real, or at leaſt pretended. Whence 'tis manifeſt, that a *mere Opinion* can't be *Worſhip*, and therefore not *Idolatry*, tho' it were of that Nature, that the Peculiarities of the Godhead were thereby violated. 2. And much leſs can it be a *Ritual Worſhip*, which is an expreſſing of Honour given to an Object, by *external*

III. *The Explication of the Definition.*

Particle 1. of the Explication.

Partic. 2.

and *ſenſible Signs*, namely by *Words*, *bodily Geſtures*, or other Actions; none
Partic. 3. of all which accompany a mere Opinion. 3. But not ſatisfied with theſe, I add in the third place, *Superſtitious* to *Ritual Worſhip*, that the *Genus* may be the more *immediate* or the *neareſt*. By *Superſtitious* I underſtand *Pſeudoreligious*, if we
Partic. 4. may ſo ſpeak, that is, falſe or depraved Religious Worſhip. 4. But I name no *Object*, becauſe I would not reſtrain it to any one kind of Object; but, by the Pretence of worſhipping *God*, *Saints*, *Angels*, or whatſoever *Object* elſe, when it is in ſuch a Way, as that the Divine Peculiarities are violated, that is Idolatry ac-
Partic. 5. cording to this Definition. 5. *Ritual ſuperſtitious Worſhip*, therefore, is the *neareſt Genus* in the Definition; what remains is the *Difference*, viz. *Whereby through the Force of Inſtitution and Cuſtom, or from the natural Signification of Things or Words,*
Partic. 6. *the Peculiarities of the Godhead are violated.* 6. *Whereby*] That is, by the Performance of which. *Through the Force of Inſtitution and Cuſtom*] The Senſe is, if this Ritual Worſhip is perform'd, the Intention of the Worſhipper cannot hinder it from paſſing unto the *Object*; but how much ſoever the internal Act of Worſhip be reſtrained, *through the very Force of Inſtitution* and Cuſtom, it will certainly terminate upon the wonted and commonly known Object of the Worſhip. As if one in a Nation where they worſhip the *Sun* in Temples, by bowing towards the *Eaſt*, ſhould in one of theſe Temples bow himſelf alſo with the reſt towards the *Eaſt*; tho' he ſhould reſtrain the *internal* Worſhip of the Mind, yet by that *external* Incurvation he would really Worſhip the *Sun*, and commit manifeſt Idolatry.
Partic. 7. 7. *Or from the natural Signification of Things or Words.*] There is almoſt the ſame Reaſon of this as of the former Clauſe, and the ſame thing is therein ſignified. Namely, That the *Performance* of *true Ritual Worſhip*, conſider'd as ſuch, depends not upon our Intention, but on the *natural Signification of Things or of Words*, which
Prov. 26. 18. our Intention cannot change. *As a Mad-man*, ſays *Solomon*, who *caſteth Firebrands, Arrows, and Death; ſo is the Man* that *deceiveth his Neighbour, and ſaith, Am not I in Sport?* But thoſe Actions did not ſignifie Sport, but a malicious Deſire of doing Miſchief. They therefore who practiſe Fraud, Injury and Impoſture, their Actions are by no means to be interpreted according to their *profeſs'd*, or pretended *Intention*, but by the *natural Signification* of the *Thing it ſelf*. Whatever is pretended contrary to the genuin and peculiar Signification of the Thing it ſelf, ought not to be deemed a true Interpretation, but the abſurd and diſtorted Tergiverſation of
Partic. 8. Men found out in ſome treacherous Contrivance. 8. But as to the *Natural Signification of Words*, 'tis not ſo to be underſtood, as if no *figurative Senſe* of Words were to be admitted, but only that which is *native* or *proper*: What we intend is, That a *Figurative* Senſe is not to be admitted, unleſs it be alſo *natural*, and *conformable* to the *allowed Rules* of a *figurative Signification*. For neither ought every Senſe of Words that may be us'd different from the *Native*, be immediately accounted *Figurative*, unleſs it belong to a certain *Figure*, and is not uſed inconſiſtently with the general Scope of *Rhetorick*. For we ought not to coin *new Rhetorical Figures* at Pleaſure, no more certainly than *new Moods* in the *Figures* of *Logick*. But all things are to be adjuſted by the Scope of either Art reſpectively, namely, by that of *Speaking well* in the former, and in the latter by that of *Arguing well*. Whatever is not agreeable to this laſt, can be no Precept in *Logick*; nor can what is not ſuitable to the firſt, be any Precept in *Rhetorick*. And certainly if the *Uſe* of any *eſtabliſh'd Figure* of *Rhetorick* be pretended, which is not agreeable to this End, in the preſent Caſe we cannot uſe it, but the Words remain in their proper Senſe, to the Peril of the Speaker. As if ſome mad Wretch, of a very abſurd Fancy, ſhould ſo begin his Prayer to God, *O infinitely impotent, unwiſe and unmerciful God!* and ſhould pretend that it was an *Irony*, and that he meant his Words in a contrary Senſe; would this free him from the Guilt of moſt horrid Blaſphemy? By no means. For the Uſe of that *Figure*, in this place, is not agreeable with the general End of *Rhetorick*, which is the Art of *Speaking well*. With which End no deteſtable, deformed and abſurd Form of ſpeaking can comport. Wherefore if a *Figurative Senſe* can't be here admitted, where a *Figure* ſo uſual is found, to which the Speech may be referr'd, how can the Pretence of a *Figure* excuſe ſuch a Speech, as the moſt skilful in Rhetorick can ſcarcely find any Figure to which he may refer it? For inſtance, if one ſhould pray to St. *Francis* in this manner, *O holy* Francis, *give me the Spirit of Grace in this Life, and Eternal Glory in that to come*; at which another crying out, that this is the moſt groſs *Idolatry*; if he who had uſed this abſurd and idolatrous Form of Prayer, ſhould ſay, That he meant

 it

it figuratively, and intended nothing more, than if he had prayed thus; *O holy* Francis, *pray to God that he may beſtow on me the Spirit of Grace*, &c. This Speech alſo, ſeeing it raiſeth ſuch Abhorrence and Deteſtation, and occaſions ſo great Scandal, cannot be a *figurative Speech*, but is of neceſſity reſtrain'd, and as it were, ty'd down unto the proper Signification of the Words; and even as that other Perſon is deſervedly reputed Guilty of horrible *Blaſphemy*, ſo is this of having committed the moſt groſs *Idolatry*. 9. *Peculiarities of the Godhead.*] I am fain to make Partic. 9. uſe of this more general and abſtract Term (*Peculiarities*) that it may comprehend whatever things are peculiar to God, whether his *Attributes*, or *Rites choſen* and appropriate to his own Worſhip, which his own *Choice* is enough to make peculiar to him, though cloſely look'd into, they may have alſo a *natural* Significancy of thoſe Excellencies that are proper to the Godhead. Such are the having a *Temple* and a *Symbolical Preſence* erected for *Invocation* and Worſhip, *praying before that Symbolical Preſence*, having *Incenſe* burnt before it, and *Lamps* or *Candles* light up, &c. Theſe, and the like were the Modes that God made choice of, to ſignifie the Honour and Worſhip due to himſelf; and therefore to uſe them to any thing elſe, is a Violation of his *Peculiarities*. 10. And as for the *Attributes* and *internal* Partic. 10. *Peculiarities* of God, it is of no ſmall Moment rightly to underſtand the Senſe of the Definition, with relation thereto. *Whatever*, therefore, *is no where to be found but in God*, is a *Divine Peculiarity*. As if, for inſtance, the Divine Perfection did include in it ſelf 1000, and a *Thouſand* did comprehend all Numbers and Perfections, but no *created* Perfection included more than 10, if 15 were aſcribed to a *created* Perfection, 'tis manifeſt, that what is peculiar to the *Divine* Perfection, would be attributed to the *created*, where 'tis not; for Fifteen are found in a *Thouſand*, but not in *Ten*. Not only, therefore, is 1000 a Divine Perfection, but all Numbers above 10; that is, not only is the whole Divinity, if we may ſo ſpeak, peculiar to God, but whatever Perfection is in it that is no where elſe to be found. Unleſs this be true, there was never any Idolatry committed by the Pagans in worſhipping their innumerable Gods and Demons; for they attribute the Divinity or Divine Perfection to one only Supreme God. Therefore to ſum up all in a Word; *Not only the whole Divinity, or one intire divine Attribute, but every Portion or Degree*, or every *general Stricture, and whatever things are greater* than what *are found in any Creature, are to be accounted* Divine Peculiarities. As if one ſhould attribute *Omniſcience* to any Creature, but *derived*, (the Divine, being from God himſelf, as alſo his Eſſence) yet ſeeing that which is *created* and *derived* agrees in the general Notion of *Omniſcience*, and no *Omniſcience* at all is to be found but in God, even this *general Nature* of *Omniſcience* belongs to him alone, and muſt of neceſſity be reckoned a *divine Peculiarity*. The ſame is alſo to be ſaid of a Portion or Degree of this *Omniſcience*, or *Omnipercipience*, namely of a *Heavenly* or *Earthly* Omnipercipience, provided it is greater than can belong to a Creature, and ſo of the reſt. And therefore in worſhipping any created Object, if according to the natural *Signification* of *Things* or *Words*, as we have explain'd in *Partic.* 7 and 8, we attribute thereto ſuch an *Omnipercipience*, 'tis a manifeſt Violation of the *Peculiarities* of the *Godhead*. 11. For Partic. 11. by the *Violation of the Peculiarities of the Godhead*, I underſtand any kind of Prophanation or Vilification of them, either by obſcuring or leſſening of them in God himſelf, or elſe by communicating of them to others. As to ſet up ſuch a *Symbolical Preſence* to be worſhipped towards, as pretends to *repreſent* God, who is altogether *irrepreſentable*, as being infinite in Majeſty and Greatneſs, this certainly were to leſſen, obſcure, or indeed to aboliſh the infinite glorious Majeſty of God, which is peculiar and proper to him, and ſo to make an *Idol* of him, and therefore were groſs Idolatry. 12. But to erect a *Symbolical Preſence* to a Creature, that Partic. 12. is Idolatry upon the other ſcore, it implying, by the 7th. Particle of this Explication, an *Omnipreſence* or *Omnipercipience* to be in that Creature, greater than can agree thereto.

4. For, a Symbolical Preſence is nothing elſe but *ſome Figure or Imagery, inſtituted or erected for the invoking or ſupplicating, or any way religiouſly worſhipping that inviſible Power or Spirit for whom it is erected or made*. So that in brief, all Idolatry is ſuch as either turns *God* into an *Idol*, or turns an *Idol*, that is, the *Creature* we give religious Worſhip to, in ſome reſpect, into a *God*, in giving it ſomething which is peculiar unto him. IV. *What a Symbolical Preſence is.*

V. *That that* religious *Worſhip of Dæmons, which was truly Idolatry, was really* Divine.

5. Whence for the utter taking away all Litigiouſneſs about Terms, we muſt conclude, That the *Religious* Worſhip, which miſapplied or given to any Creature, conſtitutes *Idolatry*, may rightly and truly be alſo called *Divine*. And it really is ſo, if it make the Act *Idolatry*: For that implies, that it violates ſome *Peculiarity* of the Godhead, and attributes it to the Creature, and in that reſpect, to make the *Creature* a *God*; yea, and you may add, even the *Supreme God*, aſcribing to it ſuch a Character, as is no where to be found but in the *moſt high God*. For a Perſon that has, for inſtance, ſix hundred Characters proper and peculiar, and no where elſe to be found, is as certainly deſigned, even by one of theſe as by them all; and whoever deſcribes that Perſon by one of theſe Characters, by the *natural Signification* of the Thing, denotes that ſame Perſon who has the other Five hundred ninety and nine; and if he apply that one ſingle Character to another Perſon, by the *native Import* of the Thing, he makes him the ſame Perſon who has the Six hundred Characters, ſeeing there is none has one, but who has all of 'em; nor are any of 'em found but in one certain Perſon according to the *Hypotheſis*. And ſuch *divine Worſhip* as this, was that which the Heathens gave to their *Dæmons*, though they took it to be only *Religious*, and ſuch as did not appertain peculiarly to God himſelf; as is particularly obſervable in the *Platoniſts*, whom yet neither St. *Auſtin*, nor any other ſerious Chriſtian will ſtick to conclude to have been Idolaters in their *Dæmon-Worſhip*. And therefore, if we will but uſe *juſt Weights* and *Meaſures*, whatever *Chriſtians* do the like things to Saints and Angels, pretending it is not *divine Worſhip*, but an inferiour *religious* Worſhip, they muſt be alſo judged to commit *Idolatry*.

VI. *The way of convincing the* Romaniſts *of Idolatry in this Treatiſe.*

6. And this was one Way, and that uſeful and ſolid enough, of convincing the *Roman* Church of their *Idolatries*. But laying aſide all theſe more exteriour and obvious Arguments, we will deal now more preciſely and Philoſophically, and argue only from the moſt intrinſecal and eſſential *Topick* in all *Logick*, and examine the *Roman Idolatries* by the inmoſt *Notion* and *Definition* of the Thing, ſhewing that even that which ſeems to be only by *divine Declaration* Idolatry, is alſo, if more rationally conſidered, *Idolatry* according to the propoſed *Definition*.

VII. *That the forbidding to worſhip God by an Image, is the natural Senſe of the ſecond Commandment.*

7. As the worſhipping of God by an Image, is plainly declared *Idolatry* by God himſelf in the ſecond Commandment, *Thou ſhalt not make to thy ſelf any graven Image*, &c. *Thou ſhalt not bow down to it, nor worſhip it*, &c. The bowing down to, and worſhipping a graven Image, though in pretence to worſhip God thereby, is plainly prohibited by this Commandment. For the Prohibition of worſhipping any other God, is ſufficiently evident in the firſt Commandment, ſo that there is no neceſſity of adding any thing further concerning that matter. Οὐκ ἔσονταί σοι Θεοὶ ἕτεροι πλὴν ἐμοῦ, *Thou ſhalt have no other Gods but me.* What can be more expreſs? Whereby he plainly pronounces that he alone will be worſhipped; and by ſo doing enjoins the ſame to the *Iſraelites*. Whence it naturally follows, that this next Precept is at leaſt chiefly about the Purity and Congruity of his own Worſhip, forbidding to worſhip him by any Image, in bowing to it, or worſhipping it, though in reference to himſelf. This is the moſt natural, and indeed the neceſſary Senſe of this Precept, if we conſider the extreme Incredibility of any other Senſes, that are offered, or can be offered.

VIII. *All other Senſes plainly impoſſible and incredible.*

8. For let us ſuppoſe firſt, that the Senſe is, *Thou ſhalt not bow down to, nor worſhip the graven Image that thou makeſt and ſetteſt up*; that is, *Thou ſhalt not worſhip the Image it ſelf inſtead of God or for God*: It would be a Prohibition of a thing even impoſſible to humane Nature to do: that a *Jew*, ſuppoſe, ſhould worſhip an Image that himſelf has made of ſome Log of Wood or Stone, inſtead of, or for the God that brought him out of the Land of *Egypt*, and the Houſe of Bondage, and indeed that created the whole World; as if he could take the wooden or ſtone Image for this God, and not worſhip it in *reference* only to him. How dotingly nugatorious would they hereby make the Divine Law-giver by ſuch a Prohibition, to interdict thoſe things which it is impoſſible for Men to do? And now let us ſuppoſe the other Senſe of the Precept to be, (and I can neither meet with nor deviſe any more worth mentioning) *Thou ſhalt not make to thy ſelf any Idol*, that is to ſay, no Image of any *Heathen God*, or of any *falſe God* whatſoever; that this cannot be the chiefly intended Senſe thereof is plain. Firſt, from the apparent Superfluity of this Precept, that being ſo ſtrictly and apertly interdicted before, *viz.* That they ſhould have no Pagan Gods, nor any Gods whatever beſides *Jehovah*. Which while they hold to, it is impoſſible they ſhould make to themſelves any Images or Idols

of

of thoſe Gods to bow down to or worſhip. So that this Prohibition would be ſuperfluous, if that was the only Meaning of the Commandment.

And then in the ſecond place, this Senſe is incoherent with the Words following; *For I the Lord thy God am a jealous God.* Which implies Suſpicion of ſome foul Dealing betwixt any Member of his Spouſe, the Church, and himſelf; that they may communicate any thing of that which is peculiarly due to himſelf unto another. But if the *Jews* ſhould make an *Idol*, that is, the Image of ſome Pagan God, and worſhip it, the matter would be paſt Suſpicion, they would apertly and profeſſedly be found falſe to *Jehovah*, and to commit Adultery with another God.

IX. *The golden Calf no intended Image of* Apis, *but the Symbolical Preſence of* Jehovah.

9. To which you may add in the third place, That God himſelf has thus interpreted this Commandment, that he will not be worſhipped by an Image, though erected and worſhipped in reference to himſelf; as is moſt undeniably plain in the golden Calf which *Aaron* made, which was not intended for the Image of *Apis* the *Egyptian* God, but was the Symbolical Preſence of *Jehovah.* Indeed St. *Stephen* ſays, *Acts* 7. 39, 40. *And in their Hearts they turned back again into Egypt*, (it may be in the groſſeſt Senſe, if they could have brought *Aaron* to their Lure) *ſaying unto* Aaron, *Make us gods to go before us.* But it is moſt likely, that this is only a Reprehenſion of their *Egyptianizing* in Matters of Religion, deſiring to have ſome viſible Object and Figure to ſuſtain their Faith, and ſpend their Devotion on, according to the Mode of *Egypt*, who gave Divine Worſhip to Images. This Mode of Religion their Minds hanker'd after, as their Mouths elſewhere watered after the Fleſh-pots of *Egypt*, for which they are alſo taxed, *Pſal.* 106. 19. *They made a Calf in Horeb, and worſhipped the molten Image. Thus they changed their Glory*, that is, the God of *Iſrael*, or his Divine Preſence, *into the Similitude of an Ox that eateth Graſs.* As if *Jehovah* the Almighty, Infinite and Eternal God, that did ſuch *great things in* Egypt, *wondrous Works in the Land of* Ham, *and fearful things by the Red Sea*, could be repreſentable by any ſuch Figure. So that in this *they quite forgat God their Saviour*, both what an Excellent Being he is, and utterly irrepreſentable by Imagery, and forgat his Commandment (which is one ſpecial and material way of forgetting him) *Thou ſhalt not make to thy ſelf any graven Image, thou ſhalt not bow down to it, nor worſhip it.*

X. *That the* Hiſtory *of the golden Calf plainly implies that Senſe thereof.*

10. But there is no place ſo convincing, that the golden Calf which *Aaron* made, was made and worſhipped in reference to *Jehovah*; as what occurs in the very Hiſtory. God had promiſed to the People, he would ſend an Angel before them to keep them in the way, *Exod.* 23. 20. This the People knowing, and deſpairing of *Moſes* being found again, or impatient of his Stay ſo long in the Mount, (which St. *Stephen* interprets a rejecting of *Moſes*, or putting him from them, *Acts* 7. 39. for that is ſpoken of *Moſes*, not of God) they come to *Aaron*, (Exod. 32.) and ſay unto him, *Up, make us gods which ſhall go before us*; which *Aaron* immediately aſſents to, and receiving their golden Ear-rings, made a molten Calf of them; whereupon they ſaid, *Theſe are thy gods, O Iſrael, which brought thee out of the Land of Egypt.* And *Aaron* built an Altar before this Image which himſelf had made, and made Proclamation and ſaid, *To morrow is a Feaſt to the Lord*, that is, to *Jehovah.* And on the morrow, according to this Proclamation, they celebrated the Feaſt, and offered Burnt-offerings, *&c.* to this Image. Now let any unprejudiced Man judge to whom this *Symbolical Preſence* could be erected but to *Jehovah.* Did not the *Iſraelites* ask of *Aaron* what God had promiſed? The Angel in whom God would place his Name there? Did *Aaron* at all ſtick to fulfil their Deſire? Do not the People ſay of this *Symbolical Preſence*, *Theſe are thy gods, O Iſrael*, or which is all one, *This is thy god, O Iſrael*, (as *Nehemiah* has it, *Chap.* 9. *v.* 18.) *that brought thee out of the Land of Egypt*, which is utterly impoſſible for them to underſtand of the golden Calf which was but newly made, and therefore is neceſſarily underſtood of that God that brought them out of *Egypt*, which is *Jehovah*, no *Egyptian* Deity, but he that brought all thoſe Plagues on *Egypt*, and delivered his People with an high Hand. And laſtly, is not an Altar built before the ſame *Symbolical Preſence*, and a Feaſt proclaimed there to be celebrated to the *Lord*? What more perſpicuous Coherence can be deſired for the Certainty of the Senſe of any Paſſage of Scripture?

XI. *The groſs Repugnancies imply'd in ſuppoſing the Calf to be the Symbolical Preſence of the God* Apis.

11. All things run ſmooth on this Hypotheſis. But ſuppoſing this Calf the *Symbolical Preſence* of *Apis* an *Egyptian* Deity, who had the Form of an Ox, (which might give ſome of the Ancients occaſion, as I ſuppoſe, to think it was ſo, they not conſidering that *Cherub* alſo ſignifies an *Ox* or *Calf*, and that one of the Angelical Forms in the Chariot of God is both an *Ox*, and is called a *Cherub*, and that the Cherubins

Cherubins in the Ark were of this Figure, which is a Symbol of the Angels, who are the Chariot of God, *Pſal.* 68. 17. *The Chariots of God are twenty thouſands, even thouſands of Angels, and the Lord among them as in Sinai in the holy place.* In which holy Mount this Chariot or Chariots (becauſe it conſiſted of four parts) was ſeen by *Aaron*, like that by *Ezekiel*, where one part had the Form of an *Ox* or *Calf*, and all four the Feet of *Oxen*. So little eſtranged is the Form of an *Ox* or *Calf* from the uſe of repreſenting the *Preſence* of the God of *Iſrael*) but ſuppoſe, I ſay, it is not the Symbolical Preſence of *Jehovah*, but of the *Egyptian Apis*, according to the Conceit of ſome, out of the reſpect they bear to the Fathers, what an harſh and intolerable Reproach is it in the mean time to God's High Prieſt, to affirm that he did thus profanely and impiouſly make an *Egyptian Idol* for the *People of God* to worſhip, and ſo aſſiſted them in the groſly breaking of both the firſt and ſecond Commandment at once, and even then when the People did but deſire the Promiſe to be made good to them, that the *viſible Preſence* of God, or his Angel in whom his Name was, might go along with them, and that *Aaron* notwithſtanding inſtead of this, ſhould make the *Symbolical Preſence* of a Foreign God! Beſides that the People themſelves had not this Judgment of it, they declaring it to be the *Symbolical Preſence* of him that brought them out of the Land of *Egypt*. Nor could they poſſibly believe the *Egyptian Apis* to have done ſo, to have inflicted all thoſe Plagues on his own Land in the behalf of a Foreign People. Beſides, that they were all along declared by *Moſes* to be done in the Name of the God of *Iſrael*; to whom alſo *Aaron* builds an Altar before this Calf, and proclaims a Faſt to *Jehovah*, which, if by this Calf were meant the *Egyptian Apis*, would be as repugnant, as to ſay, *Apis* and *Jehovah* are all one.

XII. *The Certainty hence, that the ſecond Commandment forbids the worſhipping God by an Image.*

12. Wherefore we can be of nothing more ſure than that this golden Calf or *Cherub* was erected by *Aaron* to *Jehovah*, and ſo underſtood by the People. The worſhipping whereof, notwithſtanding, is agreed on all ſides to have been *Idolatry*. From whence it plainly follows, That the ſecond Commandment forbids the *worſhipping God by an Image*, which was the thing to be proved. Nor do I know by what Evaſions thoſe of the contrary Opinion can eſcape the clearneſs of this Proof and Precept. God ſo plainly interpreting the Meaning of his own Law, by his ſevere vengeance on the Worſhippers of the golden Calf, though erected to himſelf.

XIII. *Two Evaſions to ſhun this Senſe; the firſt from the* Septuagints *Tranſlation of* פסל *propoſed and anſwered.*

13. The beſt and moſt ordinary Evaſions are theſe two. The firſt that the *Septuagint* tranſlating פסל, not Γλυπτὸν, *Sculptum*, but *Idolum*, do plainly enough inſinuate, that an Image to the true God is not there forbid for Worſhip, but *Idols* only, or Images of the Heathen Gods, or any falſe Gods. But thoſe that argue thus, do not conſider that Εἴδωλον in Greek is of as indifferent and large a Signification as *Imago* in *Latin*, or Image in *Engliſh*. *Plotinus*, when he was deſired to ſit to have his Picture drawn, ſaid, He would not have them give themſelves the trouble of making εἴδωλον εἰδώλου, an Image of an Image, or Shadow of a Shadow. So that we may with better Reaſon imagine the *Septuagint* to have choſen this Word as an univerſal Bar againſt not only *Statue-worſhip*, but even *Picture-worſhip* alſo: Or to have made choice of εἴδωλον, rather than Γλυπτὸν, *Sculptile*, becauſe it ſignifieth more determinately ſuch *Sculptilia* as are Images, or have Imagery on them, that they ſhould not be bowed to in a religious Way; not forbidding to direct their Worſhip towards every thing that is carved, when it does not at all pretend to make God *repreſentable*, as *Imagery* does. So that there being theſe Reaſons ſo obvious, why the *Septuagint* might tranſlate פסל Εἴδωλον rather than Γλυπτὸν, *Sculptile*, the inferring they did it in reference to the Idols of the Heathen, is of no force.

And beſides, ſuppoſe that *Peſel* ſignifies an Idol, in the Senſe of the adverſe Party; what do they get by it, when as the Text then will run thus; *Thou ſhalt not make to thy ſelf any Idol or Image of any Heathen God, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth, thou ſhalt not bow down to them, nor worſhip them.* It is manifeſt, that yet for all this, all manner of Image-worſhip, or Picture-worſhip is forbidden; not only of the *Heathen* Gods, but all whatſoever, and therefore they cannot be worſhipped, no not in reference to the true God himſelf. Or, if you would underſtand the following Words, *viz. Nor the likeneſs of any thing in Heaven above*, &c. ſtill of the Heathen Gods Images, (which is perfectly illogical, and impoſſible for any one that attends to Reaſon to admit, the Object of the Precept being plainly here diſtributed into two Parts. The firſt Part the Idols or Images of the Heathen Gods; the other whatever

whatever other Similitudes or Images beſides:) Yet if theſe Words could be drawn to the ſame Senſe with the other, ſo that the Images of the Heathen Gods, or any falſe Gods might be underſtood by them, and that the whole Prohibition were concerning ſuch like Images or Idols, that would alſo notwithſtanding claſh with the next Words following, *For I am a jealous God.* For in this Caſe, as I noted above, the matter would be beyond Jealouſie, it would be a confeſſed *Act* of ſpiritual Adultery, which is *Idolatry*. But to argue from the mention of God's *Jealouſie*, that the Image muſt be meant of ſome ſtrange God, (for what *Husband* would be jealous of his Wife, for honouring or kiſſing *his own* Picture?) that is no more than a witty Sophiſm built upon a falſe Hypotheſis; as if the *Man's Picture* could as eaſily rob the Man of what is due to him from his Wife, as an *Image* rob God of what is due to him. For the Image being *viſible*, and God *inviſible*, and not to be repreſented by an Image, there is manifeſt Danger of joyning one's Devotion, which is all that God can have of us, to the gariſh Image, more than to God, and the true Notion of him in our Minds; and that by worſhipping him in ſuch a vile and groſs manner, we may be brought afterwards to worſhip other Gods, as mean as we have made him by this ſort of Worſhip.

14. The next Evaſion, which ſeems moſt conſiderable, is, in that they pretend that God himſelf has interpreted his own Law to another Senſe than we would have, in commanding golden *Cherubins* to be ſet on the Mercy-ſeat for his own Worſhip. This Excuſe is very trite amongſt the *Romaniſts*, and the ſecond Council of *Nice* alledges the ſame: but it is plain that it falls exceeding ſhort of the preſent Caſe. For the Scope of the ſecond Commandment is not the forbidding all Image-work in the places of Divine Worſhip, but the bowing to Images and worſhipping them, which the Caſe of the Cherubins does not reach. For the People was never commanded to bow down to, or worſhip the golden Cherubins; nor do the *Jews* profeſs themſelves to have done ſo, but to have bowed down to, and worſhipped God alone. And beſides that they were not intended for an Object of the Peoples Worſhip or Adoration, is plain, in that they were carefully hid from their ſight. And if they could penetrate with their Imagination through the Vail, and make themſelves preſent hard by the *Cherubins*, their Poſture plainly ſhows they were never intended to be worſhipped, their Faces not being turned towards the People to receive their Salutations, but towards one another. Indeed, if they were an Object, that it was their declared Duty to worſhip, when they ſaw them, the ſame *religious Affection* may be conceived to be directed towards them through the Vail. But *formal Adoration* to a *viſible* Object while it is hid and made inviſible, is, methinks, as uncouth and unnatural, as the bowing to ſome Perſon on the other ſide a Brick-wall, in which there is not the leaſt Loop-hole to ſee thorough. Wherefore there being no Precept to the People of the *Jews* to bow down to the *golden Cherubins*, and to worſhip them, nor it being any profeſſed Practice of them, and the Poſture of the Cherubins being ſuch as plainly intimates they were not made to be worſhipped by them; and they being carefully hid from the Eyes of the People that they might not ſee them, (though they were Symbols of the ſpecial Preſence of God, and Notes or Inſtruments for the directing their Adoration thitherward to God in a ſpecial manner there preſent) it is evident they were no Object of the Peoples Worſhip, and that they were neither to bow down to them, nor worſhip them, though they bowed toward them, as a determinative Circumſtance of their Worſhip of God. This is ſo plain, that I believe no Man that conſiders it can have the Confidence to deny it, *viz.* That the *Cherubins* were not the *Object* of the Peoples Worſhip, much leſs intended ſo by God.

XIV. *The ſecond Evaſion touching the* Cherubins *on the Mercy-ſeat, propoſed and anſwered.*

15. But the great Difficulty, as it ſeems to ſome, is, how the High Prieſt, when he went into the Holy of Holies, (which he did once by the year) and bowed, as they conceived, before theſe *Cherubins*, bare and open to his ſight, could ſo behave himſelf as not to be guilty of bowing to graven Images and worſhipping them. Which if he did, I muſt confeſs that the *Romaniſts* have no contemptible Plea for their Interpretation of the ſecond Commandment, as if it were not againſt worſhipping the true God by an Image. But to this Difficulty I anſwer theſe two Ways.

XV. *A difficulty, touching the High Prieſt's bowing in the Holy of Holies, propoſed.*

16. Firſt, That if the High Prieſt, when he was in the Holy of Holies, could not bow to worſhip God by that Geſture, but he muſt alſo bow towards the Cherubins *objectively*, and not merely *circumſtantially*, I do flatly deny that he did bow there.

XVI. *The firſt way of anſwering it, by denying the Fact, if it could not be done without bowing towards the Cherubins as an Object.*

And

And they can never prove that he did; there being no mention thereof in the Scripture, where his Behaviour in that place is deſcribed, *Levit.* 16. But there being a plain Prohibition in the ſecond Commandment to bow to graven Images, and to worſhip them, it is from hence demonſtrable, that the High Prieſt in this Caſe would not. For if *to obey be better than Sacrifice, and to hearken, than the Fat of Rams*, 1 Sam. 15. 22. certainly the High Prieſt could not but ſee that Obedience to ſo plain and ſtrict a Commandment, as *Thou ſhalt not bow down to any graven Images, nor worſhip them*, &c. was better than the breaking that Command under pretence of worſhipping God by bowing unto them, namely to the Cherubins. Wherefore we may be certain, that in this caſe he would not bow towards them. But if he could bow towards them without incurring this Danger, the Difficulty is taken away, and the true Senſe of the Second Commandment remains firm and inviolable, that God himſelf is not to be worſhipped by an Image, by bowing to it, and worſhipping it.

XVII. *The ſecond Way by aſſerting that he might bow in ſuch Circumſtances, as that the Cherubins were no Object of his Worſhip.*

17. But now beſides this, in the ſecond place I anſwer, If any one think it ſo probable that the High Prieſt did bow ſome time towards the Mercy-ſeat, when he was in the Holy of Holies, let us pitch upon that time which is moſt likely, namely, when he made his nearer Approach thereto, to beſprinkle it with Blood: it is manifeſt, there is no Colour of ſaying, That in theſe Circumſtances he bowed to, or worſhipped the *Cherubins*.

1. Becauſe the firſt thing that he was to do, when he was to enter within the Vail, *was to take a Cenſer full of burning Coals of Fire, and his Hands full of ſweet Incenſe beaten ſmall, and to bring them within the Vail, and to put the Incenſe on the Fire before the Lord, that the Cloud of the Incenſe may cover the Mercy-ſeat that is upon the Teſtimony, that he die not*, Levit. 16. 12, 13. Which is a Sign that he was not to dare ſo much as to look towards the Mercy-ſeat, much leſs to worſhip towards it, till all on the Mercy-ſeat, the golden Cherubins and all were hid in a Cloud of Incenſe, which is like the hiding of them from the ſight of the People by the *Vail*. And that therefore their golden Luſtre was to be no Object of Worſhip, as being thus enveloped with Smoke, not to be ſeen at *any* diſtance.

2. But now, when the High Prieſt approaches up nearer to the Mercy-ſeat, which we have ſuppoſed the more likely Time of worſhipping, let us ſee what poſſibility there is of his appearing guilty of worſhipping the *Cherubins*, though he ſhould then bow towards the Throne of God, more than in that former Circumſtance. For the two *Cherubins* were placed at the two ends of the Mercy-ſeat, and that with their Faces one towards another, not to any that came up to the Mercy-ſeat, which is no fit Poſture to be worſhipped in, if they could be ſeen by any Glimmerings in this thick Cloud of Smoke. And ſurely if they could, they would be only a Direction to the High Prieſt, as well to overlook them, as to give them a go-by, in following that Intimation God has given him in *Exodus*, Chap. 25. *And there will I meet with thee, and I will commune with thee* מעל הכפרת *from above the Mercy-ſeat, from between the two Cherubins, which are upon the Ark of the Teſtimony.* And in the *Pſalms* he is deſcribed ſitting betwixt the two Cherubins, *Pſalm* 80. 1. and 99. 1. This is a plain Caſe then, that the High Prieſt could not but conceive that ſpecial Preſence of God to be ſeated betwixt the two Cherubins, and therefore directing his Devotion and Geſture according to that Inſtruction, his Bowing muſt be towards that Preſence, betwixt the two Cherubins, from the Mercy-ſeat upwards; as if the inviſible Majeſty was ſeated there as upon a Throne or Chair of State. The bowing to whom can no more concern the *Cherubins*, than the bowing to a Prince on a wide Throne or Chair can concern the Imagery on the Arms of the Chair adorned, ſuppoſe, with two Eagles Heads, or the like. Can any one conceit any Worſhip done to theſe two Eagles Heads, when the Parties bowing is directed to the Face and Perſon of the Prince above, and betwixt the Eagles Heads; though the Eagles Heads ſtand in a fairer Poſture to be bowed to, than the Faces of the Cherubins. It is therefore every way plain and manifeſt, that as the *People of the Jews* did not, ſo neither did their High Prieſt bow to, or in any ſenſe worſhip the *Cherubins* in their bowing thitherward, but only him that ſat betwixt the *Cherubins*, which was the thing to be demonſtrated. And that therefore there is no Evaſion left to elude the Force of the ſecond Commandment, that ſo ſtrictly prohibits the Worſhip of the true God by any graven Image; which therefore according to the Senſe of that Commandment, muſt be Idolatry.

18. It remains now that we reduce this kind of Idolatry, (as we in order ſhall alſo do all the reſt) to our general Definition of Idolatry, that it may appear to be ſo even according to the plain Nature and Notion of the thing, namely, in that by worſhipping God by an Image, the *Peculiarities of the Godhead*, are violated. Which ſeems evident here upon a double ſcore; both from making the infinite *irrepreſentable* Divine Majeſty *repreſentable* by an Animal Figure, which exceedingly debaſes and vilifies the peculiar Excellency of the Godhead, which is ſo infinitely beyond any viſible Form whatſoever, and therefore no *Animal Figure* can pretend to be the Repreſentative thereof; as alſo from the giving Divine Worſhip to theſe Animal Figures, or *Symbolical Preſences*, which is peculiar to God.

XVIII. *The Idolatry forbidden in the ſecond Commandment, reduced to the propoſed Definition of Idolatry.*

19. Which *Divine Worſhip* does plainly argue them *repreſentative* Figures, not merely *Hieroglyphical*, whether they that worſhip them will call them ſo or no. As is apparent from the firſt of the *Romans*, where the Apoſtle plainly declares of thoſe wiſe Men of the Heathen who knew God, yet were ſo fooliſhly ſubtil and phantaſtical as to worſhip him in the *Images* of *Men*, *Birds*, *four-footed Beaſts* and *creeping Things*, which they could not but know, were but at the beſt *Hieroglyphicks* of him, no *perſonal Repreſentatives* of his Godhead; yet foraſmuch as they worſhipped thoſe Figures, they are ſaid *to have changed the Glory of the incorruptible God into the Images of theſe corruptible* Creatures. For in worſhipping theſe Images in reference to God, they naturally acknowledge or ſuppoſe a Fitneſs in them to repreſent the Glory of God, or his *Divine Preſence*; which therefore muſt needs be an unſpeakable Vilification of his infinite glorious Majeſty. And what Pretence can there be for any Figure, or *Symbolical Preſence* to have Divine Worſhip done to it, or to be an Object thereof in any ſenſe, if it were conceived to have no fitneſs to repreſent the Divinity. And therefore the *Pſalmiſt*, according to this natural Notion, or from the natural Signification of the Thing or Action, *Explic. Part* 7. infers from the *Iſraelites* worſhipping the golden Calf, that they turned the Glory of God into that Creature, *Pſalm* 106. 19. *They made a Calf in* Horeb, *and worſhipped the molten Image. Thus they changed their glory* (that is, their God, as *Vatablus* and others expound it) *into the Similitude of an Ox that eateth Graſs.* Which anſwers very fitly to that of St. *Paul*, *They changed the glory of the incorruptible God into an Image made like to a corruptible Man*, &c. *Rom.* 1. 23.

XIX. *No Diſtinction betwixt Hieroglyphical and Repreſentative Images when Divine Worſhip is done to them.*

20. And that the worſhipping of theſe *repreſentative Images* in reference to God, is the giving of Divine Worſhip to them, beſides the 7th Particle of the *Explication*, is alſo manifeſt out of Scripture, as *Acts* 7. *And they made a Calf in thoſe days, and ſacrificed to the Idol.* To ſay it was but *Sacrificium Relativum* or *Tranſitivum*, that paſſed to God, not *Terminativum*, that terminated in the Calf it ſelf, is but *School* Cobweb-ſtuff. Sacrifice is a peculiar Worſhip belonging to God, and by no Diſtinction or Evaſion can any thing elſe partake in it, ſo as to have it offered to it. This is evident in this kind of Divine Worſhip, and there is the ſame Reaſon of them all. They worſhipped the Calf in *Horeb*, but in reference to *Jehovah*, as plainly appears out of the Hiſtory, and therefore with *Latria Relativa*, or *Tranſitiva*, not *Terminativa*. But does this Diſtinction of ſo ſubtil Texture, cover their Shame? No certainly. If this Diſtinction were good, and would juſtifie their Act, why does either the *Pſalmiſt*, or St. *Stephen* find fault? It is apparent therefore that *Divine Worſhip* is due to God alone, and that it is in no ſenſe due to any thing elſe, but that even the mere natural or external Act muſt be to him only. And therefore he will not be worſhipped by an Image, that the Image may not in any ſenſe partake of his Worſhip; which yet it will in the *natural Externality* thereof, if we do it towards the viſible Image. For outwardly we behave our ſelves no otherwiſe towards the Image than towards God himſelf, nor make any other external Application to the one than to the other. As ſuppoſe there was an Image of God the Father in the Shape of an Old Man, and one would make his Adoration to God towards this Image, with that Meen, with that devout Look, with that ſolemn and ſerious Motion of the Spirits in the Eyes, that is befitting the profound Reverence we owe to God; this natural, viſible, and external Act of Worſhip paſſes plainly upon this Image, as well and in ſuch ſort as on God himſelf, and is ſuch as no greater nor more lively Expreſſion of his higheſt Devotion can be made by any Suppliant. To whom then but to God alone can this belong? And therefore to make theſe Expreſſions to a ſenſeleſs Stock and Stone, is the foulеſt Violation of the *Divine Peculiarities* that can be, by communicating them to ſo unworthy a Subject, as well as by leſſening, obſcuring, or rather aboliſhing the infinite glorious Majeſty

XX. *That in worſhipping theſe repreſentative Images in reference to God, Divine Worſhip is given unto them, as ſuppoſe to the Image of God the Father.*

of the Godhead, by ſuppoſing him, or implying him *repreſentable* by a wretched Statue of Wood, Metal or Stone, as I noted before.

XXI. *That there is the ſame Reaſon concerning the Image of Chriſt.*

21. And now for the Statue or Image of Chriſt, if it be worſhipped towards with ſuch a religious Look, and devout Caſt of the Eyes, as before, ſignificative of the higheſt Veneration that is due to God, or can by us be given to him, it is apparent that this exteriour ritual Worſhip is done to this Image alſo; nor can be any more doubted, than, if kiſſing of this Image were the ritual Performance and it were kiſſed, that this Image was the Object of the kiſſing with all the exteriour Devotionalneſs uſed therein: And that therefore this Image thus adored, though but *relatively*, partakes of *Divine Worſhip*. By which Communication the Peculiarities of the Godhead are plainly violated, as well as by burning Incenſe, or otherwiſe ſacrificing to the Image; as St. *Stephen* complains of the *Iſraelites* ſacrificing to the golden Calf, though in relation to *Jehovah*, which cannot excuſe the Idolatry.

XXII. *That relative Idolatry is as down-right Idolatry, as Relative Adultery and Murder down-right Murder and Adultery.*

22. For let any one judge in common Senſe and Reaſon, whether a foul unfit Action to an undue Object can be excuſed by an intended Relation to a fit one. Nothing can be more enormouſly incongruous, than the giving *Divine Worſhip*, which is *Latria*, to a carved Stock or Stone, ordinarily called *Idolum*, or *Imago*. And the giving this *Latria* to this *Idolum*, is that which is moſt properly *Ididolatria*. But if in giving *Latria* to this *Idolum*, which is ſo hugely *unfit* an Object, in relation to a *fit* one, all is well, and the Fact lawful, the ſhort and the long then is, That *Relative Idolatry* is lawful, which is as good Senſe as to ſay, That *Relative Murder*, or *Relative Adultery* is lawful. As if to kill the next innocent Man, to wreak ones Revenge on the nocent that deſerved to be killed, would excuſe that Act from down-right Murder; or to lie with another Woman with an intended kind Remembrance of his own in her abſence, were not down-right Adultery. Why then is not this *Relative Idolatry* down-right Idolatry, as well as Relative Murder and Adultery, down-right Adultery and Murder? And why is relative Murder and Adultery ſtill down-right Murder and Adultery, but becauſe that intended Reference or Relation takes not away the Specifick Turpitude of the Fact? How then can the intended Relation in *Relative Idolatry* take away the Specifick Turpitude of that Fact, ſo that it remain not down-right Idolatry ſtill?

XXIII. *That Relative Idolatry is real and proper Idolatry, even according to the nice Notion of the Schools.*

23. Which it does even in the nice Notion of the very *Schools*, the *Latria* in this Caſe being *Real*, not *Tranſitive* or *Relative*, *quatenus Latria*, but terminated on the very Idol it ſelf. For *quatenus Latria*, it can paſs no further in *Truth* and *Reality*, but ends there; and in relation to God the Act ceaſes to be *Latria*, the honouring or worſhipping of him, but changes its Species, and becomes an *Act of Contempt*, Reproach and Diſobedience againſt him, and a foul diſhonouring of him. Nor can the *Intention* of the *Religioniſt* alter the Specification of the Act, but that it will be a diſhonouring of God, though the *Act* cannot be avoided but it will have God for its *Object*, but he will be the *Object* of this Act, under this Specification, namely, of Diſhonour: As in that Phyſician that intended by ſuch a Medicine to cure ſuch a Patient, but does really poiſon him thereby, the Patient, notwithſtanding the Phyſician's Intention, is no Object of a *Real* Cure, but of the quite contrary of his *poiſoning* him. Wherefore no *Real Latria* paſſing to God in this *Relative Idolatry*, but only Diſhonour and Reproach, the *Latria* is in *truth* (let the *Intention* be what it will) terminated in the Image or Idol, and therefore is *Idolatry*, in the moſt proper and *Scholaſtick* Senſe. For one and the ſame Act, as it may have two contrary *Specifications*, in reſpect of two ſeveral Objects, ſo it may have two ſeveral *Terminations* in reſpect of the ſame. As ſuppoſe one Perſon loves a Roſe, another has a great Antipathy againſt it, a third brings a Basket of Roſes into the Room; this one Act is both a *Gratification* and a *Diſpleaſure*; a Gratification to him that loves Roſes, a Diſpleaſure to him that has an Antipathy againſt them; the Act of *Gratification* terminates in one of theſe Objects, the Perſon that loves Roſes; the Act of *Diſpleaſure* terminates in the other. Juſt ſo the Act of *Latria* or Divine Honour terminates on the Image or Idol, the Act of *Diſhonour* and Reproach on God, who is provoked and diſobeyed. What can be more plain? Wherefore the Divine Honour terminating on the *Image* of Chriſt, and not paſſing to *him* in *Reality* and *Truth*, but only in our *fond Intention*, it is manifeſt that the *Peculiarities of God* are here violated, and that it is proper Idolatry.

24. But

24. But there is a more curious Queſtion, Whether the worſhipping of the Image of Chriſt with Divine Worſhip, does involve alſo the other *Violation* of the *Peculiarities* of the Godhead in making it thus *repreſentable* by an Image. For *Chriſt* being Man as well as God, ſeems to make the Caſe very different from that of the Image of *God the Father*. But I anſwer, the Caſe is ſtill the ſame, Chriſt being the Eternal, Infinite, Glorious Majeſty of God, as well as he is Man, and uncapable of Divine Worſhip but ſo far forth as he is that Infinite Majeſty. Wherefore he that ſets up an Image, and calls it the Image of Chriſt, and does Divine Worſhip towards it, does as palpably make the Eternal Infinite Majeſty of the Godhead repreſentable by a carved Stock or Stone, as he that does Divine Worſhip towards ſuch a carved Image of God the Father. For the Father and the Son are equal, and therefore the Son is *equally irrepreſentable*, as to that of him which is capable of Divine Worſhip. Which yet this Image pretends to repreſent, in pretending to be the Image of Chriſt, and therefore violates that Peculiarity of the infinite glorious Majeſty of God, that makes it irrepreſentable by any bodily Figure. He that worſhips Chriſt, worſhips the very Godhead, and therefore muſt not blaſpheme his Majeſty, by making him repreſentable by any corporeal Image. The Godhead indeed is hypoſtatically intempled in the human Nature of Chriſt, but it is only the eternal and infinite Divinity there that we adore. So little Scruple need either *Jew* or *Turk* have to turn Chriſtians, upon any Idolatry we are guilty of in worſhipping Chriſt.

XXIV. *Whether the doing Divine Worſhip towards the Image of Chriſt, violates the irrepreſentableneſs of the Godhead or no, as alſo towards the Holy Ghoſt's.*

And what I have ſaid of the Images or Statues of the Father and the Son, the ſame is to be ſaid of the Image of the *Holy Ghoſt*. A Dove may be the Hieroglyphick of him, as that Deſcription of the Ancient of Days in *Daniel*, is an Hieroglyphick of God the Father. But to do Divine Worſhip toward ſuch an Image of a Dove, it is abſolutely the ſame Idolatry that was in ſo doing to the Image of God the Father, and of Chriſt.

25. No Symbolical Preſence therefore or conſiſtent viſible *animal Figure*, ſaving the holy Humanity of the Lord Jeſus Chriſt, which is Hypoſtatically united with the Eternal Divinity, can have Divine Worſhip done towards it, but it is Idolatry *ipſo facto*. It is, I ſay, the peculiar Privilege of the holy Humanity of Chriſt, to be capable of having Divine Worſhip done towards it, becauſe of its Union with the Divinity, as it is the Privilege of the Body of a wiſe and vertuous Perſon, for the Wiſdom and Vertu's ſake that reſides in his Soul, to have that great Reverence done towards it, by reaſon of the Soul with which it is Hypoſtatically united. But the Soul once ſeparate by Death, the Body, according to the common Senſe and Practice of all Men, ceaſes to have that Reverence done towards it that it had before, which was given to it upon account of the Soul only. So that there is naturally a peculiar middle kind of Honour, greater than any Creature beſides has a Capacity of, though leſs than Divine, that accrews to Chriſt's Humanity, in Vertue of his being Hypoſtatically united with the Godhead, which the Image of Chriſt is not. And therefore beſides that groſs Idolatry above ſpecified, in doing Divine Worſhip towards his Image, there is alſo a Violation of the Privilege of this holy Humanity of Chriſt, towards which *living Symbolical Preſence* of the Godhead only, it had been proper to do Divine Worſhip when he was viſible here upon Earth; upon a clear Declaration of this Union. Which was more apertly and more ſeaſonably manifeſted afterwards by St. *John*. But conſidering the unexpreſſable profound Humility of our Saviour, who upon one's ſaying to him, *Good Maſter*, ſtraightway rebuked him, declaring there was none good but one, which is God, *Mark* 10. 17. it ſeems hugely probable, that if any would have done expreſs Divine Worſhip towards his viſible Humanity, as the *Lycaonians* would have ſacrificed to *Paul* and *Barnabas*, that he would have declined it. But this only by the Bye.

XXV. *That no Symbolical Preſence, but only the holy Humanity of Chriſt, is capable of Divine Worſhip done towards it.*

26. Hitherto of Images relating to God, to which the ſecond *Nicene* Council, (that excellently learned and judicious Patriarch of *Conſtantinople*, *Photius*, being Interpreter) aſſigned *Latria relativa*, which *Azorius* the Jeſuit alſo acknowledges to be the conſtant Opinion of the *Roman* Theologers. And indeed it ſeems neceſſary it ſhould be ſo, to make the beſt Senſe of that kind of Religion: for they burn Incenſe to theſe Images, which is a kind of Sacrifice. And they putting up their Prayers before them, and lifting up their Eyes and Hands towards them, with Compellations common to the Image and Prototype, this is alſo the Sacrifice of Prayer offered to them, as much, if not more direct and expreſs, than the Sacrifices offered on the Altar *before* the Golden Calf *were to it*; which yet becauſe it was done on the Altar before that Image, St. *Stephen*, full of the Holy Ghoſt, declares, That they *ſacrificed unto the Idol*.

XXVI. *The neceſſity of the* Romaniſts *acknowledging of* Latria relativa *done to Images relating to God.*

Wherefore it being ſo evident, That in theſe Caſes they are to acknowledge that they give *Latria* to theſe Images, it ſeemed the wittieſt and ſafeſt Invention to declare in general, that the Images relating to God are to have *Latria* done to them, but not *abſoluta* but *relativa*, which, they conceive, makes it an inferiour kind of *Latria*, ſince this Relative *Latria* (becauſe of its Relativeneſs) is incompetible to God. But how well this will do their Buſineſs, I have already noted.

But that this is the Senſe of their Church, even of the Council of *Trent* it ſelf, is noted and confeſſed by *Azorius*, and natural, if not neceſſary for every one to acknowledge, that is ſerious in the Worſhip of theſe Images. For if it were not *Latria relativa*, but ſuch a Worſhip as the Images were capable of, and might be the ultimate Object of themſelves, and it terminate there, how ſmall and mean, and how low a kind of Worſhip would this be! So that it would prove to be a mere fooling or trifling with Images to no purpoſe, the Worſhip of the Image, though relating to God, not at all advancing our Adoration of him, but rather neceſſarily caſting us (by reſtraining the Worſhip to what the Image it ſelf is the ultimate Object of) into the fainteſt and meaneſt Mode of worſhipping that can be expreſſed, if it be but what it ſhould be, commenſurate to ſo mean an Object. Wherefore it is altogether incredible, that this ſhould be the Meaning of worſhipping of Images relating to God, or that any of the People that are taught to Worſhip them, ſhould not worſhip them with that height of Affection and Veneration they uſe to God, foraſmuch as the Image relates to God, and that they are taught according to the very Council of *Trent*, that by the Image of Chriſt which they worſhip, they worſhip Chriſt himſelf. So plain is it, that the Act of Worſhip before an Image relating to God, is an intended Adoration of God himſelf, according to the Council of *Trent*.

See Antidot. ch. 17. Sect. 1.

But for the occaſional Shuffles of any private Doctors of that Church, that would have the Worſhip of Incurvation, and the Signs of Devotion accompanying it, terminated on the Image it ſelf, to make ſure it may be in no ſenſe *Latria*, at what a Loſs will they be to anſwer touching the burning of Incenſe, and praying to God before theſe Images that relate to him. Beſides that the ſecond Commandment does plainly meet with ſuch Shufflers, which univerſally forbids any bowing to, or worſhipping Images relating to God, whereby they are made the Object of Worſhip in any manner, and will not be put off by any Evaſion. *For I am a jealous God*, &c.

Nor was it unfit to give ſo forcible a Stop, though leſs methodical, to a Subterfuge ſo unnatural and irrational: I will add alſo, ſo repugnant to the Council of *Trent*, (which is the *Touchſtone* of their Faith) who in theſe expreſs Words declare, *Per Imaginem Chriſti, Chriſtum adoramus.* And that *Adoration* which is done to Chriſt, is divine Adoration, and conſequently *Latria.*

XXVII. The Reduction of the Worſhip of Saints and Angels, to the propoſed Definition of Idolatry, and particularly their Invocation, and making of Vows to them.

27. We proceed now to the Conſideration of the Images, or *Symbolical Preſences of Saints and Angels*, and to all the Modes of their religious Worſhip; of which, Invocation is the moſt principal, and, as it were, the Scope and Foundation of all the reſt. Which Worſhip of theirs I ſhall alſo diſcover to be *Idolatrous*, by manifeſt Reduction to my propoſed Definition of *Idolatry*. Which I will do with all Brevity, there being no Difficulty at all in the Buſineſs. And I will begin with *Invocation*, which, as I have proved in my *Antidote*, can belong to no *inviſible Power* or Spirit, ſaving to God alone. Foraſmuch as no Man can have any ſolid Faith or Aſſurance that they can hear our Invocation, or that they have any Omnipreſence, or Omnipercipience, no not ſo much as Terreſtrial. Whence it is plain, that in invoking them one of the *Divine Peculiarities* is violated or prophaned by being communicated to a Creature, when of right it is only to be attributed to God; the Saints having no ſuch *Omnipercipiency* or *Omnipreſency* in them, as Doctor *Thorndike* himſelf, tho' a Man otherwiſe too too much addicted to Romiſh Superſtitions, cannot but confeſs, accordingly as I have noted at the end of my Reply.

But to invoke them, or pray to them for ſuch things as it is in God's Power only to give, which all *Papiſts* do, as Dr. *Thorndike* plainly aſſerts; nor can it be put off upon pretence of a Figurative Speech (as appears from *Partic.* 8. of the Explication of the Definition) this is double Idolatry, as violating two *Divine Peculiarities* at once, both the *Omnipreſence* or *Omnipercipience* of God, and alſo his *Omnipotence*, they giving that Power to a Creature which is in God alone. But making Vows to any *Saint* or *Angel* in ſuch Dangers as a Creature may have Power to rid us from, is but the ſame kind of Idolatry that *ſimple Invocation*, namely, if they be both *mental*, or both *vocal.*

28. And

28. And now for the erecting of *Temples*, *Altars*, *Images*, or *Symbolical Preſences* to Saints or Angels, all which is manifeſtly done in reference to their Invocation, it is thence plain, that all this is done to an *Idolatrous* End; and therefore upon this very Conſideration has the Smut of Idolatry upon it. But beſides, more diſtinctly; God having appropriated theſe Modes of being worſhipped to himſelf, and his Judgment being ſo infallible, what befits him, and is moſt proper for him, when he will be worſhipped in a more *external* and *ritual* Way, it is evident Preſumption and Prophanation of the *Peculiarities* of his Godhead, as to *external* Worſhip, to communicate them to the Creature, as I have proved in my *Antidote*. And laſtly, the very Nature of the thing demonſtrates the Idolatry, they being ſtanding Significations of the natural *Peculiarities* of God communicated to a Creature. For a Temple and *Symbolical Preſence* is fitly and ſecurely erected to God, becauſe we are ſure of God's Reſidence and Preſence there, as ναὸς intimates the Inhabitation of the Divinity in it. Let there be as many *Symbolical Preſences* and *Temples* as you will, and at what diſtance you will, God is certainly at home in them all, as being Omnipreſent. But for a finite *inviſible Power* or Spirit, though there be but one *Temple* or *Symbolical Preſence* erected thereto, there is no Aſſurance of that Spirit's Reſidence there; or if the Effect of any Spirit be there, that it is not ſome other Spirit than he to whom the Temple or Symbolical Preſence was erected, that it is not one *Angel* or *Saint* for another, nay, a *Devil* inſtead of a *Saint* or *Angel*. But thoſe Temples and *Symbolical Preſences* being erected in ſeveral diſtant places, it plainly implies, by the *natural Signification* of the thing, That they are in ſeveral diſtant Places at once, which is the *Peculiarity* of the Godhead only. Μόνῳ γὰρ τῷ Θεῷ ἐν δυσὶ τόποις, ἐν αὐτῇ τῇ ῥοπῇ ἐνεῖσκεῦαι. And again, Οὔτε γὰρ ἀγγέλῳ δυνάται ἐν διαφόροις τόποις ἐν αὐτῇ τῇ ῥοπῇ ὀπτάνεσθαι, εἰ μὴ μόνῳ ἀπείρεαπτῳ Θεῷ, as we have out of *Athanaſius* and *Anaſtatius* of *Nice*, elſewhere noted. Which Incongruities are alſo to be obſerved in either one ſingle *Altar*, or many in diſtant places of the World, to the ſame *Saint* or *Angel*. And beſides, it has that odious Relation to a *Sacrifice*, and imports, that the Saints and Angels are alſo ſacrificed to, which is plain and confeſſed *Idolatry*.

XXVIII. *The Idolatry of erecting Temples, Altars, Images, or Symbolical Preſences to Saints or Angels, reduced to the propoſed Definition.*

29. Nor is it any Excuſe, that the *Temple* and *Altar* is pretended to be erected and dedicated to God only in a *principal Senſe*, but to the Saint in a *ſecondary* Reſpect, as *leſs Principal*. For beſides that God is jealous, and impatient of any Partner, in the Honours that are due to himſelf, (though they were only νόμῳ not φύσει) their Intention cannot change the *natural Signification* of building *Temples* and *Altars* to a finite Creature. Which, as I have already noted, implies its Omnipreſence, which is proper and peculiar only to God. And therefore this communicating a *Peculiarity* of the Godhead to a Creature, is Idolatry according to the plain Definition thereof, let us intend what we will.

XXIX. *An Evaſion obviated.*

30. As for their ſuperſtitious Worſhip done towards the bare *Symbolical Preſences*, or open *Images* of Saint or Angel, ſuppoſing it the very ſame they would do to the Saint or Angel themſelves, if they were viſible, that this implies them *repreſentable* is no Idolatry. For the making *them* repreſentable by an Image, does not at all concern or violate the *Peculiarities* of the *Godhead*. But the *Idolatry* is in that the Act naturally ſuppoſes them certainly preſent, for it is not Senſe to bow to an abſent Perſon; and theſe *Symbolical Preſences* being many, and at far diſtant places at once, that the *Saint* or *Angel* is in more places than one at once, and in ſuch ſort *Omnipreſent* as none can be acknowledged but God alone, and ſo that *Divine Peculiarity* is violated by this Bowing to the *Symbolical Preſences* or *Images* of *Saint* or *Angel*.

XXX. *The Idolatry of bowing to the Images of Saints and Angels, wherein it conſiſts.*

31. And though there be no *neceſſary* Connection betwixt the things, yet there is an exceeding great Hazard in the vulgar ſort eſpecially, when they bow to theſe Images of *Saint* or *Angel*, or pray to them before the ſaid Images, there is an Hazard, I ſay, of running into the higheſt Devotion, and reverential Affection and Paſſion that human Nature is excitable into, or can expreſs by his Look or Meen, and profoundly devout Motion of the Spirits of the Eyes, which Paſſion and Signification thereof is due to God alone; and it is the moſt ſordid *Idolatry* imaginable to apply it to either *Saint* or *Angel*, much more to the very Images of them made of Wood or Stone, though never ſo well painted or gilt. For it is manifeſt, that by ſuch a Worſhip a ſpecial *Peculiarity* of the *Godhead* is violated, who alone is to be worſhipped with that kind of Devotion. Which yet I have ſeen ſimple Folk to expreſs to the Image of a Saint, as fully as I could ever diſcern to be done by the devouteſt

XXXI. *The Hazard of the vulgar's doing that* Devotion *which is due to God, in their worſhipping the Images of Saints and Angels.*

vouteſt Man in his Prayers to God. So that this Note is not made at random, without juſt Occaſion and Ground. And if this be done to the Image of a Saint, you may be ſure it will not fail to be done to Images that relate to God. But that is beſides our preſent Scope.

XXXII. *The Reduction of burning of Incenſe, and ſetting up Lights before them, to the Definition.*

32. As for the burning of Incenſe, and ſetting up Lights before the *Symbolical Preſences* of Saints and Angels, it being ſo plain an Intimation of the burning Incenſe, and lighting up Lamps before the *Symbolical Preſence* of *Jehovah* in the Holy, it is plainly a Violation of his Peculiarities, ſo judged by his own Election and Choice. And as for the *Incenſe*, it is a Sacrifice, and the moſt noble and ſignificant Sacrifice, as I have noted elſewhere. And they may as well depreſs the ſacrificing of Sheep and Oxen into a lower Ceremony, as this of Incenſe. For by the Uſe and Conſent of Nations, the one is no more reſtrained to the Supreme God than the other. And the *Lamps* and *Shew-bread* ſeem to indicate *Jehovah to be the Father of Lights, from whom proceeds every good and perfect Gift, and who feeds with his Bounty every living thing.* And the Lights ſet up before the Images of *Saints* and *Angels*, do at leaſt intimate, That Light and Comfort is to be expected from Suppliants that make their Addreſſes to them at theſe *Symbolical Preſences*, as if they were there preſent to aſſiſt them that invoke them, and implore their Help. Which I have again and again inculcated to be an implying and attributing an *Omnipreſency* or *Omnipercipiency* to theſe finite created Spirits, and conſequently a Violation of the *Peculiarities* of the *Godhead*. Thus eaſily are the various Acts of Idolatry obſerved in the Church of *Rome*, in their worſhipping *Saints* and *Angels*, reducible to the plain Definition, and true general Notion of Idolatry, which we have propoſed. As for theſe high Compellations, to the Bleſſed Virgin eſpecially, ſuch as plainly ſignifie the *peculiar Excellencies* of the Godhead, they are ſo openly idolatrous, that they want no Reduction.

XXXIII. *That the pretended intricacies in the Myſtery of the Holy Trinity, cannot with any Reaſon at all be alledged againſt the clear Demonſtrations that the Doctrine of* Tranſubſtantiation *is falſe.*

33. As neither their *Artolatria* does to them that are unprejudiced, and believe that which is moſt certainly true, that the Bread is not *tranſubſtantiated*, as I have again and again undeniably demonſtrated it not to be, in my *Antidote againſt Idolatry*. The clearneſs of which Demonſtration, the pretended Intricacies in the Myſtery of the Holy *Trinity* cannot obſcure, there being ſo vaſt a Difference both betwixt the *Objects* themſelves, and the *Faculties* in this Caſe and that. For in Tranſubſtantiation the *Object* is Matter or Body, a Subſtance finite and comprehenſible both by our Senſes and Reaſon. In the Myſtery of the Trinity, the *Object* is the infinite incomprehenſible Deity, a Subſtance incorporeal, or *Spirit*, which is quite out of the reach of *our Senſes* in the loweſt Notion thereof; but the Tranſcendency of the Triune Godhead is above our *Reaſon* alſo, though not contrary unto it. And then our *Faculties* converſant about *Tranſubſtantiation*, are all the Five Senſes rightly circumſtantiated, the *Organ*, *Diſtance* and *Medium* duly fitted and proportionated, and therefore the *Senſes* neceſſarily capable of diſcerning what the Object is, whether this Body or that, ſuppoſe whether the *Body of a Man*, or *a piece of Bread*. And beſides this, not only the *exteriour Reaſon*, but that which the *Greeks* call νοῦς (which contains the firſt and ſelf-evident *common Notions* or *Axioms*, that are without Syllogiſm *noematically* true) lays faſt hold on the *Object* in this Controverſie. *Tranſubſtantiation* being eaſily reſolvable into a flat and manifeſt Contradiction to theſe, as I have abundantly ſhown in my *Antidote* and *Reply*. But there is no Contradiction at all, to either *Senſation*, or *common Notion* in the Myſtery of the Trinity, only *exteriour Reaſon* and *Imagination* raiſe ſome Miſts and Obſcurities about it. Which well-excerciſed Minds in Contemplation can eaſily diſcern, and diſpel from this venerable Myſtery, ſo far forth as it is exhibited to us in the ancient Symbols of the Catholick Church. Wherefore of two deſperate Caſes it is the more hopeful, that the Bread being not tranſubſtantiated, and yet they taking it to be ſo, they may 'ſcape being *Idolaters*, than that it is tranſubſtantiated to ſave them from *Idolatry*.

XXXIV. *That the believing the Bread not to be there, does not at all clear the* Romaniſts *from down-right* Bread-worſhip, *which is* Idolatry.

34. And I muſt confeſs I was once inclinable to this Opinion my ſelf, that in this caſe they are not Idolaters (ſee my *Idea of Antichriſtianiſm* Book 1. Chap. 13. Sect. 6.) before I had more cloſely and carefully conſidered the Point. And the Church of *Rome* does not want at this day witty Patrons, and of admirable Art and Eloquence, to perſwade the heedleſs into this Security, That though the Bread ſhould *not* prove *tranſubſtantiated*, yet they cannot be *Bread-worſhippers*, while they believe it is; for if they believe it is *tranſubſtantiated*, they believe it not to be there, namely, within the *Symbols* or *Species*; and thence they pretend it is demonſtratively evident that they cannot worſhip it, but only *Chriſt*, into whoſe Subſtance it is believed

to

to be tranſubſtantiated. For whatever is taken, ſay they, for an Object of Worſhip, the Underſtanding muſt affirm, (either truly or falſly) that it is there whither the Worſhip is directed. Which arguing bears a ſmart Plauſibility with it. But I anſwer, That what is made an Object of Worſhip through miſtake, there is no need the Underſtanding affirm it is there, but rather the contrary. For it does not think the undue Object is there, but the due one. Thoſe that worſhipped the *Sun*, that is, that which we call the Sun, and underſtand thereby a flammeous Body devoid of Senſe and Underſtanding, that appears alike to the Sight of the *Sun-worſhippers*, and to ours, (as the *Species* appear the ſame to thoſe that believe the Bread *tranſubſtantiated*, and to them that believe it not) be it called what it will, they did not believe that which we know to be the Sun, to be there, but an intellectual Deity, which the Sun is not; and yet we all acknowledge them for all that to have been *Sun-worſhippers*, and conſequently *Idolaters*. Wherefore uſing *juſt Weights and Meaſures*, we muſt alſo conclude the *Romaniſts Bread-worſhippers*, and therefore *Idolaters*, the Bread not being *tranſubſtantiated*, ſince their Worſhip then lights upon *Bread* inſtead of Chriſt, as the *Sun-worſhippers* upon the *Sun* inſtead of an intelligent Deity. He that ſtrikes his Friend in the duſk of the Evening, thinking it is his Enemy, thinks his Friend is not there, who notwithſtanding finds himſelf the Object of his Stroak, and wiſhes he had not been there. This *Idolatry*, I muſt confeſs, is committed through miſtake, but ſo is all *Idolatry* that is committed in good earneſt, ſo that this cannot excuſe the Fact from ſo grievous a Crime. And that it is Idolatry, is evident, *Divine Worſhip* being given to a piece of Bread, which is a Peculiarity of the Godhead, and muſt be given to none but him. And the Violation of any *Divine Peculiarity* is Idolatry by the propoſed Definition thereof.

XXXV. *The Application of the Heathen Idolatry to this Definition, beſides his preſent Scope.*

35. By Virtue of which Definition we demonſtratively have ſhown the ſundry *Idolatries* of the Church of *Rome*, in their worſhipping the *Image of Chriſt*, in their *worſhipping and invocating Saints* and *Angels*, and in their *Adoration* of the *Euchariſt*. And in Virtue of the ſame Definition, the *Idolatries of the Heathen* might be as clearly demonſtrated in their worſhipping the Supreme God by Images, and in their religious Worſhip they did to *Dæmons*, which this Definition would prove to be divine. But this would be quite beſide my preſent purpoſe, and neither uſeful nor ſuitable to the Subject in hand.

XXXVI. *The great difference betwixt religious* Reſpect *and* Preference, *and Divine Worſhip.*

36. It remains now only that we free ſeveral Ceremonies uſed in our own Church from the imputation of *Idolatry*, by Application to this Definition, as well as we have evinced ſeveral of thoſe of the *Roman* Church to be idolatrous by the ſame. Which will be a no leſs uſeful, and it may be a more pleaſant Conſideration to our own, to ſee how little hold the adverſe Party can take of theſe ſmall Strings to pull us back again into *Popery*. For if the Definition of *Idolatry* be unapplicable to them, it is manifeſt they cannot be idolatrous. And the Inapplicability is ſo eaſily diſcoverable, that there will be no need to inſiſt long on this matter. In the general then we are to note what a vaſt difference there is betwixt *religious* Worſhip, properly ſo called, which is the ſame with *Divine* Worſhip, and pious or *religious Affection* and *Reſpect*, or *Preference* of one thing before another, for its Relation it has to the Objects, or Exerciſe of our *Religion*, or *Divine* Worſhip. It is but an homely Proverb, *Love me, and love my Dog*; but it may be of no impertinent Significancy in this place. For it is not underſtood of the *Love of Friendſhip*, but of ſuch a *Love* as that inferiour Creature is capable of, and is fit to give him in relation to his Maſter, to whom we owe the *Love of Friendſhip*. So they that have a real Divine Reverence for God, it is no wonder they find an Inclination in themſelves of bearing ſome Reverence, or having ſome Reſpect to thoſe Things or Perſons, that in a ſpecial manner relate to him. Whether it be *Prieſt* or *Temple*, or any *holy Utenſil*, or the like. Which Reverence is quite different from that *Divine Worſhip* or *Reverence* that is due to God himſelf, (more different than the Love to one's Friend, and to his Spaniel) and therefore can be no *Peculiarity of the Godhead*, and conſequently no Violation of his *Peculiarities* to give it to another: which is the true Notion of Idolatry.

XXXVII. *The keeping our Hats off in the Church, freed from Idolatry by this Definition.*

37. We will illuſtrate this with ſome few Examples, and ſo conclude. They that keep off their Hats in the Church, and do it even then when Divine Service is not a doing there, are not by any means conceived to do that Divine Reverence or Worſhip which is peculiarly due to God, unto the Fabrick they are under, but becauſe this place is ſet apart for holy Uſes, and is of a different Nature from ordinary Places that have no ſuch relation to God and his Divine Worſhip, out of an habitual deep

deep Devoutneſs toward God they alſo expreſs this more inferiour Affection and Reverence to the Place of his Worſhip, by way of *Diſtinction* and *Preference* of it before other common Places, be they never ſo magnificently built. Which, ſurely, is not to give it a Reverence any thing equal, or of the ſame kind with that we give to God, but only a greater, and another ſort of Reverence than we would give to any Place that is not related to him. And this is no more Idolatry than *Moſes* his putting off his Shoes, becauſe the Ground was hallowed by the ſpecial Preſence of God there. And therefore it was not unfit to ſhow ſome Reverence thereto in thoſe Circumſtances, and not to prophane it, and ſoil it by his dirty Shoes. Nay, indeed neceſſary, having that expreſs Command of God for it. Or, if one ſhould do ſo of himſelf in ſuch a meaning of Reverence as I have intimated, though it might be *ſuperſtitious* under Chriſtianity, yet it could not be *idolatrous*, no *Peculiarities* of the *Godhead* being violated thereby.

XXXVIII: *As alſo kiſſing the Bible in the Adminiſtration of Oaths.*

38. *Kiſſing* the *Bible* alſo in the Adminiſtration of Oaths, which is in Uſe amongſt us (and might according to the proper Notation of the *Latin* Word, be called *Adoration*, that Word ſignifying properly either the Admotion of our Mouth to the Thing kiſſed, or the Admotion of our own Hand to our Mouth, and ſo by kiſſing it, ſignifying chiefly our Kindneſs and Affection, but withal our Reſpect to the Perſon or Thing we in this manner ſalute) this Ceremony here is only an Expreſſion of our Love and Value we have even for the *material Word* of God, as I may ſo ſpeak, by reading whereof we find ſuch Divine Comforts and Refreſhments, and which gives us to know the Will of God, and that Salvation which is through Jeſus Chriſt revealed in this Book. And if a Man after the ſerious reading of a Chapter therein, his Heart being full of Joy and holy Conſolation, ſhould at the Cloſe of all kiſs the Bible as he lays it down, out of a pious Affection unto the very Inſtrument of communicating ſuch Grace and Comfort unto him, what more Idolatry were there in this, than in ſuch an one's hugging his Bible in the Pulpit before the People, to ſignifie how dear it was to himſelf, and ſhould be to them all?

XXXIX. *That bowing towards the Altar or Communion-Table does not fall within the Verge of the true Notion or Definition of* Idolatry.

39. And as for *bowing towards the Altar*, they that do ſo, queſtionleſs intend by that Action, Adoration to God properly, or in the higheſt Senſe, ſo called, ſo that it is one *Species* of *Latria*. Which can be no Idolatry in it ſelf, to be directed towards a Place, ſith it cannot be done at all, but it will be directed toward ſome Place or other. And if the Church for *Uniformity* ſake appoint one Place rather than another, ſo long as it is but towards it only, it can be no *Idolatry*. For it is no more Idolatry to worſhip God *towards a Place*, than *in a Place*: for both theſe are but *Circumſtances*, not *Objects* of divine Worſhip. But now it being concluded fitting to the Adoration when we firſt come into God's Houſe, as alſo for *Uniformity* ſake towards one certain Place or Part thereof, and all the Place being in ſome ſort holy, but yet a *Preference* of one part before another, becauſe of the more than ordinary Devotion uſed there in celebrating the moſt endearing *Myſteries* of our Religion, the *Death* and *Paſſion* of *our* bleſſed *Saviour*, and our *Union* with him by Participation of his Fleſh and Blood, that Place where the Symbols of this are exhibited, and theſe great and endearing *Myſteries* celebrated, it is no wonder if it have the *Preference* in our Religious Affection, and Reſpect before all the places in the Church, to be, as it were, the *directive Inſtrument* toward what part of the Church we ſhould do our Adorations, namely that the *Altar* or *Communion-Table* ſhould be this *Inſtrument* of *Direction*, and that this ſhould be the peculiar Honour done to it, to be ſo. In which Senſe it is bowed towards, as the *Mercy-ſeat* of old *was* by the *Jews*, and the *Book* of their *Law* under a Canopy in their Synagogues now *is*, without the leaſt Shew or Suſpicion of *Idolatry*.

For divine Worſhip is not at all done to *that*, in any of thoſe Caſes, *towards which* it is directed, but *only to God himſelf*; there being no *Animal Figures* expoſed to receive the Worſhip, as in the Caſe of the Heathen, and the *Euchariſtick Bread* being in no Senſe at all a *Symbolical Preſence*, as well as having no Imagery on it, but both *Bread* and *Wine* mere Tokens of the *Body* of Chriſt *ſlain*, *crucified* or *ſacrificed*, and of his *Blood ſhed* for us. Which therefore are not the Perſon of Chriſt, nor Hypoſtatically united to his Perſon in this Condition, and conſequently the *Symbols* thereof cannot be any *Symbolical Preſence*, as I have alſo noted in my *Reply*. The Altar therefore has the Honour of being a *Directive Inſtrument whither*, as the Church has *where* to do divine Worſhip. But the Worſhip is no more done *to* the *Altar*, by being done *towards* it, than it is done *to* the *Church* or *Temple* by being done *in* it. Foraſmuch as there is no *Animal Figure* thereon, as the Ancient Pagans con-

conceived their Gods to appear in ſeveral ſuch Shapes, and therefore worſhipped them in them. For this would be a *perſonal Repreſentative*, and ſo receptive of the Worſhip done towards it, according to the manifeſt Senſe of Scripture, and natural Interpretation of Reaſon; but there being no ſuch Statue or Image there erected, all is ſafe.

Wherefore all the Honour the Altar receives in theſe Adorations made *towards* it, is this, That it is uſed as a directive Inſtrument for People to ſhow which way they are to ſet their Faces, when they make theſe Adorations to God, which is far from giving any Divine Worſhip to the *Table* or *Altar*, and therefore is far out of the Reach of our Definition of *Idolatry*.

XL. *Nor bowing at the Name of Jeſus.*

40. And ſo whereas all the *Names* and *Attributes* of God are holy, and we have a greater Reverence for them, than for any Words or Names that do not relate to God, (though we do not owe Divine Worſhip or Reverence to them, foraſmuch as they are not God, but Words that paſs away as other Sounds do) whereas I ſay, all the Names of God are holy, yet becauſe the Name *Jeſus* exhibits to us the Manifeſtation of God in the moſt endearing Circumſtances; therefore as the Myſteries celebrated on the Altar cauſed that Preference of it before all other Parts of the Church for to do our Worſhip *towards*; ſo this Name of *Jeſus* above all other Names or Words, that ſignifie God or his Attributes, may well be made uſe of to determine the Time and Occaſion *when* in Divine Service we ſhould more exuberantly vent our Devotion in the worſhipping God our Saviour, eſpecially the Scripture ſeeming to hint ſome ſuch thing to us. And this is the Honour done to the Name of Jeſus; that at the naming thereof we take occaſion to do profound Reverence, and Divine Worſhip to our eternal Redeemer. Whence it is plain, that that Honour that accrews to the Name of *Jeſus*, or to the *Altar*, by bowing *at the naming* of the one, and *towards the ſite* of the other, is far from any Divine Honour; and that therefore the *Peculiarities* of the *Godhead* are not thereby violated, nor any *Idolatry* committed.

XLI. *Nothing that has the leaſt Shew of Idolatry required of our Church, in celebrating the Lord's Supper.* Charitable Conſtructions of ſome private Doctors Expreſſions.

41. And now laſtly, as for the *Euchariſt*, or holy *Symbols* of *Bread* and *Wine*, that we kneel not to *them* I have ſufficiently intimated in my *Reply*, but are in that Poſture as being in devout Ejaculations to God, our Hearts breathing towards him in the receiving this Holy Sacrament; and this is all the due Reverence I ſee required by the Rubrick of our Church, or any Direction thereof, for the celebrating theſe holy Myſteries. And if any particular Doctors of the Church talk of worſhipping the Sacrament, if it be ſuch Affection and Reverence as is expreſſed to the *Word of God* or *holy Bible*, that this is without any *Violation* of the *Divine Peculiarities*, I have above noted, and that therefore it can be no *Idolatry*; and if they ſpeak of *Adoration properly* ſo *called*, I charitably ſuſpect they meant Adoration done *towards* the Symbols, as I have above explained the doing of it *towards* the Altar; that is, as uſing them as *directive Inſtruments* towards which we do our Adoration to Chriſt, but not to *them* as any *Objects* thereof. Which, I think, would be hard for any Man to imagine, that is conſcious to himſelf, what a Motion the Soul is in, when it does an Act of *real and ſincere Adoration*, or *Divine* Worſhip, and conſiders what it is to be in any Senſe the *Object* thereof. He would find it ſuch horrid ill Syntax, to make any thing in any Senſe the *Object of Adoration* beſides God, that he would be utterly aſhamed of it, and find it more abſonous and incongruous, more impertinent and troubleſome, than if one when he were to worſhip the viſible Sun, ſhould interpoſe a burning Ruſh-candle betwixt his Eye and the Sun, and tie himhimſelf to worſhip that alſo, as an *Object* in reference to the Sun, while he pretends ultimately at the ſame time to worſhip the Sun it ſelf; it is plain it would be a Diſtraction and Impediment to him.

XLII. *The Reaſon of ſome Mens Proneneſs to Adoration of outward Objects.*

42. Which makes it ſuſpicable, that thoſe that are ſo forward to have Adoration done to *outward Objects*, are not eager enough to join their Hearts and Minds with that *eternal inviſible Power*, which is beſt felt in the leaſt Diſtraction of Thoughts, but would willingly ſtick in theſe outward things, and ſo lay Religion at laſt as flat as the Earth, and ſuffer the Souls of Men to grow ſtupid and brutiſh in Carnality. Wherefore I preſume better of any particular Doctors of our Church, than that they have any ſuch meaning as to aſſert the Lawfulneſs of Adoration or divine Worſhip to the Euchariſtick Symbols, which is an *undue Object* of that Worſhip, that it may paſs to a *due one*, that is, to Chriſt; for this I have plainly proved above to be Idolatry.

XLIII. *The Sense of the Church not to be interpreted by the rash Expressions of any private Doctor.*

43. But if any of our Church should speak so inconsiderately, what is that to the Church her self, that contains her self far within this Compass? And they that are of the Church, are not tied to any particular Mens Opinions, but to the general Profession and Practice of the Church. Which by these Instances, that yet are those that are most scrupled at, you may see how clear she is from the least Spot or Soil of Idolatry, according to the true Notion and Definition thereof, she using no Rites of Worship whereby the *Peculiarities of the Godhead* are violated.

XLIV. *The great Peril in leaving a more pure Church for an idolatrous one.*

44. And therefore I hope these brief Pains of mine, in so freely and faithfully examining the Rites of the *Roman* Church and of our own, by this so intelligible a Rule, will prove as well acceptable as seasonable to all that have any serious Care of their Salvation, and they will take good heed in this slippery Age, how they leave a pure Church for a Church so plainly soiled with manifold Spots of Idolatry, but those in that soiled Church provide better for themselves, by entring Communion with that Church that is more pure. And in the mean time I hope they will excuse my more than ordinary Zeal in a matter of so exceeding great Moment, and which so nearly concerns our Eternal Happiness and Salvation, it being so expresly declared in Scripture, That *no Idolater shall inherit the Kingdom of Heaven.*

XLV. *Of Spiritual Idolatry, several Instances thereof, as Covetousness, which the Apostle calls* Idolatry.

45. Which as it is undeniably true, and confessed on all sides, concerning this *external* and *ritual Idolatry*, so certainly is it no less true of the *internal* or *spiritual*, if we do not sincerely endeavour to rid our selves of it. For there are other Sorts of *Idolatry*, than we have hitherto insisted on, and such as we are as carefully to shun, as we tender our own Salvation. Saint *Paul* expresly names one of this kind, and calls it by the very Name; *Mortifie therefore your Members which are upon Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and* Covetousness *which is Idolatry*, Colos. 3. 5. The Word is πλεονεξία, *the Love of Money*, which, I suppose the Apostle doth not count *Idolatry*, for the *Imagery* that ordinarily is upon Coins, but for the Trust and Repose the most part put in uncertain Riches. And there is the same Reason in any *worldly* Interest whatsoever, in Power, Friends, and whatever else. Those that trust in these more than in the living God, do plainly commit *Spiritual Idolatry*. *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting Strength*, Isa. 26. 4. *The Lord is my Rock and my Fortress, my God, my Strength in whom I will trust*, Psalm 18. 2. *Tea, though he kill me, yet will I trust him*, saith *Job*, Job 13. 15. And so must we do, whomever he should permit to kill us, or any ways persecute us, being assured that nothing can come amiss to them that are his, and put their trust in him. But if when all visible Comforts fail, our Trust fails in the invisible God, it is a Sign we made the Creature the Rock of our Confidence, and gave that to it, which is a *Pecaliarity* of the Godhead, which is plainly Idolatry.

XLVI. *The harbouring a false Idea of God, horrid and affrightful, another kind of Spiritual Idolatry.*

46. As is also to raise a false Idea of God, more horrid and affrightful than the most terrible *Idols of the Heathen*, and to flatter this, and our selves as special Favourites of it, because we believe it to be such as we have fallsly imagined it, of Adamantine *Severity*, or rather *Cruelty* to infinitely the greatest Part of Mankind inevitably to be damned to everlasting ineffable Torments, and our selves fatally and necessarily to be made happy out of a partial Fondness to our Persons, before the rest of the World, live we as we list, merely because he will have it so: and that this shall be the bottom of our Faith and Trust in God; this certainly would be *Spiritual Idolatry* also, and an egregious violating that precious divine Attribute, if not the very Nature of God, whom Saint *John* has declared to be *Love*; *God is Love, and he that abideth in Love, abideth in God, and God in him*, John 4. 16.

XLVII. *That those Christians that persecute and kill one another for conscientious difference in Religion, turn the God of the Christians into a foul Heathen Idol.*

47. In the Law of *Moses* it is forbidden to offer strange Incense or strange Fire, and it is as strictly forbidden in the Gospel of Christ. For when his Disciples would have had him fetch Fire down from Heaven, as *Elias* did, for an Affront done to their Lord and Master, he rebuked them, saying, *You know not of what Spirit you are*, Luke 9. 54. Bitter and destructive Zeal (the Apostle calls it ζῆλον πικρὸν) is the strange Fire or Incense not to be offered to the Lord under the Gospel. For nothing is more estranged from the Spirit of the Gospel than it, *John* 16. 2. *The time comes*, saith our Saviour, *when any one that kills you, will think he does* προσφέρειν λατρείαν θεῷ, That he does *God an acceptable piece of divine Worship or Service*, as if he offered an Oblation or Sacrifice to him. And this is indeed that

strange

ſtrange Incenſe, Fire and Sacrifice that all *Religioniſts* offer to God, (be they of what Perſwaſion they will, *Pontifician* or *Proteſtant*) that perſecute and kill the one the other for conſcientious Difference in Religion, as if theſe were the Weapons of Chriſt's Warfare. Who yet has ſo expreſly ſaid, *By this ſhall all Men know that you are my Diſciples if ye love one another.* But in perſecuting, killing, and ſacrificing one another thus in a barbarous Zeal, thinking they do λατρείαν προσφέρειν θεῷ, *make an Oblation of divine Worſhip to God thereby*; they turn the living God of the Chriſtians, who is Love it ſelf, into the *fouleſt Idols* of the Heathen, who uſed to be worſhipped with ſuch ἀνθρωποθυσίας, bloody ſacrificing of Men; and therefore plainly commit *Spiritual Idolatry*, violating and defacing the *peculiar Character* of the God of the Chriſtians, while they thus pretend to worſhip him.

48. Saint *Paul* exhorts the *Romans*, Chap. 12. to *preſent their Bodies a living Sacrifice, holy, acceptable unto God*, which he calls τὴν λογικὴν λατρείαν ὑμῶν, *our reaſonable Latria*, viz. that Divine Worſhip which is moſt fit and reaſonable to give to God, namely, that we dedicate and devote all the Powers and Faculties of our *Souls* and *Bodies*, (for in that it is called θυσία ζῶσα, *a living Sacrifice*, the *Soul* is manifeſtly implied) unto his Service. This is our reaſonable and fitting *Latria* we owe to God; and therefore if we imploy all the Powers of our Mind, and Strength of our Body, to ſerve our ſelves, and our own carnal and *worldly* Deſires, it is evident we make an *Idol* of our ſelves, and give that Worſhip to our ſelves, that is reaſonable to give to God only.

XLVIII. *The laying out all the Strength of our Bodies and Souls, for the ſatisfaction of our own Will, another Inſtance of this Idolatry.*

49. And whenas it is written, *Thou ſhalt love the Lord thy God with all thy Heart, and all thy Soul*, that is to ſay, the greateſt Strength and Fulneſs of thy Affection ſhall be entirely carried out towards him, and other things be loved only for his ſake, God challenging this as his *peculiar* Due, if we let this Height and Entireneſs of Affection go to any other Perſon or Thing, Friend, Wife, Child, Repute, Pleaſure, or whatever elſe, *this Peculiarity of God* is violated, and it is moſt certainly a kind of *Spiritual Idolatry*. Which makes it leſs to be wondred at, that People are ſo frequently croſſed in thoſe Things or Perſons that they ſo exceſſively love, and wherein they are above-meaſure delighted. And therefore it is our Safety as well as our Duty to have our Affections moderate to all Things ſaving to God alone, where there can be no danger of Exceſs.

XLIX. *The letting out the Fulneſs and Entireneſs of our Affection to any Creature, another Inſtance thereof.*

50. And laſtly, (for this is an Argument ſo copious that a Man may eaſily loſe himſelf in it.) It is well known and cannot be denied but that God is the ultimate End of all. He is ſo in himſelf, and ought to be acknowledged ſo by us both in our Words and Actions. Wherefore if we make our ſelves the ultimate End of our Actions, and our own Happineſs *as our own*, and not *as according to the Will and Nature of God*, ſo that we ſerve and worſhip God for our own ſakes, making, as it were, a crafty Bargain with the All-wiſe God, and performing it too (which is worſt of all) no further than it ſtands with our own preſent Eaſe, Security and Intereſt, preferring theſe before his Will and Command, this alſo is *Spiritual Idolatry*, and we again make an Idol of our ſelves in making our ſelves the ultimate End of our Actions. For there can be but one ultimate End, which is the Will of the Father, the Light of the Knowledge of God in the Face of Jeſus Chriſt manifeſted in us, who is the Brightneſs of his Glory, and expreſs Image of his Perſon. Who declared in the Fleſh, *He came not to do his own Will, but the Will of him that ſent him.*

L. *The making our ſelves the ultimate End of our Actions and Services of God, an egregious Inſtance of this* Spiritual Idolatry.

This therefore is the *Supreme* Law and Will of God *touching the Purity of his Worſhip*, That we have no Will nor End of our own. For as we are to have but one God, *Hear, O Iſrael, the Lord thy God is one God*, Deut. 6. 4. ſo we are to have but one Will, even the Will of the God whom we worſhip. Which we have not, if we have any *Self-will* or *Self-ends* unſubordinate to the Will of God. Whoſe *Will* and *Law* is the Law of an *Unſelf-intereſted Love* that is ready to act, and content to ſuffer any thing for the good of the Creation of God, be it never ſo bitter and painful, as was moſt exemplarily conſpicuous in our Bleſſed Saviour. And of this it is that that Boſom-Friend of our Lord Jeſus witneſſes in the Cloſe of his Epiſtle, 1 *John* 5. 20, 21. *And we know that the Son of God is come, and has given us an Underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and Eternal Life. Little Children, keep your ſelves from Idols.* Amen.

DIVINE HYMNS.

AN HYMN

Upon the *Nativity of* CHRIST.

The Hiſtorical Narration.

THE Holy Son of God moſt high,
For Love of *Adam's* lapſed Race,
Quit the ſweet Pleaſure of the Sky,
To bring us to that happy Place.

His Robes of Light he laid aſide,
Which did his Majeſty adorn,
And the frail State of Mortals try'd,
In human Fleſh and Figure born.

Down from above this Day-Star ſlid,
Himſelf in living Earth t' entomb,
And all his heav'nly Glory hid
In a pure lowly Virgin's Womb.

Whole Quires of Angels loudly ſing
The Myſtery of his ſacred Birth,
And the bleſt News to Shepherds bring,
Filling their watchful Souls with Mirth.

The Application to the Improvement of Life.

The Son of God thus Man became,
That Men the Sons of God might be,
And by their ſecond Birth regain
A likeneſs to his Deity.

Lord, give us *humble* and *pure* Minds,
And fill us with thy heav'nly Love,
That *Chriſt* thus in our Hearts enſhrin'd,
We all may be born from above.

And being thus regenerate,
Into a Life and Senſe divine,
We all Ungodlineſs may hate,
And to thy living Word encline.

That nouriſh'd by that heav'nly Food,
To manly Stature we may grow,
And ſtedfaſtly purſue what's good,
That all our high Deſcent may know.

Grant we, thy Seed, may never yield
Our Souls to ſoil with any Blot,
But ſtill ſtand Conqu'rors in the Field,
To ſhew his Pow'r who us begot.

That after this our Warfare's done,
And Travails of a toilſom Stage,
We may in Heav'n, with *Chriſt* thy Son,
Enjoy our promis'd Heritage. *Amen.*

AN HYMN

Upon the Paſſion *of* CHRIST.

The Hiſtorical Narration.

THE faithful Shepherd from on high
Came down to ſeek his ſtrayed Sheep,
Which in this earthly Dale did lie,
Of Grief and Death the Region deep.
Thoſe Glories and thoſe Joys above
'Twas much to quit for Sinners ſake:
But yet behold far greater Love,
Such Pains and Toils to undertake.

An abject Life, which all deſpiſe,
The Lord of Glory underwent,
And with the Wicked's worldly guize
His righteous Soul for Grief was rent.
His Innocence Contempt attends,
His Wiſdom and his Wonders great;
Envy on theſe her Poiſon ſpends,
And Phariſaick Rage their Threats.

At laſt their Malice boil'd ſo high
As Witneſſes falſe to ſuborn,
The Lord of Life to cauſe to die,
His Body firſt with Scourges torn.
With royal Robes in ſcorn th' him dight,
And with a Wreath of Thorns him crown:
A Scepter-Reed in farther ſpight,
They add unto his Purple Gown.

Then ſcoffingly they bend the Knee,
And ſpit upon his ſacred Face;
And after hang him on a Tree
Betwixt two Thieves, for more Diſgrace.
With Nails they pierc'd his Hands and Feet,
The Blood thence trickled to the Ground:
The Pangs of Death his Countenance ſweet
And lovely Eyes with Night confound.

Thus laden with our Weight of Sin,
This ſpotleſs Lamb himſelf bemoans,
And while for us he Life doth win, (Groans.
Quits his own Breath with deep-fetch'd
Affrighted Nature ſhrinketh back,
To ſee ſo direful diſmal ſight; (crack
The Earth doth quake, the Mountains
Th' abaſhed Sun withdraws his Light.

The Application to the Improvement of Life.

Then can we, Men, ſo ſenſeleſs be,
As not to melt in flowing Tears,
Who Cauſe were of his Agony,
Who ſuffered thus to ceaſe our Fears:

To

To reconcile us to our God
By this his precious Sacrifice,
And ſhield us from his wrathful Rod,
Wherewith he Sinners doth chaſtiſe?

O wicked Sin to be abhorr'd,
That God's own Son thus forc'd to die!
O Love profound to be ador'd;
That found ſo potent Remedy!
O Love more ſtrong than Pain and Death,
To be repaid by nought but Love,
Whereby we vow our Life and Breath
Entire to ſerve our God above!

For who for ſhame durſt now complain
Of dolorous dying unto Sin,
While he recounts the hideous Pain
His Saviour felt our Souls to win?
Or who can harbour Anger fell,
Envy, revengeful Spight or Hate,
If he but once conſider well
Our Saviour lov'd at ſuch a rate?

Wherefore, Lord, ſince thy Son moſt juſt,
His natural Life for us did ſpill;
Grant we our *ſinful* Lives and Luſts
May ſacrifice unto his Will.
That to our ſelves we being dead
Henceforth to him may wholly live,
Who us to free from Danger's dread,
Himſelf a Sacrifice did give.

Grant that the Senſe of ſo great Love
Our Souls to him may firmly tie,
And forcibly us all may move
To live in mutual Amity.
That no pretence to Hate or Striſe
May riſe from any Injury,
Since thy dear Son, the Lord of Life,
For Love of us (when Foes) did die.

The brazen Gates of Death he brake,
Triumphing over Sin and Hell,
And made th' Infernal Kingdoms quake,
With all that in thoſe Shades do dwell.

His murthered Body he reſum'd,
Maugre the Grave's cloſe Graſp and Striſe,
And all theſe Regions thence perfum'd
With the ſweet Hopes of laſting Life.

The Application to the Improvement of Life.

O mighty Son of God moſt high,
That conqueredſt thus Hell, Death and Sin,
Give us a glorious Victory
Over our deadly Sins to win.

Go on, and * *Edom* ſtill ſubdue,
And quite cut off his wicked Race;
And raiſe in us thine Image true,
Which ſinful † *Edom* doth deface.

* Ὁ νῖὸς Ἐδώμ, Phil. Jud. *Fleſh and Blood in the moral Senſe.*

† *The old* Adam, *Rom* 6. 6.

Teach us our Luſts to mortifie,
In virtue of thy precious Death:
That while to Sin all dead we lie,
Thou mayſt infuſe thy heav'nly Breath.

To Righteouſneſs our Spirits raiſe,
And quick'n us with thy Life and Love;
That we may walk here to thy Praiſe,
And after live in Heav'n above.

Grant we in Glory may appear,
Clad with our *Reſurrection Veſt*,
When thou ſhalt lead thy Flock moſt dear
Up to the Manſions of the Bleſt.

AN HYMN

Upon CHRIST's Aſcenſion.

The Hiſtorical Narration.

GOD is aſcended up on high
With merry noiſe of Trumpet's ſound,
And princely ſeated in the Sky,
Rules over all the World around.

The Tabernacle did of old
His Preſence to the *Jews* reſtrain:
But after in our Fleſh enfold,
A larger Empire he did gain.

For ſuffering in human Fleſh
For all, he rich Redemption wrought,
And will with laſting Life refreſh
His Heritage ſo dearly bought.

Sing Praiſes then, ſing Praiſes loud
Unto our Univerſal King:
* He who aſcended on a Cloud,
To him all Laud and Praiſes ſing.

* *Acts* 1. 9.

AN HYMN

Upon the Reſurrection *of* CHRIST.

The Hiſtorical Narration.

WHo's this we ſee from *Edom come*,
With *bloody Robes* from *Boſrah* Town?
He whom falſe *Jews* to Death did doom,
And Heav'n's fierce Anger had caſt down,

His righteous Soul alone was fain
Iſa. 63. 3. The Wine-preſs of God's Wrath to tread,
And all his Garments to diſtain,
And ſprinkled Cloaths to die blood-red.

'Gainſt Hell and Death he ſtoutly fought,
Who captive held him for three Days:
But ſtraight he his own Freedom wrought,
And from the Dead himſelf did raiſe.

Captivity he Captive led,
Triumphing o're the Powers of Hell,
And ſtruck their Eyes with Glory dread
Who in the airy Regions dwell.

In human Fleſh and Shape he went,
Adorned with his Paſſion Scars;
Which in Heaven's ſight he did preſent
More glorious than the glittering Stars.

The Application to the Improvement of Life.

O happy Pledge of Pardon ſure,
And of an endleſs bliſful State,
Since human Nature once made pure
For Heaven becomes ſo fit a Mate!

Lord raiſe our ſinking Minds therefore
Up to our proper Country dear,
And purifie us evermore,
To fit us for thoſe Regions clear.

Let our Converſe be ſtill above,
Where *Chriſt* at thy right Hand doth ſit;
And quench in us all worldly Love,
That with thy ſelf our Souls may knit.

Make us all earthly things deſpiſe,
And freely part with this World's good,
That we may win that heav'nly Prize
Which *Chriſt* has purchas'd with his Blood.

That when he ſhall return again
* *Acts* 1. 11. In * Clouds of Glory as he went,
Our Souls no foulneſs may retain,
But be found pure and innocent.

And ſo may mount to his bright Hoſts
On Eagles Wings up to the Sky,
And be conducted to the Coaſts
Of everlaſting Bliſs and Joy.

AN HYMN

Upon the Deſcent of the Holy Ghoſt at the Day of Pentecoſt.

The Narration.

WHEN *Chriſt* his Body up had born
To Heav'n, from his Diſciples ſight,
Then they like Orphans all forlorn
Spent their ſad Days in mournful plight.

But he aſcended up on high,
More ſacred Gifts for to receive
And freely ſhow'r them from the Sky
On thoſe which he behind did leave.

He for the Preſence of his Fleſh
To them the Holy Spirit imparts,
And doth with living Springs refreſh
Their thirſty Souls and fainting Hearts.

While with one Mind, and in one Place
Devoutly they themſelves retire,
In ruſhing Wind the promis'd Grace
Deſcends, and cloven Tongues of Fire.

The Houſe th' Almighty's Spirit fills,
Which doth the feeble Fabrick ſhake;
But on their Tongue ſuch Power inſtils, *Acts* 2.
That makes the amazed Hearer quake.

The Application.

The Spirit of holy Zeal and Love,
And of diſcerning, give us, Lord;
The Spirit of Power from above,
Of Unity and good Accord:

The Spirit of convincing Speech,
Such as will every Conſcience ſmite,
And to the Heart of each Man reach, *Acts* 2. 37.
And Sin and Error put to flight:

The Spirit of refining Fire,
Searching the inmoſt of the Mind,
To purge all foul and fell Deſire,
And kindle Life more pure and kind.

The Spirit of Faith in this thy Day
Of Power againſt the force of Sin,
That through this Faith we ever may
Againſt our Luſts the Conqueſts win.

Pour down thy Spirit of inward Life,
Which in our Hearts thy Laws may write,
That without any Pain or Strife
We naturally may do what's right.

On all the Earth thy Spirit pour,
In Righteouſneſs it to renew:
That Satan's Kingdom 't may o'repow'r,
And to *Chriſt*'s Sceptre may ſubdue.

Like mighty Wind or Torrent fierce,
Let it Withſtanders all o'rerun,
And every wicked Law reverſe,
That Faith and Love may make all one.

Let Peace and Joy in each place ſpring,
And Righteouſneſs, the Spirit's Fruits,
With Meekneſs, Friendſhip, and each thing
That with the Chriſtian Spirit ſuits.

Grant this, O holy God and true,
Who th' ancient Prophets did inſpire:
Haſte to perform thy Promiſe due,
As all thy Servants thee deſire.

AN

AN HYMN

Upon the Creation of the World.

The Narration.

WHEN God the firſt Foundations laid
Of the well-framed Univerſe,
And through the darkſome Chaos ray'd,
The Angels did his Praiſe rehearſe.

Job 38. 7. The Sons of God then ſweetly ſung,
At firſt Appearance of his Light,
When the Creation-Morning ſprung
To deck the World with Beauty bright.

Within ſix Days he finiſh'd all
Whate're Heaven, Earth, or Sea contain,
And ſanctify'd the ſeventh withal,
To celebrate his Holy Name.

Then with the Sons of God let's ſing
Our bountiful Creator's Praiſe,
Who out of nothing all did bring,
And by his Word the World did raiſe.

O holy God, how wonderful
Art thou in all thy Works of might,
Aſtoniſhing our Senſes dull
With what thou daily bring'ſt in ſight.

The fit Returns of Night and Day,
The grateful Seaſons of the Year,
Which conſtantly Man's Pains repay,
With wholſome Fruit his Heart to chear:

The Shape and Number of the Stars,
The Moon's ſet Courſe thou doſt define,
And Matter's wild diſtracting Jars
Compoſeſt by thy Word divine.

The Parts of th' Earth thou holdeſt cloſe
Together by this ſweet Conſtraint:
Thou round'ſt the Drops that do diſcloſe
The Rainbow in his glorious Paint.

The Clouds drop Fatneſs on the Earth,
Thou mak'ſt the Graſs and Flow'rs to ſpring:
Thou cloath'ſt the Woods, wherein with Mirth
The chearful Birds do ſit and ſing.

Thou fill'ſt the Fields with Beaſts and Sheep,
Thy Rivers run along the Plains:
With ſcaly Fiſh thou ſtor'ſt the Deep,
Thy Bounty all the World maintains.

The Application. All theſe and all things elſe th' haſt made
Subject to Man by thy Decree;
That thou by Man might'ſt be obey'd,
As duly ſubject unto thee.

Wherefore, O Lord, in us create
Clean Hearts, and a right Spirit renew,
That we regaining that juſt State,
May ever pay thee what is due.

That as we wholly from thee are,
Both Gifts of Mind and Body's Frame;
So by them both we may declare
The Glory of thy Holy Name.

AN HYMN

Upon the Redemption *of the World through CHRIST in his Re-introduction of the New Creature.*

The Narration.

THE Lord both Heaven and Earth hath made,
His Word did all things frame,
And Laws to every Creature gave,
Who ſtill obſerve the ſame.
The faithful Sun doth ſtill return
The Seaſons of the Year,
And at juſt times the various Moon
Now round, now horn'd appears.

The Plants retain their Virtue ſtill,
Their Verdure and their Form:
Nor do the Birds or Beaſts their Guize
Once Change, or Shape transform.
'Tis only Man, alas! that brake
Betimes thy ſacred Law,
And from that Image heav'nly, pure,
To beaſtly Shape did grow.

He headſtrong left thy holy Will,
His own Luſts to purſue;
Whence the true Manly Form did fail,
And Brutiſhneſs enſue.
But thou, O God, who by thy Word
Didſt frame all things of Nought,
By the ſame Word made Fleſh, for Man
Haſt rich Redemption wrought.

Thy choice Creation-piece thus marr'd,
Thou doſt again create,
And by th' incarnate Word reſtor'ſt
Unto his priſtine State.
The Glory of which Work raying forth,
Whiles *Chriſt* from Death doth riſe,
Theſe two Creations, one Seventh Day
By right doth ſolemnize.

The Application. God, who commanded firſt the Light
Out of the Dark to ſhine,
Enliven 2 *Cor.* 4.6

Enliven and enlight our Hearts
By his pure Word Divine:
That when this New-creation Work
In us is finish'd clear,
The bright and glorious Face of *Christ*
May in our Souls appear.

That we thus once redeem'd from Sin,
† From our own Works may cease,
And rest in God's eternal Love,
The Spirit's Joy and Peace;
And quit from this Earth's Toil, at last
May sing among the Blest
In that long-lasting Sabbath-day,
That Jubilee of Rest.

† *Heb.* 4. 10.

Amen.

FINIS.

Some VERSES *taken out of the* AUTHORS Philoſophical Writings.

In the Antidote againſt Atheiſm, *Book* 3. *Ch.* 4.

LIKE to a *Light* faſt lock'd in *Lanthorn* (*dark*,
Whereby, by Night, our wary Steps (we guide
In ſlabby ſtreets, and dirty Channels mark,
Some weaker rayes through the black top (do glide,
And fluſher ſtreames perhaps from (horny ſide:
But when we've paſt the peril of the way,
Arriv'd at home, and laid that caſe aſide,
The naked light, how clearly doth it ray,
And ſpread its joyful beams as bright as (Summers day.

Even ſo the *Soul*, in this contracted ſtate,
Confin'd to theſe ſtrait *inſtruments of* (*Senſe*,
More dull and narrowly doth operate:
At this hole hears, the Sight muſt ray (from thence;
Here taſts, their ſmells: But when ſhe's, (gone from hence,
Like naked lamp, ſhe is one ſhining ſphear,
And round about has perfect cognoſcence
Whate're in her *Horizon* doth appear;
She is one Orb of Senſe, all Eye, all airy (Ear.

In the Defence of the Moral Cabbala, *Chap.* 3.

A harder leſſon to learn continence
In joyous pleaſure than in grievous pain:
For ſweetneſs doth allure the weaker ſenſe
So ſtrongly, that uneathes it can refrain:
From that which feeble Nature covets fain;
But grief and wrath that be our enemies,
And foes of life ſhe better can reſtrain,
Yet Vertue vaunts in both her Victories,
And *Guyon* in them all ſhews goodly Maſteries.

IN THE DIVINE DIALOGUES.

The Song of Hylobaris *concerning Divine Providence*, Dialog. 2. Sect. 28.

Where's now the objects of thy fears:
Needleſs ſighs and fruitleſs tears?
They be all gone like idle dream
Suggeſted from the Body's ſteam.
O Cave of horrour, black as pitch!
Dark Den of Spectres that bewitch
The weakned phanſy ſore affright
With the grim ſhades of griſely Night.
What's Plague and Priſon? Loſs of friends?
War, Dearth and Death, that all things ends?
Mear Bug-bears for the childiſh mind,
Pure Panick terrours of the blind.
Collect thy Soul into one ſphear
Of light, and 'bove the Earth it rear.
Thoſe wild ſcattered thoughts that erſt
Lay looſely in the World diſperſt
Call in: thy Spirit thus knit in one
Fair lucid orb; thoſe fears be gone
Like vain impoſtures of the Night
That fly before the Morning bright.
Then with pure Eyes thou ſhalt behold
How the firſt Goodneſs doth infold
All things in loving tender arms:
That deemed miſchiefs are no harms
But ſovereign ſalves; and skilful cures
Of greater woes the World endures;
That man's ſtout Soul may win a ſtate
Far raiſ'd above the reach of fate.
Power, Wiſdom, Goodneſs ſure did frame
This Univerſe and ſtill guide the ſame.
But thoughts from paſſions ſprung, deceive
Vain Mortals. No man can contrive
A better courſe then what's been run
Since the firſt circuit of the Sun.
He that beholds all from on high
Knows better what to do than I.
I'm not my own, ſhould I repine
If he diſpoſe of what's not mine.
Purge but thy Soul of blind ſelf-will,
Thou ſtreight ſhalt ſee God doth no ill.
The World he fills with the bright rayes
Of his free Goodneſs. He diſplays
Himſelf throughout. Like common air,
That Spirit of life through all doth fare,
Suck'd in by them as vital breath,
That willingly embrace not death.
But thoſe that with that living Law
Be unacquainted, cares do gnaw;
Miſtruſt of God's good Providence
Doth daily vex their wearied ſenſe.

The Song of Bathynous, *Dialog.* 3. *Sect.* 37.

Sing aloud, His praiſe rehearſe
Who hath made the Univerſe.
He the boundleſs Heavens has ſpread,
All the vital Orbs has kned;
He that on *Olympus* high
Tends his flocks with wachful eye,
And this eye has multiply'd
Midſt each Flock for to reſide.

Thus as round about they ſtray
Toucheth each with out-ſtretch'd ray,
Nimble they hold on their way,
Shaping out their Night and Day.
Summer, Winter, Autumn, Spring,
Their inclined Axes bring.
Never ſlack they; none reſpires,
Dancing round their Central fires.
In due order as they move
Echo's ſweet be gently drove
Thorough Heavens vaſt Hollowneſs,
Which unto all corners preſs:
Muſick that the heart of *Jove*
Moves to joy and ſportful love;
Fills the liſtning Saylors ears
Riding on the wandring Sphears.
Neither Speech nor Language is
Where their voice isnot tranſmiſs.
God is Good, is Wiſe, is Strong,
Witneſs all the creature-throng,
Is confeſs'd by every Tongue.
All things back from whence thy ſprung,
As the thankful Rivers pay
What they borrowed of the Sea.
Now my ſelf I do reſign,
Take me whole, I all am thine.
Save me, God! from *Self-deſire*,
Death's pit, dark Hell's *raging fire*,
Envy, *Hatred*, *Vengeance*, *Ire*.
Let not Luſt my Soul bemire.
Quit from theſe thy praiſe I'll ſing,
Loudly ſweep the trembling ſtring.
Bear a part, O Wiſdom's ſonnes!
Free'd from vain Religions.
Lo! from far I you ſalute,
Sweetly warbling on my Lute,
Indie, *Egypt*, *Arabie*,
Aſia, *Greece*, and *Tartarie*,
Carmel-tracts and *Lebanon*,
With the *Mountains* of the *Moon*,
From whence muddy *Nile* doth run
Or where ever elſe you wonne;
Breathing in one vital air,
One we are, though diſtant far.
Riſe at once let's ſacrifice,
Odours ſweet perfume the skies.
See how Heavenly lightning fires
Hearts inflam'd with high Aſpires!
All the ſubſtance of our Souls
Up in clouds of Incenſe rolls.
Leave we nothing to our ſelves
Save a voice, what need we elſe!
Or an hand to wear and tire
On the thankful Lute or Lyre.
Sing aloud His praiſe rehearſe
Who hath made the Univerſe.

The Song of Sophron *ſung by* Bathinous, Dialog. 4. Sect. 39.

Great and marvellous are
Thy works, Lord God of Might;
Thou Sovereign of Saints,
Thy ways are juſt and right.
Who ſhall not fear thee, Lord,
And glorifie thy Name?
Thou only Holy art;
Thine Acts no tongue can ſtain.
All Nations ſhall adore
Thy Judgments manifeſt,
Thy holy Name implore,
And in thy Truth ſhall reſt.

The Song of Philotheus, Dialog. 5. Sect. 41.

Thou who art enthron'd above,
Thou by whom we live and move,
O how ſweet! how excellent
Is't with Tongue and Heart's conſent,
Thankful Hearts and joyful Tongues,
To renown thy Name in Songs:
When the Morning paints the Skies,
When the ſparkling Stars ariſe,
Thy high Favours to reherſe,
Thy firm Faith in gratful verſe!
Take the Lute and Violin,
Let the ſolemn Harp begin,
Inſtruments ſtrung with ten ſtrings,
While the ſilver Cymbal rings.
From thy Works my Joy proceeds:
How I triumph in thy Deeds!
Who thy Wonders can expreſs?
All thy Thoughts are fathomleſs,
Hid from men in Knowledge blind,
Hid from Fools to Vice inclin'd.
Tell mankind Jehovah reigns;
He ſhall bind the World in chains,
So as it ſhall never ſlide,
And with ſacred Juſtice guide.
Let the ſmiling Heavens rejoice,
Joyful Earth exalt her voice:
Let the dancing Billows roar,
Echo's anſwer from the ſhoar,
Fields their flowry mantles ſhake:
All ſhall in their Joy partake;
While the Wood-Muſicians ſing
To the ever-youthful Spring.
Fill his Courts with ſacred Mirth.
He, He comes to judge the Earth.
Juſtly He the World ſhall ſway,
And his Truth to men diſplay.

CARMINA

Quædam in Scriptis Philoſophicis *Anglice* occurrentia.

IN DIVINIS DIALOGIS

Hylobaris Cantilena de *Divina Providentia*, Dialog. 2. Sect. 28.

UBI nunc objecta tui ſunt
Luctûs Gemitûſq; Metûſq; ?
Abiêre ut ſomnia vana
E fumis corporis orta.
Piceum ô Formidinis antrum !
Lemurum tenebroſa Caverna !
Animam quæ Noctis amaræ
Tetris perterritat *Umbris*.
Quid Peſtis ? Carcer ? Amicûm
Jactura, ac Bella Faméſq;
Quid Mors quæ cuncta reſorbet ?
Nil ſunt niſi *Mormolycæa*
Mentis ratione carentis,
Cæcorum & *Panicus* horror.
Unum te collige in Orbem
Lucis, terrámq; relinque,
Animæ vaga ſenſa coërce
Latum peragrantia mundum;
Sphæram ſic mens tua in unam
Lucentem pacta, Timores
(Ut *Noctis* inania *Spectra*
Surgens *Aurora*) fugabit.
Clarè tunc cernere poſſis
Teneris ut cuncta lacertis
Bonitas complectitur *alma*,
Quódq; hæc non ſunt mala vera,
Mala quæ vulgò eſſe putantur,
Verùm opportuna medela ac
Majorum cura malorum;
Anima ut mortalia cuncta
Sublimi tranſvolet alâ;
Talem repetátq; ſtatum quo
Pedibus Fata omnia calcet.
Vis certò ſecula Mundi
Quædam *Divina* creavit,
Sapientérq; atq; benignè
Etiamnum cuncta gubernat:
Sed noſtra *Inſcitia* caſus
Temerè cauſatur iniquos,
Cùm nemo fingere poſſit
Meliori tramite curſum
Primo quàm qui extitit uſq;
Decurſo Solis ab Orbe.
Summi de vertice Cœli
Qui conſpicit omnia, novit
Meliùs quàm ego quid ſit agendum.
Nec, cùm meus ipſe ego non ſim,
Mea ſi fortè ille repoſcit,
Ægrè id reputo eſſe ferendum.
Cæcis tua pectora curis
Propriâq; cupidine purga,
Mala nulla Deo eſſe profecta
Clará tunc luce videbis.
Totum rutilantibus Orbem
Radiis *Bonitatis* hìc implet,
Seſéq; per omnia fundit.
Cuncta *hic*, ſeu Lumen & Aura,
Pertranſit *Spiritus*, illis
Vitalis ut Halitus hauſtus,
Sibi queis non turpiter ultrò
Volupe eſt conſciſcere mortem.
Verùm quos occupat hujus
Vivæ Ignorantia *Legis*,
Hos ſemper ſolicitudo
Rerum de caſibus angit,
Miſeris perplexáq; rodunt
Triſtes præcordia Curæ.

Bathynoi *Cantilena*, *Dialog.* 3. *Sect.* 37.

Clarè hujus pangite laudes
Mundum qui condidit altum,
Cœlos ſine fine tetendit,
Vivóſq; hic pinſuit Orbes.
Hic celſi in vertice *Olympi*
Oculo vigili agmina paſcit;
Oculúmq; hunc multiplicavit,
Medio ut quôq; agmine præſit.
Radio ſic ſingula recto
Circumcurrentia tangit.
Agili motu illa rotata
Formant Noctémq; Diémq;
Æſtas, *Autumnus*, *Hyémſq;*
Prono horum inducitur Axe.
Nunquam circa *Ignea Centra*
Ceſſant agitare Choreas.
Dum pulchro hoc ordine pergunt,
Jucundam motibus Echo
Vaſti per inania Cœli
Penetrantem molliter urgent.
Melos ! quod *Jovis* imum
Læto cor mulcet amore,
Vagulis delinit & aures
In ſphæris velificantûm.
Non ſermo, Lingua nec ulla,
Quò vox non ivit eorum.
Deus eſt ſapiénſq; Bonúſq;
Teſtatur tota creata
Vis, Linguáq; quæq; fatetur.
Unde orta, hunc cuncta recurrent,
Ut grata flumina, Ponto,
Hinc quod ſumpsêre, rependunt.

Totum

Totum nunc me, ecce, reſigno,
Tuus omnis ſum, accipe me omnem.
Proprio Deus eripe *flammâ*,
Vera hæc *Mors*, vera *Gehenna*.
Odium atrox, *Livor* & *Ira*
Gràvis & *Vindicta* faceſſat,
Pia nec præcordia tentet
Quævis male ſana *Cupido*.
Liber, tua facta canendo,
Tremulus tunc pectine chordas
Feriam ictu vividiori.
O proles ſancta *Sophiæ*
Vanas qui Relligiones
Ritè excuſſiſtis, adeſte,
Cantúſq; adjungite veſtros.
Vos de procul, ecce, ſaluto
Citharâ mihi dulcè vibriſſans.
Seu vos *Ægyptia* Tellus,
Seu *Græca*, *Aſiatica*, ſive
Juga *Carmeli Libaníve*,
Montíſve cacumina *Lunæ*,
(Pinguis nivea ubera *Nili*)
Aliúíve locus teneat, Nos
Omnes ſumus unus & idem,
Quamquam loca diſſita habemus,
Dum omnes communiter unâ
Vitali veſcimur Aurâ.
Unà vice ſurgite, ſacra
Unà faciamus, odores
Tingant ſuavi Æthera fumo.
O, quàm bene molliter urit
Cœleſtis fulgetra mentem
Myſteria ad ardua anhelam!
Subſtantia tota Anima!
In nubes Thuris odoras
Cœlum ſcandit reſoluta:
Scandat cœlóſq; ita tota,
Noſtri ut pars nulla ſuperſit
Præter vocémve manúmve
(Neq; enim his eſt pluribus uſus)
Operâ quas porrò teramus
Gratæ Citharæve Lyræve.
Clarè hujus pangite laudes
Mundum qui condidit altum.

Sophronis Cantilena à Bathynoo *cantata*,
Dialog. 4. *Sect.* 39.

O Deus omnipotens! equidem magna atq; ſtupenda
Tua ſunt opera edita Mundo.
Eſt ratióq; viarum juſta ac vera tuarum,
Sanctorum ô inclyte Princeps!
Quis poterit quin te timeat, Domine, atq; verendum
Submiſsé nomen honoret?
Quippe quòd es ſanctus ſolus, tuáq; omnia Facta
Puro candore renident;
Omnis adoratum veniet Gens quum innotuêre
Tua Judicia æqua per Orbem:
Vota tibi ſanctè facient, & lumine cuncti
Sub Evangelico requieſcent.

Cantilena Philothei,
Dialog. 5. *Sect.* 41.

O tu quem in ſede ſuperna
Reſidentem gloria cingit,
Quo vivimus atq; movemur!
O quàm dulce atq; decorum eſt
Conſenſu Cordis & Oris,
Hilari corde oréque grato
Nomen celebrare tuum, cùm
Roſea Aurora Æthera pingit!
Cùm fulgida Sydera ſurgunt,
Memorare fidem atq; favores
Ingentes, carmine læto!
Citharam cape Barbitulúmq;
Quin incipiat Lyra dulcis,
Inſtrumenta & decachorda,
Cúmq; his argentea jungant
Tinnitus Cymbala acutos.
Animum ut recreant tua Facta!
Quantos ago ego indé Triumphos!
Tua quis miracula narret!
Tua Conſilia alta ut Abyſſus,
Cæcis abſcondita homullis,
Stultis abſcondita quorum
Vitium corda obtenebravit.
Humanæ dicite Genti
Regnum occepiſſe *Jehovam*,
Arctis Populúmq; catenis
Ad juſtum aſtringere & æquum.
Ridentes plaudite Cœli!
Vocem effer lætaq; Tellus!
Fluctus ſaltate Marini
Atq; auguſtum edite murmur,
Littúſq; reverberet Echo.
Tunicas vibrate virentes
Ornati floribus Agri;
Lætentur cunctáque, Veri
Æterno dulcè reflectunt
Avium dum cantica Sylvæ.
Reboënt ſacro atria plauſu,
Venit, en! venit ille ſuperbum
Juſte qui temperet Orbem,
Populo qui jura det æqua,
Myſteria veráq; pandat.

AN ALPHABETICAL TABLE

Both of the

PRINCIPAL MATTERS contain'd in this Vol.

And of the

Texts of Scripture therein explain'd.

NOTE. Ch. *ſtands for* Chapter *or* Chapters, Sect. *for* Section *or* Sections.

A

Aaron.

AARON's Caſe in making the Golden Calf, briefly ſtated, *Pag.* 399. *Sect.* 4.

Abel.

The myſtical Signification of the Word, *pag.* 39. *Sect.* 2.

Abſolution

How far neceſſary, *p.* 442. *Ch.* 21.

Abſtinence

From Fleſh in ſome Religious Orders, the Fraud and Miſchief of it, *p.* 437. *Sect.* 2.

Ἄβυσσος

Is in Scripture ſometimes the ſame as θάλασσα, *p.* 123. *Sect.* 5.

Achaz

Sacrificed his Son after the Manner of the *Canaanites*, *p.* 61. *Sect.* 2.

Acts of the Apoſtles,

CH. II. 2, 3. 'Suddenly there came a 'Sound from Heaven —— And there ap- 'peared unto them cloven Tongues, &c. *p.* 112. *Sect.* 3. &c.

Ver. 23. 'Him, being delivered by the 'determinate Counſel and Fore-knowledge 'of God, &c. *p.* 591. *Sect.* 2.

CH. VII. 43. 'Ye took up the Taber- 'nacle of *Moloch* and the Star of your 'God *Remphan*, Figures which ye made to 'worſhip them, *p.* 472. *Sect.* 6.

Ἅδης.

The Word in general ſignifies nothing elſe but the *Inviſible State of Souls ſeparate from the Body*, p. 20. Sect. 3.

Adoration,

The higheſt kind of it, *p.* 37. *Sect.* 4.

Whence ſome are prone to *adore* ſenſible Objects, *p.* 821. *Sect.* 42.

See **Worſhip.**

Air

The Region of Evil Spirits, *p.* 536. *Sect.* 7.

Allegories.

They are of two ſorts perfect or mixt, *p.* 206. *Sect.* 3, 4.

See **Scripture.**

Amos

CH. V. 25. 'Have ye offered unto me 'Sacrifices and Burnt-Offerings in the Wil- 'derneſs forty Years, O Houſe of *Iſrael?* *p.* 522. *Sect.* 8.

Ἀνάστασις,

The Meaning of the Word, *p.* 155. *Sect.* 4, 5. Ἀνάστασις & ἔγερσις, the various Signification of them, *p.* 12. *Sect.* 5.

Angels.

Several Opinions concerning their Nature and Essence, *p.* 5. *Sect.* 7.

Every *Angel* as truly a Person as a Man, *p.* 26. *Sect.* 1.

The Existence of good *Angels*, how proved, *p.* 24. *Sect.* 4. *p.* 139. *Sect.* 2.

That there is a Polity among the Angels and Souls separate, *p.* 26. *Sect.* 1.

The Meaning of the Word *Angel* in the Revelations of St. *John*, *p.* 725. *Sect.* 4.

Stars sometimes signifie *Angels* in a *Cabbalistical* Sense, *p.* 552. *Sect.* 14.

An *Angel* incapable of being a Sacrifice for the Sins of the World, *p.* 102. *Sect.* 4.

No kind of Religious Worship due to *Angels*, *p.* 407. *Sect.* 5. &c. Evasions touching the Praying to them answered, *p.* 415. *Sect.* 6.

Angels fallen,

Probably of the 4th Order of Spirits, *p.* 24. *Sect.* 2.

They had a twofold Principle of Life in them, Divine and Animal; their Fall consisted in their betaking themselves to the Animal Life without measure, *p.* 25. *Sect.* 1.

Animal Life. See Life.

Antichrist.

The Inconvenience of describing *Antichrist* from circumstantial Characters, and leaving out the essential Parts of the Description, *p.* 389. *Sect.* 2.

Antichrist, emblematized in the Description of the *Leviathan*, *p.* 493. *Sect.* 7.

He was not in Pope *Gregory*'s Judgment to be born of the Tribe of *Dan*, but of *Levi*, *p.* 486. *Sect.* 2.

That the famous *Antichrist* was foretold to be in the Church not out of it, *p.* 514. *Sect.* 10. Predictions thereof, *p.* 569. *Sect.* 13. *p.* 574. *Sect.* 8, &c. *p.* 579. *Sect.* 6, &c. *p.* 624. *Sect.* 6. *p.* 647, 650, 655, 658. *Ch.* 9, 10, 11, 12.

Whether the coming of the true *Antichrist*, is any where in Scripture foretold under that Name, *p.* 520. *Sect.* 4, &c.

The coming of *Antichrist* at the very last End of the World, a *Chimerical* Fiction, *p.* 569. *Sect.* 15.

The Reign of *Antichrist* within what Compass of Years comprised, *p.* 635. *Sect.* 5.

The Ruin of *Antichrist*, how it may be said to draw near, and what may retard it, *p.* 635. *Sect.* 5. *Consect.* 5. How Protestants may compute that the final Ruin of *Antichrist* is at hand, *p.* 761. *Sect.* 4.

Simon Magus, The *Antichrist*, and the *Gnosticks* compared together, and their wonderful Agreement shewn, *p.* 698. *Sect.* 7.

Antichristianism

What and wherein it consists, *p.* 390. *Sect.* 3. *p.* 395. *Sect.* 6.

The Church of *Rome* chargeable with *Antichristianism* in *very many* Instances, *p.* 389, to *p.* 515.

The *Antichristianism* we have so punctually describ'd in our Idea, is in Truth a kind of *Pagano-Christianism*, *p.* 519. *Sect.* 1, &c.

A Recapitulation of the whole Idea of Antichristianism, *p.* 509. *Ch.* 17.

For a more particular Description of the several Members and Parts of *Antichristianism*, and the Prophecies relating thereto, see the following Heads, **Blasphemy, Celibacy, Ceremonies, Charity, Christ** his Titles, **Cruelty, Exorcism, Faith, Fraud, Hierarchy, Idolatry, Impurity, Infallibility, King, Miracles, Pope, Power, Pride, Priest, Prophet, Saints, Transubstantiation.**

Antichronismus.

What, and its Origine, *p.* 533. *Sect.* 12.

Antinomians.

Their Opinions absurd, *p.* 265. *Sect.* 4.
See **Righteousness.**

Antipas

Martyr, who, *p.* 622. *Sect.* 13. *p.* 731. *Sect.* 2, 3. *p.* 733. *in Sect.* 4.

Ἀντιπλαργεῖν

What, *p.* 33. *Sect.* 4.

Antitrinitarians

Who, *p.* 354. *Sect.* 3. their Plea answered, *ib. Sect.* 5, *&c.*
See **Trinity.**

Apparitions.

A Relation of several *Apparitions* from Histories, before Plagues, Wars, *&c. p.* 151. *Sect.* 4.

Apollonius

Tyaneus, whom some of the Heathens equall'd with Christ, his Birth, Pedigree, *&c. p.* 71. *Sect.* 4.

A brief Parallelism of the History of *Christ* and *Apollonius*, *p.* 71. *Sect.* 5, 6. *p.* 74. *Ch.* 4. *p.* 83. *Ch.* 9. *p.* 85. *Ch.* 10. *p.* 94. *Sect.* 6. *p.* 103. *Ch.* 7.

A Comparison of the Temper and Spirit in *Apollonius*, with that in Christ, *p.* 86, 88. *Ch.* 11, 12.

The Pride of *Apollonius*; Instances of it, *p.* 87. *Sect.* 3, &c.

His Arraignment before *Domitian*, *p.* 94. Sect. 6.

Apostacy

Of the Church, when it commenced, *p.* 634. *Consect.* 2, &c.

Apostacy from Christ may subject a Man to the Tyranny of Satan, *p.* 77. *Sect.* 4, &c.

The *Apostacy* mention'd in the Prophecy of the *Man of Sin*, is neither the Defection from the Faith to the *Gnostic* Heresie, nor the leaving of the Jews by the Apostles, *p.* 697. *Sect.* 4.

Apostles.

That no one *Apostle* had Authority or Headship over the rest, *p.* 487. *Sect.* 6.

Apotheosis.

Apotheosis of Christ, what meant by it, *p.* 100. *Sect.* 1. Foretold in the Prophecies, *p.* 210. *Sect.* 4. Proofs of *Christ's Apotheosis*, *p.* 104. *Sect.* 9. Three main Consequences of it, *p.* 111. *Ch.* 11. Free'd from all Suspicion of *Idolatry*, *p.* 100. *Sect.* 2.

Apotheoses, very frequent among the *Gentiles*, *p.* 64. *Sect.* 4.

Arminianism.

A middle Opinion between *Arminianism* and *Calvinism* proposed, *p.* 352. *Sect.* 2, &c.

Armour

Of a Christian what, *p.* 275. *Sect.* 6.

Ascension.

Of the *Messiah* lively prefigured in the *Psalms*, *p.* 210. *Sect.* 3.

The *Ascension* of Christ a sure Pledge of the Soul's Activity in a thinner Vehicle, *p.* 98. *Sect.* 1.

Assistances

Of a Christian, sufficient for the attaining to such a Degree of Sanctity and Righteousness as the Gospel requires, *p.* 276. *Ch.* 8. These are, I. the Promise of the Co-operation of the Holy Spirit, *p.* 277. *Sect.* 3. II. the Example of Christ, *p.* 289. *Sect.* 7. III. Meditation on the Passion of Christ, *p.* 302. *Sect.* 1. IV. Meditation on the Resurrection and Ascension of Christ, *p.* 309. *Ch.* 17. V. Meditation on the Day of Judgment, *p.* 311. *Ch.* 18.

Astrologers

Their several Ways of erecting a Scheme, *p.* 243. *Sect.* 6.

Astrology

Its main Principles, *p.* 240. *Sect.* 1, 2, &c. A Confutation of them, *p.* 244, 252. *Ch.* 19, 20.

The Agency of the Devil in *Astrological* Predictions, *p.* 253. *Sect.* 5, &c.

The Reason of the Author's handling this Subject, *p.* 254. *Sect.* 8.

Athanasius

His Creed, Observations upon it, *p.* 320. *Ch.* 2.

See **Creed.**

Atheists.

The Tenets of the Epicurean and Aristotelian *Atheists*, *p.* 238. *Sect.* 2, 5.

See **God.**

Attribute.

An Attribute of God what, and how violated, *p.* 807. Partic. 10.

B

Babylon.

HER Fall not at once, but by Degrees, *p.* 676. *Sect* 3.

The Fall of *Babylon* cannot be the sacking of *Rome* by *Totilas*, *p.* 678 in the Exposition of Ver. 21.

The Burning of *Babylon* in a mystical Sense confirm'd, *p.* 680. *sect.* 1.

Bacchanalia

Of the Heathen, a Description of them, *p.* 55. *Sect.* 2.

A Description of those in the Antichristian Church, *p.* 495. *Sect.* 8.

Baptism.

Of the Time of *Baptism*, *p.* 380. *sect.* 14.

The Necessity of improving our Baptismal Grace, *p.* 337. *Sect.* 4.

Birth

Of Christ. See **Christ.**

Blasphemy,

Every Idolatry is Blasphemy. *p.* 413. *Sect.* 6.

The Religious Honour given in the Antichristian Church to Saints and Angels is really a Reproaching and *Blaspheming* them, *p.* 476. *Sect.* 2. This foretold, *p.* 572. *Sect.* 4. *p.* 650. *Sect.* 2.

Blood.

What the Meaning of *Blood* in Covenant is, *p.* 334. *Sect.* 3.

Body.

Our Saviour's appearing or disappearing at Pleasure does not prove that he did not rise with the same *Body*, *p.* 98. *Sect.* 9.

Brutes.

There are some refin'd *animal* Passions in *Brutes*; as a Sense of Praise, natural Affection, *&c.* A sort of Government among them, *p.* 33. *Sect.* 5, &c.

C.

Calf.

THE Golden *Calf* was no Figure of the *Ægyptian Apis*, but a *Cherub*, *p.* 399. *Sect.* 3.

The *Israelites* worshipped *Jehovah* in the Golden *Calf*, *p.* 398. *Sect.* 1. *p.* 809. *Sect.* 10.

The Golden *Calves* in *Dan* and *Bethel* were two *Cherubins* set up for the Worship of the God of *Israel*, *p.* 400. *Sect.* 5.

The worshipping of the Golden *Calf* in *Horeb*, and of the *Calves* in *Dan* and *Bethel* was Idolatry, *p.* 401. *Sect.* 8.

The Golden *Calf* was a Symbol of the Divine Presence, *p.* 809. *Sect.* 9.

Calvinism.

A middle Opinion between that and *Arminianism*, propos'd, *p.* 352. *Sect.* 2, &c.

Catharmata

Of the Heathens what, *p.* 63. *Sect.* 1. This Sacrifice was ordinarily made of the vilest sort of People, *p.* 63. *Sect.* 2.

Celibacy.

The Vow of *Celibacy* in the Church of *Rome* burthensome, *p.* 437. *Sect.* 3. The dangerous Purposes thereof, 438. *Sect.* 4. &c. It leads to Impurity, *p.* 495. *Sect.* 3. An antient *Pagan* Ceremony in the Priests of *Juno*, &c. *p.* 610. *Sect.* 16. Predictions concerning *Celibacy* and Abstinence from Meat, *p.* 652. *Sect.* 6. *p.* 659. *Sect.* 3. *p.* 688 in *Sect* 11.

Censuring.

That we ought not to censure others for things of an indifferent Nature. Instances thereof, *p.* 342. *Sect.* 8.

Ceremonies.

A Multitude of *Ceremonies* and Observances may amount to an intolerable Burthen, *p.* 429. *Sect.* 1, &c.

What additional *Ceremonies* ought to be in the Christian Church, *p.* 383. *Sect.* 18. The great Number in the Antichristian Church, *p.* 429, 433. 437. *Ch.* 17, 18, 19. The Ceremonies in the Antichristian Church were foretold, *p.* 603. *Ch.* 17.

Testimonies from Scripture to prove that Christ came to ease Men of the Judaical Burthen of *Ceremonies*, *p.* 393 *Sect.* 2.

Charity,

Its excellent Nature, *p.* 37. *Sect.* 4.

That *Charity* is the very Life and Soul of the Polity of Christ, *p.* 498. *Sect.* 1.

St. *Paul*'s rapturous Commendation and Description of it, *p.* 263. *Sect.* 5, 6. *p.* 310. *Sect.* 3.

Opposition to the Divine Grace of *Charity* in the Antichristian Church, *p.* 499. *Sect.* 4. to *p.* 509.

See **Love.**

Cherubins

Not the Object of Adoration among the Jews, *p.* 811. *Sect.* 14. Nor did the High-Priest adore them, when he was in the *Holy* of *Holies*, *p.* 811. *Sect.* 15, &c.

See **Calf.**

Christ.

That there was such a Person proved by the Testimony of Heathen Authors, *p.* 214. *Sect.* 5, &c. *p.* 217. *Sect.* 2.

Some of the *Roman* Emperors attempted to have him entered among the *Roman* Deities, *p.* 217. *Sect.* 1.

His Divinity proved, *p.* 8. *Sect.* 1, 2, &c.

Christ, a warrantable Object of Divine Worship, *p.* 321. *Sect.* 6. *p.* 348. *Sect.* 2. *p.* 391. *sect.* 2.

His receiving Divine Honour free'd from all Suspicion of Idolatry, *p.* 100. *Ch.* 5.

Several Grounds of Honour due to him, *p.* 394. *Sect.* 2.

His peculiar *Titles* in the Old and New Testament, are the *Truth*, the *Life*, the *Light*, the *mighty God*, the *everlasting Father*. Opposition to these *Titles* in the Antichristian Church, *p.* 471. *Ch.* 6. This Opposition foretold, *p.* 675. *Sect.* 1.

That *Christ* was to be worshipp'd as *God*, clear from the Old Testament, *p.* 210. *Sect.* 4.

Jesus whom we worship, proved to be *the Christ* from the antient Prophecies, *p.* 191, 195, 197. *Ch.* 2, 3, 4.

See **Jews, Prophecies.**

Nothing that was done by our Blessed Lord can seem impossible to them that acknowledge the Existence of a God, *&c.* *p.* 72. *Sect.* 1. &c.

That the Humane Nature of *Christ* was in Being before his Incarnation, *p.* 15. *Sect.* 4, &c.

Christ, why born of a Virgin, *p.* 69. *Sect.* 4, 5. This neither impossible, nor unreasonable, *p.* 69. *Sect.* 1, 2.

Several Circumstances of our Saviour's Birth, *p.* 70. *Sect.* 1, 2, 3.

An Enumeration of the main Heads of his History, *p.* 68. *Sect.* 5.

Why he exposed himself to all manner of Hardships, *p.* 72. *Sect.* 3. 4.

Christ.

Of the Offices of Christ. See **King, Priest, Prophet.**

How *Christ* may be stiled the Father of his Church, *p.* 394. *Sect.* 2. *p.* 473. *Sect.* 8, 9.

Calumnies against our blessed Saviour answered, *p.* 290. *Ch.* 13.

The Reasons for the Opinion of *Christ*'s personal Reign upon Earth, but slender, *p.* 360. *Sect.* 4.

His Session at the Right-Hand of God, may be understood either figuratively or properly, *p.* 99. *Ch.* 4.

Three Things considerable in our Lord's Return to *Judgment*, *p.* 146. *Ch.* 6.

All *Judgment* given to him by the Father, *p.* 158. *Sect.* 5.

The Humane Person of Christ not to be despised, *p.* 179. *Sect.* 2, &c.

Since Humane Spirits are inferior to the Angelic Orders, How is it that Christ is Sovereign over Angels and Men? *p.* 101. *Sect.* 1, &c.

A Testimony of *R. Nehemias* concerning the Coming of *Christ*, p. 204. Sect. 2. And also of *Tacitus*, p. 205. Sect. 4.

What Things in the *Pagan* Religion are rectified and compleated in the Birth, Passion, Ascension, and Resurrection of *Christ*, *p.* 103. *Sect.* 8.

See **Jesus, Messiah, Word, Passion.**

Christian.

The Character of a true *Christian*, p. 297. Sect. 2. p. 359. Sect. 2. p. 362. Sect. 3.

The comely Frame of a true Christian Spirit, *p.* 358. *Sect.* 4.

A good *Christian*'s Armour, *p.* 275. *Sect.* 6.

His Endeavour after Perfection, *p.* 276. *Sect* 7.

Principles which he is closely to keep to, *p.* 338. *Ch.* 10.

The most importunate Devotions of a true *Christian*, p. 339. Ch. 11. Sect. 3.

A Parallel drawn betwixt what our Lord suffered and what true *Christians* are liable to, *p.* 298. *Sect.* 4, &c.

The Character of a False and Titular *Christian*, p. 297. Sect. 3.

Christianity.

A brief Description of the Nature of *Christianity*, p. 30. Ch. 7. Sect. 5. p. 67. Sect. 1.

Its Design in general, *p.* 255. *Sect.* 1, 2. *p.* 348. *Ch.* 3.

A general Idea of it, being an Abridgment or Recapitulation of what went before, *p.* 167. *Ch.* 11.

Christianity gives none a Liberty of sinning, *p.* 265. *Sect.* 4, 5, 6.

Christianity is the Sum and Perfection of whatever Things were laudable in any Religion, *p.* 68. *Sect.* 2, 3.

Highly credible from its Success, Circumstances considered, *p.* 113. *Sect.* 9. *p.* 235. *Ch.* 16.

Its Reasonableness from the constant and perpetual Tradition thereof, *p.* 189. *Sect.* 2.

Its Usefulness for the Good of this Life, *p.* 315. *Ch.* 20. Objections answered, *p.* 316. *Sect.* 3, &c.

That *Christianity* is intelligible, *p.* 322. *Sect.* 1. The Method of making it so, *p.* 322. *Sect.* 2. Examples of it, *p.* 323. *Sect.* 3, 4, 5.

Christianity succeeding *Judaism*, was by the special Counsel of God, not by the Influence of the Stars, *p.* 239, *Sect.* 7.

The Objections of *Vaninus* and *Cardanus* answered, *p.* 238. *Sect.* 2, &c.

How small a Part of the World possesses *Christianity*, and how few real *Christians* therein, *p.* 344. *Sect.* 5.

The Corruption of *Christianity* upon its becoming the Religion of the Empire, *p.* 116. *Sect.* 1. Other Causes thereof, *p.* 344. *Sect.* 6. *p.* 345. *Ch.* 2. *p.* 355. *Sect.* 1, &c.

Its inward Life and Spirit will be restored at the last, *p.* 118. *Sect.* 8, 9.

See **Religion, Gospel.**

Church.

The Word *Church* whence derived, *p.* 374, *Sect.* 5.

The Measure of the external Fabric and Beauty of Churches, *p.* 373. *Sect.* 2. In some Sense Holy, *p.* 375. *Sect.* 6.

Church of Christ.

The Pretensions of the *Romanists* for the Church's having one visible Head answered, *p.* 486. *Sect.* 3, *&c.*

What meant by one Catholick and Apostolick *Church*, *p.* 502. *Sect.* 3.

The Foundation of all Corruptions therein, *p.* 345. *Ch.* 2.

Church of Christ was free from Idolatry and Antichristianism, till about 400 Years after Christ, *p.* 634. *Consect.* 2.

The Christian Church after the Apostacy, was only hid not lost, *p.* 116. *Sect.* 2.

The Fall of the Church into a degenerate Condition, and its Recovery foretold in the *Revelations*, *p.* 125. *Sect.* 7. This Fall being foretold with exact Circumstances, a sure Pledge of its Recovery, *p.* 612. *Sect.* 20.

Church of Rome.

See **Rome.**

Church of England.

The *Church* of *England* free from all Suspicion of Antichristianism, *p.* 703, 711. *Ch.* 22, 23.

The Celebration of Holy-Days, keeping of Lent, Use of the Surplice, and Sign of the Cross in Baptism in the Sense of the Church of *England*, fully vindicated from all Imputation of Superstition and Antichristianism, *p.* 708. *Sect.* 8, 9.

'Tis her peculiar Glory in that She is free from all Frauds and Impostures, from Pride and from Antichristian Impurity and Cruelty, *p.* 714. *Sect.* 8, *&c.*

She has not the least Shew of Idolatry in celebrating the Lord's-Supper, *p.* 821. *Sect.* 41.

She is free from the Charge of Idolatry in her Use of several Ceremonies, *p.* 819. *Sect.* 36, *&c.*

Her diametrical Opposition to that part of Antichristianism which would subvert the *Offices* of Christ, *p.* 711. *Sect.* 1, 2, 3.

Of the Reformation of the *Church* of *England* in Doctrine and Institutes, *p.* 703. *Sect.* 1.

She condemns the Invocation of Saints, the Adoration of the Sacrament, and the Worshipping of Images, as Idolatrous, *p.* 704, 705. *Sect.* 2, 3, 4.

She concludes the manner of the Papists Worshipping Saints and Images to be plainly the same with that of the *Pagans*, *p.* 706. *Sect.* 5.

The *Church* of *England* justly censures the Adorning of Images, *p.* 706. *Sect.* 6.

She intimates that the Apostatiz'd *Church* of *Rome* is prefigured in the Type of the Whore of *Babylon*, *p.* 706. *Sect.* 6.

How perfectly she has freed us from the Yoke of Popery, *p.* 707. *Sect.* 7.

See **Reformation.**

Clergy-man.

The right End of his Office, *p.* 376. *Sect.* 10. The best way to magnifie it, *p.* 379. *Sect.* 12.

How a *Clergy-man* should behave himself in communicating the Mysteries of the Gospel, *p.* 323. *Sect.* 6, 7. *p.* 324. *Ch.* 4.

His Behaviour in Matters indifferent, *p.* 380. *Sect.* 14.

The Endeavour to impoverish the *Clergy* smells rank of Prophaneness and Infidelity, *p.* 368. *Sect.* 6.

Colossians,

'*CH. II.* 14. Blotting out the Hand-'writing of Ordinances, *&c.* *p.* 393. *Sect.* 2.

'*Ver.* 18. In a voluntary Humility and 'Worshipping of Angels, *p.* 65. *Sect.* 2.

Ver. 19, 'Not holding the Head, *p.* 472. *Sect.* 6.

Comets

What: Signs or Causes of great Droughts, *p.* 161. *Sect.* 1.

Commandments.

Of the Morality of the ten Commandments. See *Decalogue.*

Confession

Useful in some Cases, *p.* 443. *Sect.* 6, 7.

Confession, as enjoin'd and practised in the Church of *Rome*, not founded in Scripture, *p.* 442. *Ch.* 21.

Conflagration

Of the World. See **World.**

Conscience.

True Peace of *Conscience* not to be obtain'd, but by the rooting out of Sin, *p.* 339. *Sect.* 1, &c.

Liberty of Conscience

To whom it belongs, *p.* 361. *Sect.* 2, 3. *p.* 366. *Sect.* 1. This to a serious Professor of Christianity, prejudicial to the Interests of no Church, but that of *Rome*, *p.* 362. *Sect.* 4. Proved by the Testimony of the Fathers, *p.* 362. *Sect.* 5. By other Arguments, *p.* 363. *Sect.* 6. 7.

Liberty of *Conscience* belongs not to those who deny a God, and a Life to come, *p.* 361. *Sect.* 1.

Contradictions

To be excluded from Religion, *p.* 319. *Sect.* 5.

See **Trinity, Union.**

1 Epist. Corinthians.

CH. I. 30. 'Of him are ye in Christ Jesus, 'who of God is made unto us, Wisdom, 'Righteousness, Sanctification, and Redemption, *p.* 270. *Sect.* 10.

CH. II. 14. 'The natural Man receiveth 'not, *&c.* *p.* 283. *Sect.* 2.

CH. III. 15. 'If any Mans Work be 'burnt, *&c.* *p.* 447. *Sect.* 7.

CH. IV. 13. 'We are the Off-scouring 'of all Things unto this Day, *p.* 63. *Sect.* 2.

CH. XI. 26. As often as ye eat this Bread 'and drink this Cup, ye do shew the 'Lord's Death till he come, *p.* 308. *Sect.* 7.

2 Epist. Corinthians.

CH. V. 16. 'Wherefore henceforth 'know we no Man after the Flesh, *p.* 180. *Sect.* 4.

Covenant.

An ancient Form of entring into *Covenant* in the *Pagan* Religion, *p.* 334. *Sect.* 3.

In what the Terms *Covenant* and *Law* agree, *p.* 326. *Sect.* 3. In what the Terms *Covenant* and *Testament*, *p.* 326. *Sect.* 5.

There were more Old *Covenants* than one, *p.* 327. *Sect.* 1.

To what Old Covenant the New *Covenant* is counterdistinguished, with the Difference between them, *p.* 327. *Sect.* 2, 3, 4, 5. *p.* 328. *Ch.* 7. *p.* 332. *Sect.* 7.

The Condition and Nature of the Old *Mosaical Covenant* describ'd, *p.* 328. *Sect.* 1, 2, 3.

The

The Nature of the New *Covenant* describ'd, *p.* 328. *Sect.* 1, 2, 3. The Danger of making it a *Covenant* of Works, *p.* 341. *Sect.* 4.

What really to enter into the New *Covenant*, *p.* 336. *Sect.* 1, 2.

The Difference between a Son of the second *Covenant*, and a Slave of the First, *p.* 339. *Sect.* 4.

That there lies an Obligation on us to perform our Part of the New *Covenant*, proved, *p.* 334. *Sect.* 2, 3. The Danger of a contrary Opinion, *p.* 335. *Sect.* 5, 6.

Covenanter.

The New *Covenanter* is born of Water and of the Spirit, *p.* 337. *Sect.* 3.

Some Principles which he is closely to keep to, *p.* 338. *Ch.* 10.

Some Cautions and Counsels to him, *p.* 340. *Ch.* 12.

The diligent Search he ought to make to find out whatever is corrupt and sinful in him, *p.* 339. *Sect.* 1.

Creature.

What meant by the Expression, a New *Creature*, p. 272. *Sect.* 5, *&c.*

Some Principles which he is closely to adhere to, *p.* 338. *Ch.* 10.

See **Regeneration.**

Creed.

The Terms *One*, *Unity*, *Omnipatent*, *Equal*, have not the same Signification every where in the *Athanasian Creed*, *p.* 320. *Sect.* 1, 2, 3.

There must of Necessity be a Latitude of Sense in several Words in that Creed, *p.* 319. *Sect.* 6. *p.* 320. *Ch.* 2.

Cross.

Of the Use of the Sign of the *Cross* in Baptism, *p.* 380. *Sect.* 14.

Cruelty.

The Cruelty of the Devil over-lapsed Mankind, proved in various Instances, *p.* 58. *Ch.* 13, 14, 15.

Divers Examples of Antichristian Cruelty, *p.* 504, 507. *Ch.* 15, 16. This foretold, *p.* 572. *lin.* 10. *p.* 651. *lin.* 19. *p.* 679. *lin.* 52. *p.* 700. *Sect.* 9, &c. *p.* 738. *Sect.* 5. *p.* 742. *Sect.* 17.

Cybele.

The Mother of the Gods, her villanous Rites, *p.* 55. *Sect.* 1.

D

Demon.

Δαίμων & ἄγγελος how the same in Signification, and how they differ, *p.* 65. *Sect.* 2.

Who, according to the Opinions of the most ancient Philosophers, were *Daemons*, *p.* 64. *Sect.* 1.

Whatsoever is religiously worshipped, besides the Maker of Heaven and Earth, is a *Demon*, *p.* 656. *Sect.* 6.

Arguments used by *Pagans* for begetting a Belief of the Residence of *Demons* near their Statues, *p.* 402. *Sect.* 4.

The Form of casting out unclean Spirits among the *Jews* and *Egyptians*, p. 292. Sect. 2.

The Ignorance of the *Daemons* that instructed the *Indian Magicians*, *p.* 41. *Sect.* 6.

Δαιμονιζόμενοι, The Ambiguity thereof, *p.* 79. *Sect.* 10.

See **Devil.**

Daniel.

'*CH. II.* 34. Thou sawest till that a 'Stone was cut out without Hands, *p.* 668. *Sect.* 6.

'*CH. II.* 44. In the Days of these Kingdoms shall the God of Heaven set up a 'Kingdom, *p.* 667. *Sect.* 4.

'*CH. VII.* 6. After this I beheld, and 'lo, another like a Leopard, *&c. p.* 670. *Sect.* 11.

CH. VII. 8. 'I considered the Horns, 'and behold there came up another little 'Horn, *p.* 671. *Sect.* 15, 16.

CH. IX. 24. 'Seventy Weeks are de-'termined, *&c. p.* 197. *Ch.* 4.

CH. XI. 36, 37. 'And the King shall 'do according to his Will, and he shall 'exalt himself, *&c. p.* 688. *Sect.* 11. *p.* 655. *Ch.* 11.

CH. XII. 11, 12. 'Blessed be he that 'waiteth and cometh to the 1335 Days, *&c.* p. 653. Sect. 10.

Days.

In the Prophecies do sometimes signifie so many Years, *p.* 120. *Sect.* 2.

Decalogue.

Why writ with God's own Finger on Tables of Stone, *p.* 421. *Sect.* 6.

Written to the Capacity of the People, *p.* 790. *Sect.* 3.

The whole Decalogue moral, *p.* 421. *Sect.* 6. *p.* 774. in *Sect.* 3.

Devils.

Their Existence, how proved, *p.* 24. *Sect.* 3.

The absolute and universal Dominion of the *Devil* before Christ came, *p.* 54. *Ch.* 10.

His Tyranny over lapsed Mankind, *p.* 53. *Sect.* 3, 4. His Contempt and Tyranny in several Instances of Worship, *p.* 58. *Ch.* 13.

His Agency in Astrological Predictions, *p.* 253. *Sect.* 5, &c.

Why our Lord permitted the *Devils* to enter into the Swine, *p.* 80. *Sect.* 5, 6.

Some Difficulties about Christ's dispossessing *Devils* considered, *p.* 77, 79. *Ch.* 6, 7.

An Abuse of a Prophecy in the Revelations, by the *Devil* to the Damage of the Church, *p.* 525. *Sect.* 3.

Deuteroplerosis

Whether a third kind of Henopæia, *p.* 529. *Sect.* 8.

Διαθήκη

Signifies both Law, Covenant, and Testament, *p.* 325. *Sect.* 2.

The Doctrine of Christ why rather stiled Διαθήκη than νόμος, *p.* 326. *Sect.* 6, 7, 8.

Ἡ καινὴ Διαθήκη what, *p.* 325. *Sect.* 2.

Diorismus

What: Examples of numeral *Diorisms*, *p.* 525. *Sect.* 5. Examples of proportional and special *Diorisms*, *p.* 527. *Sect.* 9, 10.

Dispensations.

The Fraud and Mischief of assuming a Power to dispense with the Divine Laws, *p.* 461. *Sect.* 6, 7.

Divinity of Christ

Proved, *p.* 8. *Ch.* 5. No Intricacy therein, but what the Schools have brought in, *p.* 321. *Sect.* 5.

The *Union* of Christ with the eternal Word, implys no Contradiction, *p.* 321. *Sect.* 6.

To deny the *Divinity* of Christ and the Trinity, subverts Christianity, *p.* 10. *Sect.* 5.

See **Christ.**

Divine Life,

The Root and Foundation of it, *p.* 36. *Sect.* 1.

See **Life.**

Dreams.

There is the same Reason of the Signification and Interpretation of *Dreams*, as there is of Visions, provided they be meerly *visional*, not *complexional*, *p.* 535. *Sect.* 4.

E

Eclipse

OF the Sun at our Saviour's Passion. See *Sun.*

Election.

The Doctrines of *Election* and Reprobation examined by certain Rules laid down in the foregoing Chapter, *p.* 350. *Sect.* 3, &c. p. 352. *Ch.* 5.

Eleusinia.

The *Eleusinia* of the *Pagans*, instituted in Honour of *Ceres*, how foul and obscene; and how much frequented, *p.* 57. *Sect.* 1, 2.

Ellipsis

Prophetica what, *p.* 531. *Sect.* 6. Illustrated by Examples, *p.* 532. *Sect.* 8. *p.* 582. *Sect.* 13.

Church of *England.*

See **Church.**

Enthusiasts.

Those *Enthusiasts*, who wou'd make their Union with God, the same with that of Christ's, subvert the Christian Religion, *p.* 10. *Sect.* 5.

The natural Wilyness of *Enthusiasts*, *p.* 109, *Sect.* 8.

Their incurable Condition, *p.* 152. *Sect.* 3.

See **Impostors. Union.**

Epiphanius.

Two Passages of his explain'd and corrected concerning St. *John*'s Banishment to, and Return from, the Island of *Patmos*, *p.* 620. *Sect.* 7.

Episcopacy,

A demonstrative Vindication of it, from the Imputation of Antichristianism, out of the *Revelations*, *p.* 712. *Sect.* 4.

Example.

The immense Priviledge of the Example of Christ, *p.* 301. *Sect.* 16, 17.

The *Example* of Christ the fourth Gospel Power, *p.* 289. *Sect.* 7. vindicated from the Calumnies brought against it, *p.* 290. *ch.* 13.

Exorcism.

The Falsehood, Fraud, and Mischief of those used in the Antichristian Church, *p.* 433. *ch.* 18. This foretold, *p.* 679. *line* 42.

Ezekiel

CH. XXVIII. 2. to *ver.* 5. & *ver.* 12. to *ver.* 18. 'Son of Man say unto the Prince 'of *Tyre*, &c. Son of Man take up a La-'mentation upon the King of *Tyre*, &c. *p.* 680. *Sect.* 2, 3.

F

Faith

IN general what, *p.* 765. *Faith* describ'd, *p.* 267. *Sect.* 6.

Faith properly so called, what, *p.* 766. Concluf. 1. The

The *Faith* ſo much commended by St. *Paul*, what, *p.* 267. *Sect.* 6.
That of *Abraham*, what, *p.* 269. in *Sect.* 8.
The Neceſſity of imitating *Abraham*'s *Faith*, *p.* 331. *Sect.* 6.
What that *Faith* is which is imputed for Righteouſneſs, *p.* 268, 269, 270. *Sect.* 8, 9.
True ſaving *Faith* is properly a Covenant, *p.* 325. *Sect.* 2.
A True and firm Belief in Chriſt, is from the New Birth, *p.* 741. *Sect.* 14.
The glorious Effects of Faith in the Primitive Times, *p.* 115. *Sect.* 2, 3.
Obediential *Faith* and Affiance in God the Root of the Divine Life, *p.* 36. *Sect.* 1.
A ſort of almoſt omnipotent *Faith* neceſſary to the new Covenanter, *p* 338. *Sect.* 2.
Whether we are ſaved by *Faith* alone, *p.* 266. *Ch.* 5.
Mens Zeal for the Opinion of being ſaved by *Faith* alone groundleſs, *p.* 356. *Sect.* 3.
Faith as diſtinguiſh'd from Knowledge and Wiſdom, what, *p.* 458. *Sect.* 18.
A very eminent and highly conſiderable Object of our Chriſtian *Faith* diſcovered, *p.* 332. *Sect.* 7.
There is a Divine Certainty of *Faith*, *p.* 768. Concluſ. 23.
The Moral and Humane Certainty of *Faith*, upon what grounded, *p.* 767. Concluſ. 16.
The common or Catholic *Faith*, what, *p.* 768. *Concluſ.* 22.
Hiſtorical *Faith*, what, *p.* 325. *Sect.* 1.
Several Things in the Antichriſtian Church that naturally tend to extinguiſh *Faith*; ſuch as Lying Miracles, incredible Reliques, Tranſubſtantiation, *p.* 480. *Ch.* 8. This foretold, *p.* 485. *Sect.* 22. *p.* 685. *Sect.* 4.

Fall of Man.

See Man.

Familiſts. See Impoſtors.

Faſting

That of our Saviour, *p.* 73. *Sect.* 6.

Father.

How Chriſt may be ſtiled the *Father* of his Church, *p.* 394. *Sect.* 2.

Fig-tree

Why curſed by our Lord, *p.* 82. *Sect.* 5, &c.

Flagellation,

The Practice of it in the Church of *Rome*, the Ineffectualneſs thereof; Miſchiefs ariſing therefrom, *&c. p.* 439. *Sect.* 9, 10.
This Harſh Self-Severity fetched rather from *Egypt* than Old *Rome*, *p.* 610. *Sect.* 16.

Fortitude.

A Deſcription thereof, *p.* 37. *Sect.* 6.
Our Saviour the greateſt Example of it, *p.* 37. *Sect.* 7.

Fraud.

The Frauds uſed in the Antichriſtian Church for acquiring Power, *p.* 487. *Sect.* 7. This foretold, *p.* 671. *line* 11. *p.* 671. *Sect.* 16.

G

Galatians.

'*CH. II.* 16. KNowing that a Man is 'not juſtified by the 'Works of the Law, *&c.* p. 271. Sect. 1.
'*CH. IV.* 21, &c. *Abraham* had two 'Sons; the one by a Bondmaid, *&c. p.* 328. '*Ch.* 7.
'*CH. V.* 23. Againſt ſuch there is no 'Law, *p.* 272. *Sect.* 3.

Geneſis.

'*CH. III.* 15. It ſhall bruiſe thy Head, 'p. 233. *Sect.* 3.
'*CH. XIX.* 26. She became a Pillar of 'Salt, *p.* 162. *Sect.* 5.
'*CH. XLIX.* 10. The Scepter ſhall not 'depart, *&c.* p. 191. *Ch.* 2.

David George. See Impoſtors.

Holy Ghoſt,

His Deſcent upon our Saviour at his Baptiſm, *p.* 72. *Sect.* 2.

See Holy Spirit.

Glory

Of God what, *p.* 286. *Sect.* 10.

God.

The wiſe Contrivance of the Works of Nature prove the Being of *God*, p. 22. *Sect.* 4. *p.* 23. *Sect.* 1.
His Exiſtence moſt eaſie and ſuitable to our own Faculties, *p.* 22. *Sect.* 3.
Tho' *God* be infinite and every where, yet there may be a ſpecial Preſence of him in Heaven, *p.* 99. *Sect.* 3.
The Notion that *Plutarch*, *Socrates*, and *Plato* had of *God*, *p.* 43. *Sect.* 1, &c.
The different Communications of the Divine Being framed into perſonal *Gods* and *Goddeſſes* by the Heathens, *p.* 44. *Sect.* 4, &c.
The Generality of the *Pagan Deities* were once Men living upon Earth, *p.* 64. *Sect.* 5.
The villanous and abominable Rites of the Heathen *Gods*, *p.* 55. *Ch.* 11. *p.* 57. *Ch.* 12.
Deos induere, the Meaning of that Phraſe among the Heathens, *p.* 608. *Sect.* 12.

Goſpel,

Its great Deſign, *p.* 327. *Sect.* 3. *p.* 348. *Ch.* 3. *p.* 394, 395. *Sect.* 1, 5.

The ſad Condition of him who rejects the Offers of Mercy in the *Goſpel*, *p.* 312. *Sect.* 3.

The Truth of the Hiſtory of the *Goſpel*, p. 217. *Sect.* 1, 3, &c. p. 233. *Ch.* 16. *p.* 223. *Sect.* 3. proved from the Account the Apoſtles give of themſelves and of Chriſt, *p.* 226. *Sect.* 10, &c.

The *Goſpel* was written very early in the Times of the Apoſtles, *p.* 218. *Sect.* 6. *p.* 221. *Sect.* 1. *p.* 223, 227, 231. *Ch.* 12, 13, 14.

This proved of the Acts of the Apoſtles, of St. *Luke* and St. *John*'s Goſpel, *p.* 221. *Sect.* 2, 3. and of St. *Matthew*'s and St. *Mark*'s Goſpel, *p.* 222. *Sect.* 4.

The Copies we have at this Day not corrupted, *p.* 231. *Sect.* 3.

Government.

There is a kind of *Government* among brute Creatures, *p.* 33. *Sect.* 5, 6, 7.

Grace.

Some may be irreſiſtibly ſaved by Virtue of diſcriminative *Grace*. The reſt of Mankind have *Grace* ſufficient, and many of them are ſaved, *p.* 352. *Sect.* 2, 3.

See **Aſſiſtance. Baptiſm.**

Gratitude,

A ſort of it in Brutes, *p.* 33. *Sect.* 4.

Grotius

His Expoſitions of ſeveral of the Propheſies in the *Revelations* refuted.

See **Revelations. Propheſies.**

H.

Haggai

'*CH. II.* 9. THE Glory of this latter Houſe, *&c. p.* 195. *Sect.* 3.

Right hand of God.

Chriſt's ſitting at the Right-Hand of God may be underſtood either figuratively or properly, *p.* 99. *Ch.* 4.

Happineſs.

How the *Happineſs* of this Life is promoted by Chriſtianity, *p.* 315. *Ch.* 20.

Heathen.

The *Heathen* held one ſupreme God the Maker of all Things, *p.* 404. *Sect.* 1.

Of the Deification of men by the *Heathen*, *p.* 64. *Sect.* 4, &c.

Among the many Gods they worſhipp'd, they worſhipp'd but one as the moſt High, *p.* 411. *Sect.* 7.

They offered Humane Sacrifices. See **Sacrifices.**

The Reception of the *Meſſiah* among the Nations, as foretold by the Prophets, *p.* 211. *Sect.* 6. He was to aboliſh their Superſtition, *p.* 212. *Sect.* 7.

Heaven.

Tho' God be Infinite every where, yet there may be a ſpecial Preſence of him in *Heaven*, p. 99. Sect. 3.

A Deſcription of the Happineſs there, *p.* 213. *Sect.* 7.

See **Salvation.**

The Conditions of being admitted into Heaven, *p.* 310. *Sect.* 5, 6. *p.* 335. *Sect.* 6.

See **Righteouſneſs.**

Heavenly Body

The moſt ſuitable Reward that can be conferr'd upon the Soul, *p.* 157. *Sect.* 3.

See **Reſurrection. Soul.**

Heavens,

How diſtributed into twelve Houſes by Aſtrologers, *p.* 243. *Sect.* 6.

See **Aſtrology.**

Hebrews,

'*CH. XII.* 2. Looking unto Jeſus the 'Author and Finiſher of our Faith, *&c. p.* 296. *Sect.* 12.

Hell.

The meaning of that Article in the Creed, *He deſcended into Hell*, *p.* 20. *Sect.* 3, 4.

Henopoeia

What: the ſeveral Kinds thereof, *p.* 528. *Sect.* 3, *&c.*

Hereſie,

A Deſcription of it, *p.* 502. *Sect.* 4. A grievous Crime againſt the truly Catholic Church, *p.* 501. *Sect.* 2.

Heroes,

Their Original, according to the Heathen, *p.* 65. *Ch.* 18. Their Apology for worſhipping them, *p.* 44. *Sect.* 6.

See **Paganiſm. Impurity.**

Hierarchy.

The Antichriſtian Roman *Hierarchy* foretold, *p.* 671. *Sect.* 16. *p.* 685. *Sect.* 4. *p.* 691. *Sect.* 2.

Holineſs.

See **Righteouſneſs.**

Homonymia

What, and how it differs from an *Henopœia* of the ſecond kind, *p.* 532. *Sect.* 9.

Humility

Humility

What, *p.* 37. *Sect.* 3. How earneſtly recommended by our Lord, *p.* 256. *Sect.* 3. And by his Apoſtles, *p.* 257. *Sect.* 4.

Cautions in the Exerciſe of it, *p.* 342. *Sect.* 10, 11.

Humility, the proper Characteriſtick of the Perſon and Spirit of *Chriſt*, p. 486. *Sect.* 1.

The ſeveral *Humiliations* of Chriſt, how rewarded by God, *p.* 89. *Sect.* 4.

The Meanneſs and other Circumſtances of our Saviour's Birth recommend *Humility*, *p.* 70. *Sect.* 1.

Some Affectations in the Church of *Rome* contrary to this Grace, *p.* 486. *Ch.* 9. to *p.* 494.

Hyaliſmus

What: the ſeveral Kinds of it. Examples of each kind, *p.* 527. *Sect.* 1, 2.

Hymns,

The moſt early Piece of Publick Worſhip offered to Chriſt, *p.* 381. *Sect.* 15.

Hymns, on the Birth and Paſſion of Chriſt, *p.* 824. On his Reſurrection and Aſcenſion, *p.* 825. On the Deſcent of the Holy Ghoſt, *p.* 826. On the Creation and on the Redemption of the World, *p.* 827.

Hypallage

What, *p.* 648. *Sect.* 4.

Hypocriſie,

The great miſchief it does Religion, *p.* 346. *Sect.* 5.

The Character of a falſe and titular Chriſtian, *p.* 297. *Sect.* 3.

Hypoſtatical

Union what, *p.* 321. *Sect.* 5.

I

Icaſmus

WHAT; the frequent Uſe thereof makes the Interpretation of the Propheſies difficult, *p.* 534. *Sect.* 14.

Iconiſmorum Metallaxis

What, *p.* 534. *Sect.* 15.

An Alphabet of Prophetic *Iconiſms*, *p.* 535 to 557. The beſt Way of attaining to the right Senſe of them, *p.* 535. *Sect.* 2, 3.

Idol.

An *Idol* is any thing religiouſly worſhipp'd that is not God, *p.* 397. *Sect.* 6.

No Ground to diſtinguiſh between an *Idol* and an Image, when they are both made Objects of Religious Worſhip, *p.* 420. *Sect.* 1.

How the vulgar ſort of the Heathen came to take the very *Idols* themſelves for Gods, *p.* 402. *Sect.* 3.

See **Image.**

Idolatry.

Idolatry is the giving religious Worſhip to any thing that is not God, *p.* 397. *Sect.* 6, &c. *p.* 405. *Sect.* 6. *p.* 410. *Sect.* 3, 5, &c.

Another Deſcription of *Idolatry* with the Explication thereof, *p.* 805. *Sect.* 2, &c.

Not to be reſtrain'd to the Worſhipping of Idols only, *p.* 397. *Sect.* 4, 5.

The over-much widening and ſtreightning of the Notion tax'd, *p* 396. *Sect.* 2.

The ſeveral *Modes* or Manners of *Idolatry*. As, I. The worſhipping that which is not God without an Image, *p.* 396. *Ch.* 5. II. The worſhipping the true God with an Image, *p.* 398. *Ch.* 6. III. The worſhipping that which is not God by an Image, *p.* 402. *Ch.* 7. IV. The worſhipping an Image with a Conceit that ſome *Dæmon* is united to it and makes one Perſon, *p.* 403. *Sect.* 7. V. Mode of *Idolatry*, p. 404. *Sect.* 2, 3.

Idolatry, the proper Fruit of the animal Paſſion, *p.* 34. *Sect.* 4, 5.

How properly expreſs'd by Whoredom. *p.* 555. *Sect.* 9.

What is declared by God to be *Idolatry* ought to be held by us to be ſo, *p.* 773. *Sect.* 2.

Idolatry is a ſore and grievous Diſeaſe of the Soul, *p.* 776. *Sect.* 2.

Wherein the *Idolatry* of the *Pagans* conſiſted, *p.* 774. *Sect.* 4.

Several Inſtances of *Spiritual Idolatry*, *p.* 822. *Sect.* 45, *&c.*

Several Inſtances of it introducible into the Chriſtian Religion, *p.* 396. *Sect.* 1.

A Deſcription of the *Idolatry* of the Antichriſtian Church, *p.* 414. *Sect.* 1, *&c.* This foretold, *p.* 569. *Sect.* 13, &c. *p.* 570. *Sect.* 1, *&c.* *p.* 637. *Sect.* 12. *p.* 647, &c. *Ch.* 9, 10, 11. *p.* 734. *Sect.* 7. *p.* 741. *Sect.* 16.

The Church of *Rome* guilty of *Idolatry*, *p.* 414. *Ch.* 12. The Adoration of the *Hoſt* even *on Suppoſition that it is the Body of Chriſt*, Idolatry, *p.* 418. *Sect.* 4. *p.* 779. *Sect.* 11. The Worſhip of the Hoſt according to the Injunction of the Council of *Trent*, Idolatry, *p.* 781. *Ch.* 3. Evaſions anſwered, *p.* 415. *Sect.* 6, &c. *p.* 417, 420. *Ch.* 13, 14. *p.* 780. *Sect.* 12.

That the Meſſiah was to root out *Idolatry*, proved by a Propheſie of *Jeremiah*'s and other Texts of Scripture, *p.* 390. *Ch.* 2.

The Sinfulneſs of *Idolatry*, *p.* 405. *Sect.* 4. Every *Idolatry* is Blaſphemy, *p.* 413. *Sect.* 6.

The great Miſchiefs *Idolatry* does to the Church of Chriſt and to the whole World, *p.* 428. *Sect.* 7.

Idolatry injurious to God, *p.* 426. *Sect.* 1. To Saints and Angels, *ib.* Sect. 2. To the Idolater, *p.* 427. *Sect.* 3, &c.

See **Image.**

Jeremiah,

'CH. X. 7, &c. Who would not fear 'thee, O King of Nations? &c. p. 390. Sect. 1, 2.

Jesus.

Our Jesus proved to be the Messiah, p. 206. Ch. 7. p. 212. Sect. 9. p. 213. Ch. 9.

See Christ, Messiah.

Jews,

They were the Light of the World before the Coming of Christ, p. 54. Sect. 3.

Why ignorant of their Messiah, p. 4. Sect. 1.

Why the Miracles of our Lord were mis-interpreted and eluded by them, p. 95. Sect. 4.

Why not convinced by our Saviour's Resurrection, p. 97. Sect. 2.

The Objections of the *Jews* against their Messiah's being come answered, p. 237. Sect. 1.

Their Interpretation of *Gen.* 49. 10. to evade the Force of our Arguments to prove our Jesus to be the Christ considered and answered, p. 191. Ch. 2.

The *Jewish* Interpretations of other Prophesies relating to the *Messiah*, refuted, p. 202. Sect. 2, &c.

Images.

The *Images* of some of the Heathen Gods, p. 45. Sect. 3, &c.

A ludicrous *Image* carried in Procession called by the Heathen *Citeria*, p. 611. Sect. 18.

The Apology the Heathen made for *Images*, p. 45. Sect. 2, &c. answer'd, p. 47. Sect. 3, &c.

The Placing *Images* in Churches a very bold Practice, p. 382. Sect. 17.

That to worship an *Image*, tho' the Honour be intended to the true God, is flat Idolatry, proved from several Instances in the Old Testament, p. 398. Ch. 6.

Image-Worship and Idolatry forbidden in the New Testament, p. 391. Sect. 4, 5.

That Divine Worship is given to *Images*, when worshipped even in Reference to God, p. 813. Sect. 20.

Profit, the End of keeping up *Image*-Worship in the Church of *Rome*, p. 423. Sect. 1. Several Artifices of gaining thereby, p. 424. Sect. 2.

The Doctrine of the *Second* Council of *Nice* touching the Worshipping of *Images*, grosly idolatrous, p. 791. Ch. 8.

The Doctrine of the Council of *Trent*, concerning the Worshipping of *Images*, idolatrous, and the Reason of it weak and unsound, p. 789, 793. Ch. 7, 9.

Immortality.

The Resurrection and Ascension of Christ, an Evidence of the Soul's *Immortality*, p. 309. Sect. 1.

The great Power that this Consideration ought to have upon us, p. 310. Sect. 2, &c.

Impostors

Mentioned, as *Mahomet*, David *George*, and Henry *Nicolas*, p. 105. Ch. 8.

An Account of the monstrous Tenets of Henry *Nicolas* the Head of the *Familists* with a Refutation of them, p. 171. Ch. 12, 13, 14. p. 181, 185, 187. Ch. 16, 17, 18. His false Pretensions to the comprehensive Duty of Love, p. 257. Sect. 2, &c.

See Enthusiasts, Mahomet.

Imputation.

Texts of Scripture, that seem to make us Righteous only by *Imputation*, considered, p. 270. Sect. 10.

Impurity.

The *Impurity* of the *Pagan* Religion, p. 55, 57. Ch. 11, 12.

By what means promoted in the Antichristian Church, p. 494. Ch. 12.

The *Impurity* of the Antichristian Church foretold, p. 497. Sect. 15. p. 700. Sect. 8.

Infallibility.

Texts of Scripture alledg'd by the Church of *Rome* to prove the Church *infallible*. Those Texts considered and explain'd, and the Pretensions of that Church shewn to be groundless, p. 453. Ch. 2.

The pretended *Infallibility* of the antichristian Church prefigured and foretold, p. 660. Sect. 6. p. 680. Sect. 2. p. 681. in Sect. 3. p. 739. Sect. 9.

Iniquity.

The Method of pursuing the Particulars of the Mystery of *Iniquity*, p. 395. Sect. 7, 8.

Inquisition.

A Description of the infernal Tribunal, call'd the Holy *Inquisition*. The several Ways of receiving Accusations therein. The inhumane Cruelties exercis'd upon condemned Persons, p. 507. Sect. 3, &c.

Intention.

The Doctrine of the Necessity of the *Intention* of the Priest in administring of the Sacraments, a Ground of many Scruples, p. 442. Sect. 5.

Intercession,

Our Saviour's Fitness for it, p. 102. Sect. 7.

Invocation

What, and a main Ground of it, p. 777. Sect. 5.

The *Invocation* of any particular, invisible Power, Idolatry, *p.* 415. *Sect.* 5.
See **Saints. Virgin.**

Job

'*CH. XXXVIII.* 21. Knoweſt thou it be-
'cauſe thou waſt then born? or becauſe
'the Number of thy Days is great? *p.* 15.
'*Sect.* 2.

John

'*CH. I.* 17. Grace and Truth came by
'Jeſus Chriſt, *p.* 392. *Sect.* 1.
'*Ver.* 21. Art thou that Prophet? *p.* 176.
Sect. 2.
'*CH. VI.* 63. It is the Spirit that quick-
'neth, the Fleſh profiteth nothing: The
'Words that I ſpeak unto you they are
'Spirit and they are Life, *p.* 279. *Sect.* 2.
'*CH. XVI.* 8, &c. And when he is come
'he will reprove the World of Sin, and
'of Righteouſneſs, and of Judgment, *&c.*
p. 113. *Sect.* 1. &c.
'*CH. XX.* 23. Whoſe ſoever Sins ye re-
'mit, *&c. p.* 443. *Sect.* 3, &c.

1 Epiſt. of John

'*CH. II.* 18. Little Children it is the laſt
'time: And as ye have heard that Anti-
'chriſt ſhall come, *&c. p.* 520. *Sect.* 4.
Ver. 22. Who is a Liar but he that
'denieth that Jeſus is the Chriſt? *p.* 521.
Sect. 5.
'*CH. IV.* 3. This is that Spirit of An-
'tichriſt, *&c. p.* 521. *Sect.* 6.

Iſaiah

'*CH. VII.* 14. Behold a Virgin ſhall
'conceive, *&c. p.* 233. *Sect.* 3.
'*CH. IX.* 6. Unto us a Child is born,
&c. p. 210. *Sect.* 4.
'*CH. XI.* 10. In that Day there ſhall be
'a Root of *Jeſſe*, &c. *p.* 211. *Sect.* 6.
'*CH. XIV.* 12. to 20. How art thou
'fallen from Heaven, O Lucifer, *&c.* p.
686. *Sect.* 5.
'*CH. XXIII.* 15. It ſhall come to paſs
'that *Tyre* ſhall be forgotten ſeventy
'Years, *&c.* p. 682. *Sect.* 4, &c.
Ver. 16. Take a Harp, go about the
'City thou Harlot, *&c.* p. 798. *Sect.* 12.
CH. LIII. Who hath believed our Re-
'port, *&c.* p. 207. Sect. 5.

Iſraeliſms

What: The Reaſon of the frequent uſe thereof, in Scripture, *p.* 530. *Sect.* 1, &c.

Jubiles.

Of the Popiſh Jubiles, and the general Manner of Celebrating their Feſtivals compared with the *Pagans*, p. 608. *Sect.* 12.

Judaiſm

Reſpected nothing but the Gratifications of the Animal Life, *p.* 51. *Ch.* 8.
It has the Pre-eminence far above *Paganiſm*, p. 52. Sect. 1, 2.
See **Jews.**

Judge.

The Office of *Judge* affixt to the Humane Perſon of Chriſt, *p.* 179. *Sect.* 2.
No need of an infallible *Judge* in the Church, *p.* 453. *Sect.* 2, &c.

Judgment.

A Deſcription of the Day of Judgment, *p.* 312. *Sect.* 4, 5, 6.
The Uncertainty of the Day of *Judgment*, *p.* 312. *Sect.* 2.
The Viſibility of our Saviour's Perſon at the laſt *Judgment*, *p.* 146. *Sect.* 2. This proved to be reaſonable in it ſelf, *p.* 149. *Sect.* 1, &c.
The Day of *Judgment*, a Subject proper both for the Regenerate and Unregenerate to think upon, *p.* 311. *Sect.* 1.
Objections that hinder its having a due Effect upon the Minds of Men anſwered, *p.* 312. *Sect.* 2, 3.

Juſtification,

The Meaning of the Word, *p.* 268. *Sect.* 7.
The only warrantable Notion of being *juſtified* by Faith, *p.* 270. *Sect.* 9.
See **Faith.**

K.

Καταβαίνω

ITS different Significations, *p.* 20. *Sect.* 2, 3.

King.

Oppoſition to Chriſt's Office of *King* in the Antichriſtian Church, *p.* 460. *Ch.* 3. This Oppoſition to the *Regal* Office of Chriſt foretold, *p.* 666. *Sect.* 2. *ibid. Sect.* 1. *p.* 672. *Sect.* 17.

Kingdom.

There's a perpetual Conflict between the *Kingdom* of Light and Darkneſs, *p.* 26. *Sect.* 2.
A Deſcription of the Nature of Chriſt's *Kingdom* from holy Scripture, *p.* 498. *Sect.* 2, 3.
The Government in the Church of *Rome* oppoſite to Chriſt's Kingdom, *p.* 499. *Sect.* 4.

Knowledge.

Unrighteouſneſs a Hindrance to the Attainment of it, *p.* 284. *Sect.* 3.

The meaning thereof, p. 12. Sect. 6.

Law.

THE Sanction of a *Law* what, p. 326. *Sect.* 3.

In what the Terms *Law* and *Covenant* agree. In what *Law* and *Testament*, p. 326. *Sect.* 3, 4.

The unprofitable Burden of the Ceremonial *Law* of *Moſes* was done away by the Coming of Chriſt, p. 392. *Ch.* 3.

Liberty.

Wherein Chriſtian *Liberty* conſiſts, p. 332. *Sect.* 8, 9, 10.

The groundleſs Preſumption of thoſe who abuſe Chriſtianity to a *Liberty* of ſinning, p. 265. *Sect.* 4, 5, 6. This Abuſe being built upon ſome Texts of Scripture, thoſe Texts conſidered and explain'd, and the Abuſe diſcovered, p. 266, 271, 274. *Ch.* 5, 6, 7.

Divine Life.

Its Root, p. 36. *Sect.* 1. Its Branches, p. 36. *Sect.* 2.

The Advancement of the Divine Life, the Deſign of the Goſpel, p. 349. *Sect.* 3.

How powerful an Engine the Goſpel is to raiſe the Divine *Life* to thoſe Triumphs that are due to it, p. 255, to p. 273.

The Excellency of the Divine *Life*, p. 36. *Ch.* 12.

Its external Triumph in the Perſon of Chriſt how fully perform'd, p. 314. *Sect.* 2.

Honour'd in the Perſon of our Saviour and of the Saints, p. 116. *Sect.* 3, &c.

Its external Triumph hitherto not ſo large as the Overthrow of the external Empire of the Devil, p. 115. *Sect.* 1.

Why God does not immediately advance the Divine *Life* above the Animal, p. 30. *Sect.* 3, &c.

Oppoſitions to the Divine *Life* in the Church of *Rome*, p. 476. *Ch.* 7.

Middle Life.

The Root and main Branches of the Middle Life. How far ſhe can go in religious Performances, p. 35. *Ch.* 11.

Animal Life,

What: In it ſelf good, p. 32. *Sect.* 1.

Life of Chriſt

Vindicated from the Aſperſions of the malevolent, p. 290. *Ch.* 13.

Light within.

See Quakers.

Liturgy.

A publick *Liturgy* more ſafe for publick Worſhip than extemporary Prayers, p. 376. *Sect.* 9.

Λόγος

In what Senſe uſed by St. *John*, p. 9. *Sect.* 3.

Uſed in the ſame Senſe among the *Platoniſts* and *Jews* as among Chriſtians, p. 8. *Sect.* 2.

Love

The higheſt Participation of the Divinity, p. 263. *Sect.* 7.

This not in any ſort fleſhly, but divine, p. 264. *Sect.* 1.

How the *Love* of Chriſt may be attained, p. 339. *Ch.* 10. *Sect.* 3.

What *Love* to him may be called mercenary, p. 341. *Sect.* 4.

Love of our Neighbour, how divine. The firſt Principle of all Righteous Actions, p. 763. *Sect.* 9.

We cannot *Love* God unleſs we *love* our Neighbour alſo, p. 261. *Sect.* 3.

Love and Charity ſtrongly enforced by our bleſſed Saviour, p. 257. *Sect.* 1. Earneſtly preſſed by the Apoſtles, p. 260. *Sect.* 2, 3, 4.

See Charity. Self Love.

Luke

CH. XXIII. 43. This day ſhalt thou be with me in Paradice, p. 20. *Sect.* 1.

Lupercalia,

Why celebrated by naked Men, p. 55. *Sect.* 4.

M.

Magiſtrate.

TIs the Duty of the Civil *Magiſtrate* to provide an honourable Maintenance for the Miniſters of Religion, p. 368. *Sect.* 4.

He ought to continue and erect publick Schools of Learning, p. 369. *Sect.* 7.

Whether thoſe that are not Chriſtians ought to be admitted into Places of Truſt, p. 367. *Sect.* 2.

What Religion coercible by the Civil *Magiſtrate*, p. 365. *Sect.* 4, &c.

How much the Civil *Magiſtrate* may contribute to the Advancement of the Goſpel, p. 366. *Ch.* 12.

To what Perſons he ought to give Liberty of Conſcience, p. 366. *Sect.* 1.

See Conſcience.

What Sects he ought to keep under, p. 368. *Sect.* 5.

Mahomet.

The Hiſtory of his Impoſture was written by *Johannes Andreas*, the Son and Succeſſor

ceſſor of a *Mahometan* Prieſt, *p.* 111. *Sect.* 6.
Mahomet's extravagant Relations concerning himſelf, as his being carried into the higheſt Heavens, *&c.* p. 107. Sect. 2. *&c.*
Proved to be no true Prophet, *p.* 109. *Sect.* 1, &c.
At how high a Pitch he ſets himſelf, *p.* 107. *Sect.* 2.

Mahometans.

The Subſtance of their Law is *Moſes* and *Chriſt*, p. 114. *Sect.* 6.
They acknowledge ſome important Truths of Chriſtianity, *p.* 114. *Sect.* 7.
What Hope of their full Converſion, *p.* 115. *Sect.* 8.

Malachy.

'*CH. III.* 1. Behold I will ſend my 'Meſſenger, *&c. p.* 196. *Sect.* 6.

Man.

Wherein the Fall of *Man* conſiſts, *p.* 39. *Sect.* 1. How proved, *p.* 168. *Sect.* 6.
The Juſtice and Wiſdom of God in permitting the Fall of *Men* and Angels, *p.* 167. *Sect.* 3. &c.
The Good emerging out of the Fall, *p.* 168. *Sect.* 7. &c.
The Tyranny of the Devil over lapſed Mankind, *p.* 53. *Sect.* 3, 4.
Several Inſtances thereof, *p.* 58. *Ch.* 13.

Man of Sin. See 2. *Theſ.*

Mark

'*CH. III.* 21. And when his Friends 'heard of it, they went out to lay hold 'of him; for they ſaid he is beſide him-'ſelf, *p.* 294. *Sect.* 9.
'*CH. VI.* 5, 6. He could do no mighty 'Work there, becauſe of their Unbelief, *p.* 76. *Sect.* 4.
'*CH. XVI.* 19. Sate on the Right-hand 'of God, *p.* 99. *Ch.* 4.

Matthew

'*CH. X.* 26. Fear not them that kill 'the Body, *&c.* p. 19. Sect. 11.
'*CH. XVIII.* 18. Whatſoever ye ſhall 'bind on Earth, *p.* 443. *Sect.* 3.
'*CH. XXIV.* 29, to 37. *p.* 146. *Sect.* 2.
'*XXVI.* 26. *This is my Body.* Thoſe 'Words muſt neceſſarily be underſtood 'figuratively, *p.* 782. *Sect.* 7.
'*XXVII.* 46. *Eli, Eli lama ſabac thani*, p. 294. Sect. 8.

Mediator.

Jeſus *Chriſt* is the only *Mediator*, *p.* 469. *Sect.* 11. Pretences for more *Mediators* anſwered. The Fraud and Miſchief of multiplying *Mediators*, *p.* 469. *Sect.* 12, &c.

Melchiſedeck

Is by ſome thought to have been Chriſt, *p.* 15. *Sect.* 4.

Mercy.

The ſad Condition of him that rejects the Offers of *Mercy* in the Goſpel, *p.* 312. *Sect.* 3.

Merit.

We can no way oblige God by way of *Merit*, p. 280. *Sect.* 4.

Meſſiah.

Whence that Figment of the Jews of a twofold *Meſſiah*, p. 207. Sect. 6.
That the Meſſiah is already come, demonſtrated, *p.* 202. *Sect.* 2, *&c. p.* 204. *Sect.* 1. Objections of the *Jews* anſwered, *p.* 237. *Sect.* 1.
'Twas the general Opinion of the Jews, that the Meſſiah was to come about the Time we ſay he did come, *p.* 204. *Sect.* 2. This confirm'd by the Teſtimonies of *Tacitus* and *Suetonius*, *p.* 205. *Sect.* 4, 5.
Nine Characters of his Perſon in *Iſaiah* 53. *p.* 208. *Sect.* 7, 8. *p.* 209. *Ch.* 8. More Characters of the *Meſſiah*, p. 217. *Sect.* 2. *p.* 232. *Ch.* 15.
The Excellency of his Doctrine foretold by the Prophets, *p.* 211. *Sect.* 5. And that he was to be a Sacrifice for Sin, *p.* 209. *Sect.* 1.
The Duration of the Kingdom of the *Meſſiah*, p. 212. *Sect.* 8.
The Soul of the *Meſſiah* was in Being before he took upon him our Fleſh, *p.* 16. *Sect.* 4, 5.

Metalepſis

What; proved and illuſtrated by Examples, *p.* 533. *Sect.* 11.
See **Chriſt, Jeſus.**

Micah.

'*CH. V.* 2. But thou *Bethlehem Ephratah*, 'tho' thou be little, *&c.* p. 232. *Sect.* 2.

Millennium,

In the ſober Meaning thereof, highly reaſonable, *p.* 360. *Sect.* 4.
Where *Grotius* places the Beginning of the *Millennium*, p. 136. *Sect.* 9.
The Conſideration of its being at hand, very uſeful, *p.* 145. *Sect.* 10.

Miniſter.

See **Clergy-man.**

Miracles.

The *Miracles* of our Saviour reduced to four Heads, *p.* 75. *Sect.* 1. Some o-

thers not reducible to these Heads, *p.* 81. *Ch.* 8.

Three Things observable in Christ's *Miracles*, *p.* 75. *Sect.* 1.

Both *Jews* and *Pagans* acknowledge that our Lord did *Miracles*, *p.* 217. *Sect.* 1.

Why he charged Silence upon those he wrought them upon, *p.* 75. *Sect.* 2.

'Tis easie to conceive Christ's Healing those that were absent with a Word, *p.* 76. *Sect.* 3.

The World excited by our Lord's *Miracles* more narrowly to consider his Person, *p.* 95. *Sect.* 3.

Why the *Jews* mis-interpreted and eluded the Force of Christ's *Miracles*, p. 95. *Sect.* 4.

A Recital of some *Miracles* done by the Apostles, *p.* 112. *Sect.* 8.

No *Miracle* repugnant to rightly circumstantiated Sense, or natural Truths, or Science, or the common Christian Faith, or plain Doctrine in Scripture, can ratifie any Doctrine, *p.* 769. *Conclus.* 27.

Instances of Lying *Miracles* in the Antichristian Church, *p.* 481. *Sect.* 7, &c. Predictions hereof, *p.* 485. *Sect.* 22. *p.* 574. *Sect.* 7. *p.* 684. *Sect.* 1, *&c. p.* 652. *Sect.* 6.

Missionaries.

Every Nation has a natural Right to receive Agents from, or send them to other Nations about the Affairs of Religion, *p.* 364. *Sect.* 1, 2.

How they ought to behave themselves, *ib. Sect.* 2.

Musick.

Of *Musick* in Churches, *p.* 381. *Sect.* 15.

Mystery.

A *Mystery* defin'd in general, *p.* 2. *Sect.* 6. *Grotius*'s false Notion of a *Mystery*, *p.* 693. *Sect.* 4. A like Exception against a later Interpreter, *p.* 698. *Sect.* 5.

The four main Properties of a *Mystery*, *p.* 1. *Ch.* 1.

The four derivative Properties of the *Mystery* of Godliness, *p.* 318. *Sect.* 1. *p.* 322. *Ch.* 3. *p.* 325. *Ch.* 5. *p.* 343. *Ch.* 1.

In what the *Mystery* of Christianity consists, *p.* 30. *Ch.* 7. *Sect.* 5. The Ground thereof, *p.* 167. *Sect.* 2.

The Method of communicating the Christian *mysteries*, *p.* 322. *Sect.* 2, &c. *p.* 324. *Ch.* 4. How to the Illiterate, *p.* 323. *Sect.* 6, 7.

Mystery of Iniquity, a general Description thereof, *p.* 395. *Sect.* 6. Its Properties in general opposite to the *mystery* of Piety, *p.* 395. *Sect.* 7.

N

New-Creature.

See **Creature.**

New-Covenant.

See **Covenant.**

New-Covenanter.

See **Covenanter.**

Nicolas-Henry.

See **Impostors.**

O.

Offices.

OF Christ. See **King, Priest, Prophet.**

Orthodoxy.

The mischievous Consequences of affected *Orthodoxy*, *p.* 346. *Sect.* 4.

P.

Paganism.

THE Apologies for *Paganism* set down and refuted, *p.* 39, 41, 43, 47. *Ch.* 1, 2, 3, 5.

What Things in the *Pagan* Religion are rectified and compleated in the Birth, Passion, Ascension and Intercession of Christ, *p.* 103. *Sect.* 8.

See **Heathen. Impurity.**

Pan.

The Heathen by *Pan* understood the Universe, *p.* 48. *Sect.* 3.

Papists.

A Description of their publick Worship, *p.* 431. *Sect.* 7.

Of their Anointings and the Multiplicity of Sacerdotal Ornaments, *p.* 430. *Sect.* 4.

Instances of Idolatry, among the *Papists*, *p.* 414. *Ch.* 12. Their Evasions and Excuses answered, *p.* 415. *Sect.* 6, &c. *p.* 417, 420. *Ch.* 13, 14.

Unnecessary Obligations of Conscience among them relating to divers Opinions, *p.* 440. *Ch.* 20.

See **Ceremonies. Flagellation. Confession. Idolatry. Antichristianism.**

Paranomasia

What, in a Prophetick Sense, *p.* 532. *Sect.* 10.

Passion.

The *Passion* of Christ, Why so great, *p.* 90. *Sect.* 3. The unparallel'd Endearments thereof, *p.* 257. *Sect.* 6. Its ineffable Power to destroy Sin, and to win the World from the Prince of Darkness, *p.* 89. *Sect.* 1. *p.* 302. *Sect.* 1. *p.* 307. *Sect.* 3, &c.

The Eclipse, mention'd by the Evangelists at our Saviour's *Passion*, does not lessen its Credibility, *p.* 93. *Ch.* 15.

The great Advantage the *Passion* of Christ has compared with the Tyranny of Satan, *p.* 92. *Sect.* 4. Not

Not unjuſt with God that the Innocent ſhou d ſuffer inſtead of the Guilty, *p.* 91. *Sect.* 9.

See **Suffering.**

Paſſions.

The animal *Paſſions* innocent in themſelves, *p.* 32. *Sect.* 3.

Peace of Conſcience.
See **Conſcience.**

Peculiarities.

The *Peculiarities* or Attributes of God what, and how violated, *p.* 807. *Partic.* 10.

Perfection,

The earneſt Endeavour of a Chriſtian after it, *p.* 276. *Sect.* 7.

The Hypocriſie of ſome that falſly pretend to Perfection, *p.* 357. *Ch.* 8.

Perſecution.

The moſt truly Religious the moſt abhorrent from *Perſecution* for Conſcience ſake, *p.* 366. *Sect.* 7.

1 Epiſt. Peter.

'*CH. I.* 4. To an Inheritance incor-
'ruptible and undefiled, *p.* 148. *Sect.* 8.
'*CH. III.* 18, 19, 20. Chriſt alſo hath
'once ſuffer'd, *&c. p.* 17. *Sect.* 1, &c.

2 Epiſt. Peter,

'*CH. I.* 5, 6. Giving all Diligence add
'to your Faith Virtue, *&c. p.* 261. *Sect.* 4.
'*CH. III.* 12, 13. Nevertheleſs we ac-
'cording to his Promiſe look for new
'Heavens, *&c. p.* 147. *Sect.* 5.

Philippians,

'*CH. I.* 21, *&c.* To me to live is
'Chriſt, and to die is Gain, *&c. p.* 18.
Sect. 7, 8.

Planets,

Their Qualities, Dignities, *&c. p.* 240. *Ch.* 18.

Polytheiſm

Neceſſarily includes Atheiſm, *p.* 39. *Sect.* 3.

How the Heathen defended themſelves from the Charge of it, *p.* 40. *Sect.* 4.

Pope,

His Pride and Downfal prefigured and foretold by *Iſaiah* and St. *John*, *p.* 685. *Sect.* 5, *&c.*

Several Inſtances of his Pride, *p.* 489. *Ch.* 10. *p.* 732. *Sect.* 4.

His haughty Treatment of Emperors and Kings, *p.* 490. *Sect.* 3, 4.

His ſuffering himſelf to be deck'd with Divine Attributes, *p.* 490. *Sect.* 2.

His wicked Practices for the obtaining a pretended Headſhip over the Church, *p.* 487. *Sect.* 7, &c.

His exalting himſelf above what he eſteems the very Body of Chriſt, *p.* 491. *Sect.* 6.

A Compariſon between the *Pope* and the Leviathan deſcrib'd in *Job*, *p.* 493. *Sect.* 6, 7.

Power.

A Deſcription of the Pretence of *Power*, in the Antichriſtian Church, derived from Chriſt whilſt it acts againſt him, *p.* 449, *&c. Ch.* 1, 2, 3, 4. *p.* 499. *Sect.* 4, &c. *p.* 511. *lin.* 11. Predictions of this Pretext, *p.* 575. *Sect.* 3. *p.* 578. *Sect.* 3.

Prayer.

What the moſt importunate *Prayers* of a true Chriſtian, *p.* 339. *Ch.* 11. *Sect.* 3. *Praying* by the Spirit, what, *p.* 376. *Sect.* 8.

See **Liturgy.**

Preaching,

The ſeveral Kinds of it, and which the moſt uſeful, *p.* 375. *Sect.* 7.

See **Sermons.**

Pre-exiſtence.

The *Pre-exiſtence* of the Soul was a Doctrine of the Platoniſts, believed by ſome of the *Jews*, and made plauſible even from Scripture, *p.* 15. *Sect.* 1, &c.

See **Soul.**

Pride,

Several Inſtances thereof in the Clergy of the Church of *Rome*, *p.* 478. *Sect.* 8, &c. *p.* 486. *Sect.* 2. *p.* 492. *Ch.* 11. Predictions hereof, *p.* 493. *Sect.* 7. *p.* 573. in *Sect.* 3. *p.* 686. *Sect.* 6, 7. *p.* 689. *Ch.* 19. *p.* 732. *Sect.* 4. *p.* 735. *lin.* 27.

Prieſt.

That Chriſt is a *Prieſt* for ever demonſtrated from ſundry Texts of Scripture, *p.* 178. *Sect.* 1.

Oppoſitions to the *Prieſtly* Office of Chriſt in the Antichriſtian Church, *p.* 466. *Ch.* 5. Inſtances thereof,

I. By the Pretence of repeating the Oblation of the real Body of Chriſt, *p.* 466. *Sect.* 1, &c. This foretold, *p.* 572. *lin.* 40.

II. By pretending that the Blood of Chriſt is available to take away the Guilt of Sin only and not the Puniſhment, *p.* 461. *Sect.* 5, *&c.* This foretold, *p.* 660. *Sect.* 5.

III. In appointing other Mediators, *p.* 469. *Sect.* 11. This foretold, *p.* 660. *Sect.* 5.

Promises.

The *Promises* of the Gospel are conditional, *p.* 335. *Sect.* 6.

Prophecy

Is but an anticipatory History, *p.* 557. *Sect.* 15.

The Spirit of Prophecy in the most concerning Sense what, *p.* 741. *Sect.* 14. Not to be monopoliz'd by any one Person, *p.* 463. *Sect.* 2, 3.

Prophecies.

Mr. *Mede*'s and *Grotius*'s Way of Interpreting the *Prophecies* compared, *p.* 119, 126. *Ch.* 15, 16.

Objections against the *Prophecies* propos'd and answered, *p.* 190. *Sect.* 3, &c.

Why *Prophecies* are wrapt up in some considerable Obscurity, *p.* 524. *Sect.* 1, *&c.* Wherein this Obscurity consists, *p.* 525. *Sect.* 4.

Some Rules for the Interpretation of *Prophecies*, *p.* 558. *Sect.* 17.

A Confutation of several Mis-interpretations of the *Prophecies* given by the *Jews* that relate to the *Messiah*, *p.* 192. *Sect.* 4, &c, *p.* 202. *Sect.* 2, *&c.*

That the *Prophecies* respecting the *Messiah* in the Old Testament, were neither forged nor corrupted by the *Jews*, p. 190. Sect. 4.

Some Remarks upon the *Prophecies* of Christ, *p.* 83. *Sect.* 101. Those *Mat.* 24. why so briefly and obscurely delivered, *p.* 230. *Sect.* 9.

Sundry Oppositions in the Church of *Rome* to the *Prophetick* Office of Christ, *p.* 463. *Ch.* 4.

Instances of true *Prophecies* among other People besides the *Jews*, particularly an ancient one concerning the Murdering of *Julius Cæsar*, *p.* 191. *Sect.* 8, 9.

Prophet.

Sundry Oppositions to the *Prophetical* Office of Christ in the Antichristian Church, *p.* 463. *Ch.* 4. This foretold, *p.* 660. *Sect.* 6.

Providence

General and Particular, *p.* 23. *Sect.* 2, 3.

Psalm.

'*XLV.* 6. Thy Throne, O God, is for 'ever and ever, *&c.* *p.* 210. *Sect.* 4.

'*LXVIII.* 18. Thou hast ascended upon 'High, *&c.* p. 210. *Sect.* 3.

'*CVI.* 19. Thus they changed their 'Glory, *&c.* p. 80. *Sect.* 9.

'*CVI.* 28. They ate the Sacrifices of the 'Dead; *p.* 64. *Sect.* 5.

'*CVI.* 37. They sacrificed their Sons 'and their Daughters to Devils, *p.* 61. *Sect.* 2.

'*CX.* 1. The Lord said unto my Lord, 'sit thou on my Right Hand, *&c.* p. 210. *Sect.* 4.

Purgatory

Not to be inferr'd from the 1 *Pet. III.* 18, 19, 20, *p.* 18. *Sect.* 3, *&c.* nor from that Passage of St. *Paul*, 1 *Cor. III.* 15. *p.* 447. *Sect.* 7.

An extravigant and poetical Description of *Purgatory*, *p.* 483. *Sect.* 12.

A dreadful Figment, *p.* 445. *Sect.* 1, 2. A Confutation thereof, *p.* 447. *Sect.* 5, 6.

Purity,

What, *p.* 37. *Sect.* 5.

Our Lord's strict Injunction of it, *p.* 264. *Sect.* 1.

Places from the Apostles urging it, *p.* 264. *Sect.* 2, 3.

Several Things contrary to *Purity* in the Church of *Rome*, *p.* 494. *Ch.* 12.

Q.

Quakers.

THE Danger of their Opinions and Practices, *p.* 53. *Sect.* 5.

No peculiar Effects of the Spirit of God in the Sect of the *Quakers*, but rather of Pythonism, *p.* 371. *Sect.* 3.

An Appeal to them, as to the Truth of Religion according to the literal Sense, *p.* 288. *Sect.* 5.

By the Light within so much boasted of by some must be meant the Light of Reason and Conscience, *p.* 287. *Sect.* 1, 2.

This Conscience must necessarily take Information from without, particularly from the Holy Scriptures, *p.* 288. *Sect.* 2, 3, 4. An Expostulation with the Pretenders to the Light within, *p.* 369. *Sect.* 8, 9.

The Author's Application to the better minded of the *Quakers*, *p.* 370. *Ch.* 13.

R.

Reason,

A Description thereof, *p.* 35. *Sect.* 1. Many Branches of Knowledge derived hence, *p.* 35. *Sect.* 2.

The Activity of *Reason* in Things on this side or against Religion, and how far she may go in Religious Performances, *p.* 35. *Ch.* 11. *Sect.* 4, 5.

When *Reason* is rightly circumstantiated, *p.* 766. *Sect.* 2.

Reconciliation

Of the World by the Death of Christ, *p.* 9. *Sect.* 4, *&c.*

See **Sacrifice. Satisfaction.**

Reformation.

The State of the *reform'd* Church prefigured

gured by the Church of *Sardis*, *p.* 744. *Ch.* 7.

The *Reformation*, a Specimen of the fulfilling of the Prophecy of the Reſurrection of the two Witneſſes, *p.* 716. *Sect.* 12.

The *Reform'd* Church tho' not ſo perfect as it ſhou'd be is yet preferable to the Church of *Rome*, *p.* 747. *line* 45. *p.* 762. *Sect.* 6.

The *Reform'd* Church free from the Guilt of Schiſm, *p.* 761 *Sect.* 5.

See **Church** of *England*.

Regeneration,

How wrought in us, *p.* 341. *Sect.* 5, 6. God the Father, and Chriſt the Authors of it, *p.* 394. *Sect.* 2, 3 *p.* 473. *Sect.* 8.

'Tis impoſſible that one truly *regenerate* ſhou'd be quiet till all Corruption be wrought out, *p.* 339. *Sect.* 2, 3.

See New **Creature.**

Religion,

Its Scope and Aim according to a *Platoniſt*, *p.* 2. *Sect.* 5.

Religion, chiefly intended for Man's Happineſs, *p.* 292. *Sect.* 3.

Religion, proved to be in ſome meaſure obſcure, *p.* 4. *Sect.* 1, &c. Reaſons why it is ſo, *p.* 2. *Sect.* 1, &c. *p.* 318. *Sect.* 2, 3.

Our Eſteem for our *Religion* not evidenced by damning all that are not of it. It better becomes us to praiſe what is good in other *Religions*, p. 343. Sect. 1, *&c.* How our Eſteem for our Religion may be better expreſſed, *p.* 344. *Sect.* 5.

The obtruding Falſities upon Men begets in them a Miſbelief of *Religion*, p. 347. *Sect.* 6.

Every Perſon has a Right to examine his *Religion*, p. 364. *Sect.* 1.

Every private Perſon has not only a Liberty, but is commanded to judge for himſelf in Matters of *Religion*, p. 455. *Sect.* 7, 8. Objections againſt this anſwered, *p.* 456. *Sect.* 10, &c.

Some Rules to meaſure the various Opinions in *Religion* by, *p.* 348. *Ch.* 3. Their Uſefulneſs in examining ſeveral Opinions, *p.* 350. *Sect.* 1, 2. Theſe Rules applied in ſeveral Inſtances, *p.* 350, 352, 353, 355. *Ch.* 4, 5, 6, 7.

What *Religion* coercible by the Magiſtrate. See **Magiſtrate.**

How great a Part of the World profeſs falſe *Religions*, *p.* 344. *Sect.* 5.

The *Religion* of the *Pagans* reached no farther than the Animal Life, *p.* 48, 49. *Ch.* 6, 7.

Pliny aſcribes ſome kind of *Religion* to Brutes. His Miſtake therein, *p.* 34. *Sect.* 1, &c.

See **Chriſtianity. Goſpel.**

Repentance,

Some Things implied in it, *p.* 336. *Sect.* 2.

Reprobation

What, according to ſome, *p.* 347. *Sect.* 7.

Examined by certain Rules, *p.* 350. *Sect.* 3, *&c.* p. 352. Ch. 5.

Reſurrection.

That there will be a *Reſurrection* in a natural Senſe, proved, *p.* 146. *Sect.* 3. Objections againſt it propoſed, *p.* 153. *Sect.* 4, &c. Anſwered, *p.* 154, 156. *Ch.* 4, 5.

The viſible *Reſurrection* confirm'd from the Prophetical Expoſitions of the Epiſtle to the Church of *Laodicea*, *p.* 755. *Sect.* 13.

The firſt *Reſurrection*. See *Revelations* 20.

Whether the Sons of the firſt Reſurrection will appear to us? *p.* 125. in *Sect.* 6.

The Author is of Opinion that there is no warrant in Scripture for the *Reſurrection* of the ſame numerical Body, *p.* 154. *Sect.* 3. How far his Defence of the Reſurrection extends, *p.* 158. *Sect.* 7.

Reſurrection of Chriſt, the Truth of it, *p.* 97. *Sect.* 3, &c. Foretold by the Prophets, *p.* 209. *Sect.* 2.

The Importance of Chriſt's *Reſurrection*, *p.* 95. *Sect.* 2. Our Saviour very intent upon it, *p.* 95. *Sect.* 1. A Confirmation of his whole Miniſtry, *p.* 96. *Sect.* 1. An Aſſurance of Man's Immortality, *p.* 96. *Sect.* 6.

Why the *Jews* were not convinced by it, *p.* 97. *Sect.* 2.

The Divine Life triumph'd in the Perſon of Chriſt by his *Reſurrection*, *p.* 95. *Sect.* 3, *&c.*

How it may be evinced not to be a Deluſion of ſome deceitful *Demons*, *p.* 97. *Sect.* 3, *&c.*

Our Saviour's appearing or diſappearing at Pleaſure, does not prove that he did not *riſe* with the ſame Body, *p.* 98. *Ch.* 2. *Sect.* 9.

Revelations.

The whole Book of *Revelations* was written in the Reign of *Domitian*, which refutes all *Grotius*'s Interpretations, *p.* 621. *Sect.* 11, 12.

A Teſtimony of *Irenæus*'s that it was written in *Domitian*'s Reign, *p.* 621. *Sect.* 10.

The important Uſefulneſs of this Book for the Confirmation of the higheſt Points of Chriſtianity, *p.* 139. *Sect.* 2.

Several Prophecies therein explain'd, and the Interpretations of Mr. *Mede* and *Grotius* compared, *p.* 119, 126. *Ch.* 15, 16.

What an Eſtabliſhment this Book, if rightly underſtood, is to the Church and Crown of *England*, *p.* 713. *Sect.* 5.

Texts in the Book of the Revelations explain'd.

CH. I. 1. *p.* 138. *Sect.* 1. *p.* 702. *Sect.* 14.

CH. II. 10. *p.* 525. *Sect.* 14.

CH. II. & *III.* being the ſeven Epiſtles ſent to the ſeven Churches, expounded. *p.* 719. to 770.

CH. VI. 1.—to—13. *p.* 126. *Sect.* 2, *&c.*
CH. VIII. 7. to the End of *Ch. XI. p.* 128. *Sect.* 5, &c.
CH. XI. 3.—to—13. *p.* 661. *Ch.* 13. *p.* 741. *Sect.* 15.
Ver. 7. *p.* 123. in *Sect.* 4.
Ver. 8. *p.* 132. *Sect.* 7. *p.* 659. *Sect.* 3.
Ver. 9. *p.* 122. *Sect.* 4.
Ver. 15. *p.* 131. *Sect* 5.
CH. XII. 7. *p.* 128. *Sect.* 4.
CH. XIII & *XVII.* expounded together from *p.* 570—to 631.
CH. XIII. 11, 18. *p.* 134. *Sect.* 7, 8.
CH. XIV. 1. *p.* 525. *Sect.* 5.
Ver. 8. *p.* 548. *Sect.* 2.
CH. XV. 2. *p.* 659. *Sect.* 2. *Ver.* 3, 4. *p.* 645. *Sect.* 9. *Ver.* 8. *p.* 762. *Sect.* 6.
CH. XVII. See *XIII.*
Ver. 8. *p.* 133. *Sect.* 6.
CH. XVIII. 23. *p.* 548. *Sect.* 3. *Ver.* 9 to 24. *p.* 675. *Ch.* 16.
CH. XIX. 10. *p.* 407. *Sect.* 5. *p.* 741. *Sect.* 14. *Ver.* 11—to 16. *p.* 672. *Ch.* 15.
CH. XX. 4. *p.* 123. *Sect.* 6. *Ver.* 6. *p.* 730. *Sect.* 8.
XXII. 7. 20. *p.* 702. *Sect.* 14.

Reward.

An Heavenly Body the moſt ſuitable *Reward* that can be conferr'd upon the Soul, *p.* 157. *Sect.* 3. This not above the Power of Chriſt to confer, *p.* 158. *Sect.* 4.

Righteouſneſs.

The Neceſſity of real *Righteouſneſs* in us proved from undeniable Texts of Scripture, *p.* 270. *Sect.* 11.
Righteouſneſs of Faith, what, *p.* 271. *Sect.* 2, &c.
Scriptures conſidered that ſeem to diſjoin real *Righteouſneſs* from Faith, *p.* 270. *Sect.* 9. Others that ſeem to make us *Righteous* only by Imputation, *p.* 270. *Sect.* 10.
Mens Zeal for imputative *Righteouſneſs* groundleſs, *p.* 356. *Sect.* 2.
Of the *Righteouſneſs* that Chriſt requires and that is in the new Creature, *p.* 273. *Sect.* 7, *&c.* A ſmall Meaſure of it not ſufficient to ſerve our Turn; this evident from many Scriptures in the New Teſtament and in the Prophets, *p.* 274. *Ch.* 7.
Our Aids and Aſſiſtances ſufficient for our Attainment of the Holineſs required of us, *p.* 276, 279. *Ch.* 8, 9.
The Apoſtles Care to preſerve young Chriſtians from thinking they may be *Righteous* without doing *Righteouſly*, *p.* 266. *Sect.* 1. The Cauſes that render 'em obnoxious to this Contagion, *p.* 266. *Sect.* 2. &c.
The Want of real *Righteouſneſs* deprives God of his Glory, and Man of that wherein his Good conſiſts, *p.* 282. *Ch.* 11.
The ill Condition of ſuch as content themſelves with an imaginary *Righteouſneſs*, *p.* 281. *Sect.* 2.
Motives to *Righteouſneſs*, *p.* 309. *Ch.* 17.

Rites.

The villanous and abominable *Rites* of the Heathen Gods, *p.* 55, 57. *Ch.* 11, 12.
In the Church degenerating, there was an intended Imitation of the Pagan *Rites*, *p.* 603. *Sect.* 2.

Romans,

'*CH. III.* 28. We conclude that a Man 'is juſtified by Faith without the Deeds of 'the Law, *p.* 268. *Sect.* 8.
'*CH. IV.* 5. But to him that worketh 'not, but believeth on him that juſtifieth 'the ungodly, his Faith is counted for 'Righteouſneſs, *p.* 270. *Sect.* 9.
'*CH. IV.* 22. Faith was imputed to him 'for Righteouſneſs, *p.* 267. *Sect.* 6.

Rome.

Theſe Words, *Rev. I.* 1. Ἃ δεῖ γενέσθαι ἐν τάχει do not prove that moſt of the Matters in the Revelations appertain to the Deſtruction of *Jeruſalem* and to *Rome* Heathen, *p.* 138. *Sect.* 1. *p.* 702. *Sect.* 14.
Why the Ruin of the *Roman* Hierarchy is threatned in the Prophets, *p.* 779.
The Cruelty of the Church of *Rome* towards thoſe that diſſent from her, an Evidence that ſhe is the Woman drunk with the Blood of the Saints, *p.* 796. *Sect.* 2. *&c.*
What Incendiaries to War, Murder, and other prodigious Barbarities, *p.* 504, 507. *Ch.* 15, 16.
How little or rather no Hope there is of Salvation in the Church of *Rome*, *p.* 796. *Sect.* 5, *&c.*
Her vain Pretences to Unity, Antiquity, Univerſality, Power of Miracles, Sanctity, Infallibility, *&c.* refuted, *p.* 798. *Sect.* 13, &c.
A Viſion in *Iſaiah* concerning *Tyre* typifying *Rome* Pagan, Chriſtian, and then Pagano-chriſtian, *p.* 682. *Sect.* 4.
That *Rome* will be reform'd from her Pagano-chriſtianiſm and become again purely Chriſtian, *p.* 683. in *Sect.* 4, &c.
See **Papiſt, Pope, Purity, Humility, Charity.**

S.

Sacrament.

THE Uſe and Meaning of the Holy *Sacrament*, *p.* 308. *Sect.* 7.
The Advantages that accrue therefrom. The Poſture of Receiving; Who to be excluded from it, *p.* 379. *Sect.* 13.
Not the leaſt Idolatry in the Church of *England* in the Celebration of the Holy Sacrament, *p.* 821. *Sect.* 41.

Sacrifices.

Humane *Sacrifices* (Men, Women, and Children) offered to the Devil by the *Pagans*, *p.* 60, 61, 63. *Ch.* 14, 15, 16.

Sacri-

Sacrifices were in all Religions held Appeasements of the Gods, *p.* 91. *Sect.* 1.

The Death of Christ ought to be so interpreted, *p.* 92. *Sect.* 12.

Proofs from the Prophets that the Messiah was to be a *Sacrifice* for Sin, *p.* 209. *Sect.* 1.

An Angel incapable of being a *Sacrifice* for the Sins of the World, *p.* 102. *Sect.* 4.

Saints.

Invocation of *Saints* and Angels, Idolatry, *p.* 415. *Sect.* 4, &c. *p.* 777. *Sect.* 5. *p.* 779. *Sect.* 11.

Various Idolatrous Forms of Invocating *Saints* in the antichristian Church, p. 784. Ch. 4. This foretold, *p.* 651. *Sect.* 4, &c. *p.* 656. *Sect.* 6, 7.

See **Invocation, Virgin, Angels.**

Salvation

Eternal thro' Christ, the Hope of the first Christians, *p.* 219. *Sect.* 7.

How little Hope of it in the Church of *Rome*, p. 796. Sect. 5, *&c.*

Sanction

Of a Law what and whence derived, *p.* 326. *Sect.* 3.

Sanctity.

See **Righteousness.**

Satisfaction

Of Christ, the Antichristian Conceits of the *Romanists* about it, *p.* 446. *Sect.* 3, 4.

Schism,

Described, *p.* 503. *Sect.* 5.

A grievous Crime against the truly Apostolick Church, *p.* 501. *Sect.* 2.

The unjust Charge of the Church of *Rome* in calling all who dissent from her Hereticks and *Schismaticks*, *p.* 503. *Sect.* 7, 8.

The Reform'd Church free from the Guilt of *Schism*, p. 761. Sect. 5.

Scholastick

Divinity has been injurious to Religion; particularly in the Doctrines of the Divinity of Christ, and the Holy Trinity, *p.* 353. *Sect.* 1, 2.

Schools

Ought to be continued and erected by the Christian Magistrate, *p.* 369. *Sect.* 7.

Scripture.

Observations on the Stile of Holy *Scripture*, *p.* 11. *Sect.* 3, &c.

'Tis fit that the *Scripture* shou'd in some Measure be obscure, *p.* 2. *Sect.* 1. Reasons thereof, *p.* 2. *Sect.* 2, 3.

The Pretenders to Reason cannot demonstrate that the Divine Oracles shou'd mention nothing but what is the adequate Object of our Understanding, *p.* 319. *Sect.* 4.

No Part of Holy *Scripture* unintelligible in it self, *p.* 769. *Conclus.* 25.

The Holy Spirit of God assures true Christians of the Truth of the *Scriptures*, and assists them in the Understanding thereof, *p.* 458. *Sect.* 17, 18.

The Holy *Scriptures* sufficiently plain to an unprejudiced Capacity in all Points necessary to Salvation, *p.* 768. *Conclus.* 19.

This supersedes the Necessity of an infallible Judge, *p.* 453. *Sect.* 2, 3.

Several Ways of undermining the Holy *Scriptures* in the Church of *Rome*, p. 460. *Ch.* 3.

The Power and Profit of the Letter above the Allegory, *p.* 174. *Sect.* 3.

Allegorizing the Holy *Scripture* no special Divine Gift, *p.* 174. *Sect.* 4.

When the Holy *Scriptures* are to be interpreted literally or historically, and when figuratively or Parabolically, *p.* 768. *Conclus.* 20.

No Tradition more universal and certain than the Tradition of the authenticalness of the Holy Scripture; this therefore the truest Ground of the Certainty of Faith, *p.* 768. *Conclus.* 17.

Private Men have not only a Right, but it is their Duty to read the Scriptures, *p.* 769. *Conclus.* 28.

Self-Love

Not Evil in it self, *p.* 32. *Sect.* 2, 3.

The Root of the Animal Passions, *p.* 32. *Sect.* 2.

Sermons,

What ought to be the Stile and Matter of them, *p.* 324. *Ch.* 4.

See **Preaching.**

Serpent.

The Brazen *Serpent*, a Type of the Passion of Christ, *p.* 305. *Sect.* 9. *p.* 302. *Sect.* 2. *p.* 531. *Sect.* 3. Those that were healed by looking to it were cured by the immediate Finger of God, *p.* 302. *Sect.* 2.

In what Sense the Brazen Serpent was a Telesme, *p.* 305. *Sect.* 8.

Sin.

The Destruction of *Sin* the End of Christ's Coming into the World, *p.* 255. *Sect.* 2. This one End of his Sufferings, *p.* 306. *Sect.* 1, 2.

An infallible Method for the destroying of *Sin*, *p.* 340. *Ch.* 12. Not to be destroyed without some time of Conflict, *p.* 340. *Sect.* 1.

Large Confessions of *Sin* without any Purpose of Amendment, a meer Mocking of God, *p.* 356. *Sect.* 5.

Sleep.

The Notion of the Soul's *Sleeping* after Death refuted, *p.* 11. *Ch.* 6.

See **Soul.**

Σοφία,

The Meaning thereof, *p.* 584. *Sect.* 1.

Soul.

Divers Opinions about the *Soul* of Man, *p.* 4. *Sect.* 5.

Of the Existence of our *Souls*, *p.* 24. *Sect.* 2.

Souls departed do not Sleep. The Danger of that Opinion, *p.* 11. *Sect.* 1, &c. *p.* 26. in *Sect.* 6.

Arguments drawn from Scripture to prove the Sleep of the *Soul* after Death, considered and answered, *p.* 11, 13. *Ch.* 6, 7.

Proofs from Scripture that the *Soul* does not sleep after Death, *p.* 17, 20. *Ch.* 9, 10.

The Opinion of the *Soul's* Living and Subsisting after Death was not taken up by the Fathers from the Writings of *Plato*, p. 15. Sect. 1.

The *Souls* of Men not devoid of Life after the Death of the Body, *p.* 25. *Sect.* 3, &c.

The Activity of the *Soul* in this earthly Body no just Measure of what she can do out of it, *p.* 98. *Sect.* 2.

Our Saviour's Ascension a sure Pledge of the *Soul's* Activity in a thinner Vehicle, *p.* 98. *Ch.* 3.

The Command of the separate *Soul* over its proper Vehicle illustrated, *p.* 98. *Sect.* 4.

The Place the antient Philosophers supposed departed Souls to be in, *p.* 26. *Sect.* 2.

The Stoicks were of Opinion that the *Souls* of Men were extinguish'd in the final Conflagration of the World, *p.* 28. *Sect.* 3.

The whole Life of the *Soul* upon Earth but a Slumber and a Dream, *p.* 98. *Sect.* 3.

The *Soul* not uncapable of the Happiness of an Heavenly Body, *p.* 157. *Sect.* 2.

See **Immortality, Pre-existence.**

Spirits.

Of the several Orders of *Spirits*, and that there are particular *Spirits*, or immaterial Substances proved, *p.* 24. *Ch.* 3.

The Difference between the Souls of Men and Angels, *p.* 24. *Sect.* 3.

There are infinite Swarms of Atheistical *Spirits*: A Description of them, *p.* 27. *Ch.* 5. *Sect.* 3.

The Region of Evil *Spirits* is the Air, *p.* 536. *Sect.* 7.

See **Angels, Apparitions.**

Holy Spirit.

The true Ministry of the Holy *Spirit*, what, *p.* 178. *Sect.* 7.

The Holy *Spirit* not a Power but a Person *p.* 7. *Sect.* 8.

In what Sense the Son and Holy *Ghost* are God, *p.* 320. *Sect.* 4.

The Holy *Spirit* is promised in both Testaments to assist us in the attaining such Degrees of Holiness as the Gospel requires, *p.* 276, 279. *Ch.* 8, 9.

His Operations not absolute but restrain'd to certain Terms and Conditions, *p.* 289. *Sect.* 6.

His Descent on the Apostles. The Necessity, Manner, Consequences and Circumstances of that Miracle, *p.* 111. *Ch.* 11.

See **Assistances.**

Stars

Have not that Influence which Philosophers ascribe to them, *p.* 244. *Sect.* 1, 2.

Sufferings.

Of the *Sufferings* of Christ before his Passion, *p.* 90. *Sect.* 2.

The End of Christ's *Sufferings* was not only to pacifie Conscience, but to root out Sin, *p.* 306. *Sect.* 1, 2.

How necessary for Christ to be passive in his *Sufferings*, *p.* 90. *Sect.* 3, 5, 8.

A Parallel drawn betwixt what our Lord *suffered*, and what his true and living Members are liable to, *p.* 298. *Sect.* 4, &c.

See **Passion.**

Sun,

The Supreme Deity of the *Pagans*, p. 40. Sect. 4, *&c.*

Of the Eclipse of the *Sun* at our Saviour's Passion, *p.* 93. *Sect.* 1. Difficulties on the Account of its not being recorded by other Writers considered, *p.* 93. *Ch.* 15.

Supralapsarian

Doctrine, the infinite Inconveniences of it, *p.* 347. *Sect.* 8.

Superstition

What, *p.* 383. *Sect.* 18. *p.* 396. *Sect.* 2.

There may be *Superstition* in opposing Ceremonies, *p.* 345. *Sect.* 2.

The multiplied *Superstitions* in the Antichristian Church, *p.* 429, &c. *Ch.* 17, 18, 19, 20. Predictions hereof, *p.* 658. *Sect.* 2.

Supremacy.

Of the *Supremacy* of the King in Ecclesiastical Matters, *p.* 713. *Sect.* 6.

The Judgment of the Church of *England* herein, *p.* 714. *Sect.* 7.

T.

Teleſme

WHAT, *p.* 305. *Sect.* 8. The making of them Superſtitious, *p.* 303. *Sect.* 3. Other Remarks about them, *p.* 303. *Sect.* 4, *&c.*

Temperance

What, *p.* 37. *Sect.* 5.

Temple.

Julian attempting to rebuild the *Temple* of the *Jews*, dreadful Balls of Fire broke out near the Foundation. This recorded by a Heathen, *p.* 216. *Sect.* 10.

Lampridius an Heathen Hiſtorian writes that the Emperor *Severus* intended to erect a *Temple* to Chriſt, *p.* 217. *Sect.* 1.

Temptation

Of our Saviour; ſome Difficulties about it conſidered, *p.* 72. *Sect.* 3, &c.

Teſtament.

In what the Terms *Law* and *Teſtament* agree, *p.* 326. *Sect.* 4. In what *Covenant* and *Teſtament*, *p.* 326. *Sect.* 5.

Ἡ καινὴ Διαθήκη why tranſlated the New *Teſtament*, *p.* 327. *Sect.* 9.

2 Theſſalonians

'*CH. II.* concerning the *Man of Sin* 'explain'd, *p.* 689, &c. *Ch.* 19, 20, 21.

Thunder.

Some Obſervations on the terrible Effects of *Thunder*, *p.* 161. *Sect.* 3, &c.

1 Timothy

'*CH. III.* 16. The Pillar and Ground 'of Truth, *p.* 451. *Sect.* 11, 12.

'*CH. IV.* 1, &c. Now the Spirit ſpeak-'eth expreſly that in the latter Days ſome 'ſhall depart from the Faith, *&c.* p. 651. Sect. 4, *&c.*

'*Ver.* 3. Forbidding to marry, *&c.* *p.* 393. *Sect.* 2.

2 Timothy

'*CH. I.* 12. I am perſwaded that he is 'able to keep that I have committed to 'him againſt that Day, *p.* 13. *Sect.* 1.

CH. IV. 8. Which the Lord the Righ-'teous Judge ſhall give me at that Day, *p.* 13. *Sect.* 1.

Trafficking.

The ſhameful *Trafficking* in the Antichriſtian Church for Pardons and Indulgences, *p.* 477. *Sect.* 6, &c. This foretold, *p.* 676. *Sect.* 2, &c. *p.* 681. *line* 7, 46. *p.* 684. *line* 22.

Transfiguration

Of Chriſt. The Reaſons of it, *p.* 73. *Sect.* 7, &c.

Tranſubſtantiation.

The Worſhipping Bread in the Euchariſt in the Antichriſtian Church foretold, *p.* 734. *Sect.* 7. *p.* 783. *Sect.* 9.

Tranſubſtantiation not ſupported by Scripture, *p.* 782. *Sect.* 7.

Repugnant to common Senſe, and the undoubted Principles of all Arts and Sciences, *p.* 782. *Sect.* 4, 5, 6.

Tranſubſtantiation, what a Heap of Impoſſibilities, *p.* 484. *Sect.* 19. Its Abſurdities, *p.* 464. *Sect.* 5.

The Gainfulneſs of *Tranſubſtantiation* to the Prieſts in the Church of *Rome*, *p.* 424. *Sect.* 3, &c.

The incredible Miſchiefs done to the Church by this Doctrine, *p.* 484. *Sect.* 17, 18.

Coſterus a Jeſuit acknowledges, that if their Church be miſtaken in the Doctrine of *Tranſubſtantiation*, they are guilty of ſuch a Piece of Idolatry as never was in the World, *p.* 783. *Sect.* 8.

The Worſhipping the Conſecrated Bread in the Euchariſt Idolatry. *p.* 416. *Sect.* 11. *p.* 418. *Sect.* 4, &c. *p.* 779. *Sect.* 11, 12. *p.* 818. *Sect.* 34.

The Difficulties in the Myſtery of the Holy Trinity cannot be alledg'd againſt the clear Demonſtrations that the Doctrine of Tranſubſtantiation is falſe, *p.* 818. *Sect.* 33.

Trinity.

A *Trinity* in the Godhead proved by the Teſtimony of Holy Writ, *p.* 7. *Sect.* 8, &c.

No Contradiction in the Doctrine, *p.* 319. *Sect.* 6.

The *Platonick Trinity* deſcrib'd, and of the Difference of the Hypoſtaſes of their Union, *p.* 5. *Sect.* 2, 3. The *Platonick Trinity* ſeems rational in it ſelf and ſerviceable to Religion, *p.* 6. *Sect.* 5. It ſeems agreeable to Scripture, *p.* 7. *Sect.* 6.

The Doctrine of the Trinity not brought into the Church from the School of *Plato*, by the Fathers, *p.* 6. *Sect.* 5. But admitting that it was, it wou'd not thence follow that it is a Heatheniſh Myſtery, *p.* 7. *Sect.* 7.

See **Antitrinitarians, Divinity.**

Turks.

See **Mahomet, Mahometans.**

Tyranny.

The Tyranny and Contempt of the Devil over lapſed Mankind, *p.* 53. *Sect.* 3, 4.

See **Devils.**

V.

Vehicle.

THE Fall of Angels changed their pureſt *Vehicles* into more groſs and feculent, *p.* 25. *Sect.* 2.

Vices.

An infallible Method of deſtroying them, *p.* 340. *Ch.* 12.

See **Sin.**

Virgin.

Of Chriſt's being born of a *Virgin*.

See **Chriſt.**

Idolatrous and Blaſphemous Forms of Invocating the Bleſſed *Virgin* in the Church of *Rome*, *p.* 786, 787. *Ch.* 5, 6.

Unction.

Of extreme Unction and other Superſtitious Practices about dying Men in the Church of *Rome*, p. 435. *Sect.* 8, 9, 10.

Union.

Hypoſtatical *Union* what, *p.* 321. *Sect.* 5.

The Union of the Humanity of Chriſt with the Eternal Word implies no Contradiction, *p.* 321. *Sect.* 6. The Reaſonableneſs hereof, and how with that Hypoſtaſis diſtinct from others, *p.* 322. *Sect.* 9.

The Difference betwixt the Union of Chriſt with the Divinity and ours, *p.* 10. *Sect.* 5.

A dangerous Opinion of ſome Enthuſiaſts about their Union with God, *p.* 10. *Sect.* 5.

W.

Wiſdom.

THAT real Righteouſneſs is the true Way to *Wiſdom*, proved from Scripture and the Nature of the Thing it ſelf, *p.* 282. *Sect.* 1, 2.

Wit,

Ignorance of Religion a Sign of the Want of it, *p.* 30. *Sect.* 1.

Word.

The Eternal *Word* is deſcrib'd *Revelations* XIX. 11, *&c.* p. 673. *Sect.* 2.

See **Chriſt, Jeſus, Meſſiah.**

Works.

The Righteouſneſs of Faith excludes not good *Works*, *p.* 273. *Sect.* 9.

See **Righteouſneſs.**

World.

That the *World* will be ſet on Fire, is not only the Opinion of Chriſtians, but of ancient Heathens and Jews, *p.* 28. *Sect.* 3. In what Senſe the ſoberer Chriſtians underſtood the Confiagration of the *World*, *p.* 159. *Sect.* 2.

The Poſſibility of it argued from the Combuſtibility of its Parts, *p.* 160. *Sect.* 3. And from what the Heaven and Air may afford, *p.* 161. *Ch.* 8.

The Belief of it not only poſſible but reaſonable, *p.* 165. *Ch.* 10.

Its Confiagration proved from Scripture, *p.* 147. *Sect.* 4, &c. Argued from the tranſcendent Power of Chriſt, *p.* 163. *Ch.* 9.

A Deſcription of its Horror, *p.* 28. *Sect.* 1.

How ſmall a Part of the *World* enjoys the Chriſtian Religion, and how few real Chriſtians therein, *p.* 344. *Sect.* 5.

Worſhip.

Religious *Worſhip* what, *p.* 410. *Sect.* 2.

The ſeveral Kinds of it, *p.* 409. *Sect.* 1.

Eſſential to Religion and inſeparable from it, when free from Perſecution, *p.* 373. *Sect.* 1.

The ſeveral Parts of it, *p.* 374. *Sect.* 3, &c.

The outward Signs and Expreſſions of Religious *Worſhip*, what, *p.* 412. *Ch.* 11.

The right Meaſure of the Circumſtances thereof, *p.* 373. *Sect.* 1.

The Purity of Divine *Worſhip*, in what it conſiſts, *p.* 823. *Sect.* 50.

Of the Place for publick *Worſhip*, See *Church*

The Faultineſs of the Diſtribution of *Worſhip* into *Latria*, *Dulia* and *Cultus Civilis*, p. 406. Sect. 2. p. 410. Sect. 4.

Religious *Worſhip* due to God only, *p.* 408. *Sect.* 9.

No kind of it due to Saints and Angels, *p.* 407. *Sect.* 5.

The *Worſhip* of the *Pagans* terminated in one Supreme Deity, *viz.* The Sun, *p.* 40. *Sect.* 4.

See **Adoration, Idolatry.**

Z.

Zopoeia

WHAT; the Kinds of it, *p.* 529. *Sect.* 9, 10.

FINIS.